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Snares
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Tewara
Tokemara
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Rapid River
Grono Pt.
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Molineux Harb.
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Cape Kidnapper
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Tauranga
Wakari
Mercury Bay or Whanga
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Barrier Islands
Poor Knights or Tawiti Rai
Sandy Bay or Rangaunu
North Cape
C. Maria v diemen
Manana tawi or Three Kings
Point Pocock
Tippuna
Kerr Kerr
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Cloudy B.
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C. Lookers on
Roto
Reefs
Dangerous Reefs
Bold Shore
Island of Victoria
Covered with Snow
Ikorangi
Waro
Wangape
Hokianga
Desert Coast
Waipoa
Mangonui
Kaipara
Manukau
Waikato
Waimarou auha
Kawia
Morokopo
Mukau
Sugar Loaf Pt.
Waitara
Waiwa
Wanga nui atera
Durdi
Tongariro
Nicholson
Bluff Shore
Wairoa or Nga re Kaua
Maihia
Appatai
Tokomaru
Uwoua
Gable end Foreland
Wari Kari
C. East
Mawakai
Mowaki
Roto Ma
Roto Rua
Roto Ihu
Roto Ke
Mt. Edgcumbe
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Kerr Kerr
Tippuna
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Manana tawi or Three Kings
C. Maria v diemen
North Cape
Sandy Bay or Rangaunu
Pirua

MANNERS AND CUSTOMS

OF THE

NEW ZEALANDERS;

WITH NOTES CORROBORATIVE OF THEIR HABITS, USAGES, ETC.,

AND

REMARKS TO INTENDING EMIGRANTS,

WITH NUMEROUS CUTS DRAWN ON WOOD.

By J. S. POLACK, Esq.,

AUTHOR OF "TRAVELS AND ADVENTURES IN NEW ZEALAND BETWEEN THE YEARS 1831 AND 1837."

DEPARTURE OF WARRIORS ON A PREDATORY EXCURSION.

VOL. I.

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PREFACE.

THE favourable reception given by the public to my narrative of Travels and Adventures in New Zealand, has induced me to present in like manner, a more systematic description of the manners, customs, habits, and usages of the singularly interesting people, comprising its inhabitants, at a time when general attention is fixed on that country, as offering an emporium for industry, capital, and commerce.

There does not exist any branch of knowledge that affords a higher gratification to the generality of readers, than descriptions of distant nations, and the countries they inhabit. In such narratives, curiosity is not only pleasingly interested, but information obtained, which ultimately may prove of

beneficial import in no ordinary degree. This remark refers to voyages and travels in general, but it applies more forcibly to New Zealand, it having already become a chosen home for some thousands of our countrymen, and presented for several years past, in its timber, fisheries, and agricultural produce, a mart for British enterprise.

In the volumes above alluded to, an endeavour was made to interest our legislators towards aiding by their support, the systematic colonization of those noble islands, already become an European colony without the aid or guidance, much less the fostering care of a mother country.

Many years have elapsed since the earliest British settlers in New Zealand have made the erect forest-trees subservient to the purposes of building, and its then secluded wilds, at that early period of its occupation by Europeans, deserted by its native inhabitants, but teeming with natural beauties, were pervaded with a solitary calm and stillness, such as is experienced in the chill frost of a winter's night, broken only by the chirping cricket, the feathered tribes of the forest, or their croaking neighbours in the adjacent marshes.

These spots have been already invaded by the busy hum of British mechanics, whose homesteads now present the appearance of dawning villages and settlements, the early germs of rising towns and cities.

The daily-increasing value to which the English Colonies on the four several coasts of Australia and Van Diemen's Land have arrived, imperatively demanded from the parent country the early occupation of this important outpost, and despite of a powerful clique, adverse to the interests of their fellow-countrymen, who were enabled for a time to oppose with some success the duty of the government, yet its occupation as British territory has been officially announced, and it now would be found as difficult for an individual to personally stem a torrent, as for an interested party to restrain the rapid colonization of New Zealand.

Though personally opposed in sentiment, towards the Government of New Zealand being vested in the power of private individuals, who could only have a knowledge of the country from report, and not from actual experience; yet the thanks of every person interested in the colonization of New Zea-

land must be awarded to the Earl of Durham, and the gentlemen who composed the New Zealand Company in 1825, for their patriotic exertions in attempting to found a new mart for British enterprise, and sustaining in its pursuit, at the period referred to, a heavy pecuniary loss.

To the indefatigable exertions of this Company, on its revival in 1839, much of the interest taken by the government on this subject is to be ascribed; and though I repeat, from the Crown alone do I wish to see the affairs of the colony administered, yet I nevertheless hope, that the sacrifices originally made by the steady promoters of the salutary measure, may not in justice pass unrewarded. My next attempt will be the description of such countries as merit the attention of Europeans, in reference to their ultimate colonization.

INTRODUCTION.

An appendix of some length, containing refutations of a series of malicious attacks, equally unfounded as unprovoked on my part, made by persons interested in setting aside the colonization of New Zealand, or of obtaining place under Missionary patronage, or that of the New Zealand Land Company, was originally forwarded by me to Messrs. Madden & Co., with the manuscript of the following sheets ; but those gentlemen having subsequently purchased the copyright, declined publishing the justification I had deemed as due to the public, regarding the aim of the slanderers to have originated in a feverish desire for notoriety, (certainly not an enviable one, but it is impossible to account for the morbid taste of some individuals,) and feeling assured that any reply I might make, or facts adduce, would tend to give the ephemeral importance that had been sought for by the calumniators aforesaid, (as the lawyers have it,) with anxious avidity.

Notwithstanding an enlightened jury of my

countrymen, directed by Lord Denman had given damages and costs in my favour, in an action instituted for one of those libels, yet I was desirous of proving to my readers the *secret animus* that had directed some persons, who drove a trade with religion, first to rob me of my former literary labours, and then to calumniate me, thinking thus to hoodwink the public from discovering the source from whence they drew their information, though it might reasonably be expected, that a writer who had casually entered the Bay of Islands on board a ship that from stress of weather was obliged to be put under repair, and remaining in that part for six days, could have no personal knowledge of the country or inhabitants, and any account he might give, except when indebted to travellers who have written on the subject, would be similar to a Frenchman entering a port in Cornwall, without any knowledge of England, its people, or language, and returning to *Gascony*, after a residence of SIX DAYS, and an intercourse with the lowest class of the place, and publishing HIS history and political views, without the most remote acquaintance with its judicial or political institutions.

The work preceding these volumes was written expressly with the views stated in the preface, to excite public attention towards the islands of New Zealand, by a statement of plain unvarnished facts. I laid no claim to literary merit, but simply that credit on the part of the reader, due to unimpeach-

able fidelity. I was also actuated with the desire of seeing a weaker people (morally speaking) protected from the ill effects of the intercourse consequent to the irregular colonization that had been carried on for a series of years. The advancement of my native land was a paramount consideration, as New Zealand presented a new and unlimited mart for commercial enterprise, adding not only to the riches of this country, but affording an enlarged opportunity for the enterprise of her industrious sons.

Those volumes, on their appearance, were immediately noticed by nearly forty reviewers, among whom, without an exception, I had not the pleasure of an acquaintance, and on whose unbiassed criticism were I to add more than my best thanks and acknowledgments for their esteemed opinions, a charge of egotism would result.

Actuated by the above motives, patriotic, if you please, I *did* feel, that though perhaps in a literary view ill qualified for the task, yet for the INTENTION in furnishing information of the existence and state of a country by which our redundant population might obtain a valuable homestead, in a land ample in its resources and splendid in its climate, deserved at least the *good will* of my contemporaries; but I was wofully deceived, as was discovered to my cost, the subject having become the prey of faction and party.

I have already alluded to *one* shameless indi-

vidual, who, unable to disprove a single line out of nearly 900 pages comprising my former volumes, to which he is deeply indebted, made an attack on my morals, probably expecting that he could eke out an edition of his pamphlet by such a factitious aid. Granting for argument that such false aspersions had been even true, in what manner could it concern the public, whether on the score of delicacy, I stood A 1 on the list, or was erased as being (*naughty-cally* speaking) cracked and unseaworthy. I came before the public as a writer who could adduce facts worthy of their serious attention, and not as a Joseph (Surface) in unseemly plight, with another tale of Egypt to tell.

In all new colonies (and few of the older ones are exempt) where society is huddled together, and the palace reared alongside the mud cabin, personal dislikes are fostered, while envy is aroused, and malice, with a hundred tongues, is busy, at the unpalatable prosperity of a neighbour, and probably few colonies can be adduced as examples, where such reprehensible feelings arise *to a healthy perfection* as in the settlements of Australia and New Zealand; consequently, for a stranger to visit those places, and give credit to the ex-parte statements that are clamorously obtruded on his auricular organs, would be actually evincing an utter ignorance of the habits and manners of a certain portion of mankind, but for the said stranger to turn eavesdropper, and not only deliberately put to

paper, but print, revise, and finally publish the said vulgar scandal, shows the hardihood of a heart naturally depraved and vicious, though tricked out in *outward* religious trappings, and a venomous disposition that can answer *no good purpose*, and were such a system to be adopted by travellers, the chaos of olden times would be PERFECTIBILITY itself, compared to such an unhinging of the forms and laws of society.

I beg to repeat, that my publishers, of whose conduct I must express my satisfaction, have requested me to refrain from further repelling the unprovoked malice I have alluded to, which is probably not only the best method of proceeding, but agreeable to my natural temperament, education, and turn of mind; and I would apologize in having recourse to this method of self-justification, in consequence of the long-protracted delays and enormous expenses attending legal investigations for libel.

Before concluding this subject, one accusation must not be passed over, made by a mendacious pamphleteer, on the strength of his character being *unknown in England*, in my having obtained from the New Zealanders "princely and cheaply-acquired territory—bought land for the merest trifle, and perhaps cheated them in the payment." I shall not follow so ill an example as to give a justification in the language of cant and mendacity used by

this person, for where facts are wanting, virulence, and fanatical intolerance is invariably substituted.

This statement, made with *the self-assurance of its being wholly without foundation*, would have met with no reply from me, had it not been noticed in a Magazine having a large circulation, which has induced me to make the following declaration. That my possessions in New Zealand consist of five several properties purchased in the Bay of Islands, for their water-frontage, the principal portion, seven years since, when the very supposition of that country being colonized in our time, would have been accounted Utopian and preposterous. The utmost extent of ALL those purchases TOGETHER, does not exceed 1100 acres, and when it is taken into consideration that many single landed proprietors in the Canadas, United States, New South Wales, and other colonies, possess from 1100 to 11,000, aye and 111,000, acres and even larger domains, our "princely estates" dwindle to a very low figure. Possibly I may be even excused from possessing 1100 acres, save by my envious opponent, when so far from buying land for the "merest trifle," I actually paid for some portions at the rate of £6. 10*s*. 0*d*. per acre to the resident native Chiefs, proprietors of the soil, and that I paid an EQUITABLE, FAIR, and JUST PRICE, is evidenced on my title-deeds, (copied from that made by William Penn with the North

American Indians) by, among other signatures, that of the informant of this traducer. This man, born at Peterhead, was a seaman before the mast of a whaling-ship, from which he absconded in the Bay of Islands, forfeiting his articles and wages. The Missionaries, seeing his wretched state among the natives, scarcely obtaining food or raiment, employed him in cutting the knees for a small cutter which they laid down about that time, which on completion was wrecked while intrusted to his care. He then insidiously habited himself in the garb of religion, which his actions repeatedly falsified, and has fed the natural venom of an aspirant for the loaves and fishes, by turning even on his masters, who fostered, clothed, and relieved him in the years of his distress.

This man is best described by the fact, that, he has *learnt to sign his name* since his arrival at New Zealand, a consummation that may be ascribed to Lord Brougham's schoolmaster abroad, as this neophyte had never the benefit of one at home. He was a sawyer for some years, at Wangaroa, and the Bay of Islands, and as for "cheating the natives of their payment," I am always willing to produce the newly-learnt, but ill-constructed pothooks and hangers, alias signature, of this informant, that the CONTRARY is the fact. In addition to the signatures, as witnesses, of respectable gentlemen, as to the honourable nature of my transactions with the native chiefs, I have

letters of the Rev. Henry Williams, Chairman of the Church Missionary Society, a gentleman as honourable and devout as these detractors (arcades ambo) are the contrary, relative to this subject.

The magazine reviewer closes his critique, that "Messrs. Polack, Fairburn, and Marsden, who have neither parliamentary nor family interest, would relish the idea of subjecting their titles to a strict revision." Mr. Fairburn must answer for himself; the Rev. Samuel Marsden is beyond the privileges of parliament; and the pamphleteer is the only person who has published the name of Mr. Marsden in a spirit of detraction, arising from envious malignity; he was a truly pious and devout man, and died in (I believe) 1838, aged nearly ninety years, passed in REAL usefulness, and to the thousands who knew him, such envenomed shafts fall harmless. He was senior chaplain of New South Wales for many years, which place he filled alike honourably to himself, and justly to his creed. I feel persuaded, despite the accusation, that he did not possess A SINGLE INCH of land in New Zealand, and his frequent absences from Sydney, from a happy home, to encounter, at his advanced age, vicissitudes in a barbarous country, were solely undertaken for bettering the degraded condition of the New Zealanders. I would recommend to his detractor the oft-repeated adage, *De mortuis nil nisi bonum,* and to adopt that of *Beneficiis maleficia*

pensare. In conclusion, I can only observe, DECIDEDLY AND ENERGETICALLY, that NOW or HEREAFTER, I challenge from any appointed authority the STRICTEST SCRUTINY as to the *mode* by which I acquired my "princely estates" in New Zealand; the EQUITY AS TO THE VALUE I GAVE for the said estates, at the time, to the absolute proprietors, and the ENTIRE LEGALITY OF THOSE PURCHASES I MADE, and SECURE IN THE HONESTY OF MY TRANSACTIONS, I regret not the want of the influence alluded to, but which induced me to place my title-deeds in the hands of the Duke of Richmond and the Earl of Devon, at the select committee of the House of Lords, in May, 1838.

"Further this deponent sayeth not," as I can say, in truth, that in speaking and writing of men, I have mentioned their honesty with *alacrity;* and when *forced* to mention their faults, have touched on them with regret, slightly, and with much reluctance, and should have left those clansmen "alone in their glory," had I not been solicited by various gentlemen, as to disposing, exchanging, and leasing my properties in the Bay of Islands, and consequently was imperatively called upon to expose (in part) and disprove the foregoing unprovoked as unfounded statements previously to attending to such requests.

It is irrelevant to my purpose to enter into a disquisition whether the lands of an independent

people (and acknowledged as such by European powers) may be purchased or not; suffice it, that notwithstanding the laws, customs, and habits of the New Zealanders, fully recognise the purchase, exchange and sale of all property, landed or otherwise, that vast forests and prairies, as extensive as counties in Europe, are depopulated; the former tenants of the soil having been extirpated by ruthless wars, the few surviving conquerors, not daring to cultivate their newly-acquired territories, even when possessed of numerical force to do so, fearful of being set upon in turn by the billigerent tribes of the neighbouring country, or that the produce they would sow might be reaped by an enemy. My native property has been purchased in a manner agreeably to the custom of the missionaries, the principal portion being bounded between the lands purchased by those gentlemen and the estate of James Busby, Esq., Her Majesty's British Resident, the purchases being made from *the same* chiefs *on similar terms.* This method has been pursued by the New Zealand Land Company, with this difference, that my property was not purchased until after a protracted residence in the close vicinity of the native proprietors, so that not a slave born on the soil was excepted in obtaining a portion of the purchase, whereas, the land of the company was bought by Captain Herd, after a few days' intercourse with the natives, to whose habits in selling land, and lan-

guage, he and his people were absolutely strangers. The purchase was nevertheless valid, as I resided twelve months in the vicinity of the Hokianga lands, and though several offers had been made to the chiefs of the district, for a re-sale of the property, they invariably refused their assent.

The price I paid to the chiefs in some instances *per acre*, seven years since, was twenty-six times the value *now* asked by the New Zealand Land Company, in London; superiority in the locality causes the difference.* In reference to land purchases I cannot regard myself as "the most offending soul alive," as the British government has during the last three reigns, and that of her present Majesty, been equally culpable in purchasing the splendid timber of the country, to furnish masts and yards for the navy, and flax for its rigging; also in the reign of his late Majesty, of respected memory, the independence of the New Zealanders was especially acknowledged by the British government, and a flag expressly presented to them through the medium of Captain Lambert, commanding His Majesty's ship "Alligator," and despatches were forwarded to the Admiral commanding on the East India station, to respect the said flag. Mr. Busby was further appointed accredited agent from the British government to the

* The Company charge twenty shillings per acre, engaging to return 75 per cent. for passage-money.

natives of New Zealand, and in that capacity I placed in his hands, on printed memorandums, copies of my title-deeds that I had sworn to before A. B. Spark, Esq., magistrate of the territory of New South Wales, and similar copies I also placed in custody of the Reverend Henry Williams, Chairman of the Church Missionary Society, and my local agent Captain J. R. Clendon, American Consul.

In reviewing the past, whether as an artist in Europe, a ship-chandler in Australia, a servant to the British government (Commissariat and Ordnance) in Africa, or a traveller for personal gratification in America, I feel justified in concluding with the words of Lord Chancellor Erskine, when advocating the cause of a plaintiff in a case of libel, "It was the first command and counsel of my youth, ALWAYS to do what my conscience told me to be my duty, and to leave the consequences to God. I shall always carry with me the memory, and I trust, the practice, of this parental lesson to the grave. I have hitherto followed it, and have no reason to complain that my obedience to it has been a temporal sacrifice."

J. S. POLACK.

2, MACCLESFIELD-STREET, SOHO,
MARCH, 1840.

PORTRAIT OF TANGIERI, A CHIEF OF MAUNGAKAHIA.

MANNERS AND CUSTOMS

OF THE

NEW ZEALANDERS.

CHAPTER I.

MANNERS, CUSTOMS, HABITS, AND OPINIONS OF THE NEW ZEALANDERS.—GRADUAL CHANGE AND PROGRESSION TOWARDS EUROPEAN HABITS.—EFFECTS CAUSED BY THE ADVANCEMENT OF COLONIZATION AMONG THE NATIVES.—CONTRADICTIONS IN CHARACTER EXPLAINED.—INFLUENCE OF SOCIAL COMPACTS.—EARLY MANNERS OF THE PEOPLE CONTRASTED WITH THEIR PRESENT HABITS.—OPPOSITION EVINCED TOWARDS THE EARLY VISITORS TO THE COUNTRY.—NATIONAL INDUSTRY.—ISLAND OF VICTORIA.—PHYSICAL CONTRARIETIES EXISTING AMONG THE NATIVE POPULATION.—THEIR ORIGIN.—THE ISLANDERS OF AUSTRALASIA.—CONDITION AND MANNERS, AND PECULIAR DIFFERENCE FROM THE NEW ZEALANDERS.

The manners and customs, habits and opinions, of the natives of New Zealand are speedily about to disappear. The present record of their sayings and doings will be among the few mementoes of a state of incivilization that is fast merging into the more refined condition of their European brethren. This moral emancipation arises from the extended intercourse (principally of a commercial nature)

that is hourly taking place between them. The emigrants, about to leave the shores of Great Britain, have been preceded by the unsatisfied settlers of Western Australia (Swan River and King George's Sound), many of whom have quitted that arid and droughty coast for the more genial soil of a country approaching in climate (yet superior) to that of their natal soil; and, since the knowledge of the proposed colonization of the islands of New Zealand by British enterprise has been circulated in the southern hemisphere, numerous merchants from the adjacent colonies of New South Wales, South Australia, and Van Diemen's Land, have purchased large tracts from the willing natives, who, independent of present comfort, feel authorized in disposing of portions of their soil as a guarantee that the remaining portions will be enhanced in value far beyond what a large territory would be worth, if left to native proprietorship, by the proximity of such valuable neighbours; and the assurance that the boundaries of their land, thus guarded, will descend to their children and posterity that otherwise might be wholly wrested from their possession (and every acre of the country affords such examples), from the hostility of neighbouring tribes, that form at periods, from concurring circumstances, a superiority in might or predatory treachery.

Every country and its inhabitants have separately their peculiar characteristics; the former, its climate and scenery, the latter, its government and

laws; but to civilization alone belong those moral characteristics upon which a country and people are dependent for their station in the scale of nations. It has been observed, that to describe the habits and manners of a people just emerging from the deepest barbarism is a task of rare occurrence, and the task is rendered yet more difficult on the score of fidelity, as the reader will peruse circumstances apparently contradictory in the moral character of the people described, which in all probability will be found difficult to reconcile; but it must be borne in mind that the education of the primitive savage is completed at a period when a European child would commence the first step beyond the tuition derived from "Guy's" well-known calf-skin volume, the former taking his share in all the politics of his native village, and for the instruction he receives from the vigorous warrior and hoary politician, communicates in return to the latter, a portion of his own infantile manners, and which peculiarly distinguishes the savage being from the civilized man, to the latest period of his life. It is intended in the following pages to give such an account of the manners, customs, habits and opinions, of the New Zealanders, their social and political condition, as will most interest the general reader, who will discover how rapidly they are emerging from the condition of their ancestors, and preparing to maintain, with credit to themselves, and importance to the British nation, their

allies, the highest rank among the aboriginal nations of the southern hemisphere.

The New Zealanders, when first discovered, were a ferocious and barbarous people, principally delighting in the practices of war, and solicitous to excel in the habit of making such grimaces and contortions of body and features, as would best tend to excite fear and horror in the breasts of their enemies; but an interval of forty years' partial intercourse with their more enlightened visitors, has gradually sapped the supposed indomitable ferocity of the savage warrior, who having once tasted of security and the blessings of peace, now wields with greater satisfaction the implements of agriculture, than ever he did those of war; and confesses that the angry war-speech and wildly exciting dance is attended with infinitely less satisfaction than that of an argument in driving a bargain in commerce and the *hakari* (dance) of the harvest-home. Until within a very few years, this salutary agency, arising from the intercourse with civilized man, was wholly unseen, but time has discovered that it was nevertheless felt. The earliest signs of the effect of this beneficial intercourse was discovered at *Uwoua* (Tolaga Bay), where Captain Cook met with much kindness from the natives, who had never seen a European before, rendered the more remarkable as he had met with an opposition (similar to that given to Cæsar by the early Britons) from the resident tribes at

Turunga (Poverty Bay), a distance of scarcely forty miles south.

Within the last twenty years, Europeans, principally Britons, have located themselves throughout the country, even in those inhospitable islands situated to the south of the Island of VICTORIA ;[1]

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[1] Singular to relate, the central island has existed hitherto unnamed; as a distinguishing mark it has been called *Te Wai Poenenámu*, or the Waters of Green Talc (*rather* an anomalous name for *terra firma*), from the time of Cook's survey; but that navigator repeatedly observes, this name is appropriated to a very small proportion of the country on the south-west, where the lake of Green Stone is situated. (D'Urville has placed it to the south-east.) The country in the vicinity of Cook's Straits is called *Kai Kohuda*; the strait is also known as *Rou Koua.*

The immense area that occupies the central portion between those two districts is wholly unnamed; the writer, in consequence, with a presumption that may in some measure admit of an excuse, arising from dutiful feelings inseparable from a loyal subject, has bestowed the appellation of VICTORIA, after Her Most Gracious Majesty the Queen of these realms, on this largest Island in the widely-extended Polynesian Pacific, with assured certainty that no modern Cook, be he subject or foreigner, will feel disposed to deprive this extensive country of a name, additionally endeared to an Englishman abroad without the pale of the protective laws of the dearly-cherished country of his birth. He has found it imperatively necessary, so as to be intelligible to his readers, to give a distinctive appellation to this country, that within a very few years

yet the greater portion of the natives still retain a considerable stock of original habits as practised in remote periods of their history, and are in most instances strongly addicted to the superstitious observances of their forefathers. Unlike the inhabitants of the various islands in the South Pacific Ocean, who are as indolent a race of beings as exist on the face of the globe, the New Zealanders have ever been from necessity an industrious people, principally agriculturists and fishermen. The nation consists of two aboriginal and distinct races, differing, at an earlier period, as much from each other as both are similarly removed in similitude from Europeans. A series of intermarriages for centuries has not even yet obliterated the marked difference that originally stamped the descendant of the now amalgamated races. The first may be known by a dark-brown complexion, well formed and prominent features, erect muscular proportions, and lank hair, with a boldness in the gait of a warrior, wholly differing from that of the second and inferior race, who have a complexion brown-black, hair inclining to the wool, like the Eastern African, stature short, and skin exceedingly soft. In physical character the two castes differ in a great

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will become as common 'in men's mouths as household words,' from its fast-increasing occupation of Europeans."—Residence in New Zealand, between the years 1831 and 1837, by the writer, 2 Vols. 8vo. 1838.

degree; and probably, before intermarriages took place between them, the difference was as marked as between that of a European and a negro of the western world. The origin of the former must be attributed to the Malayan race, who are found to inhabit an extensive space of the globe, including the insular countries of the Indian, African, South and North Pacific Oceans. The second and inferior race are evidently, from their habits and customs, descended from the same original stock that have occupied a portion of the same countries as the Malays, but are regarded by the latter as too abject in the scale of humanity to treat them otherwise than servants or a conquered people. These degraded people are found in greatest numbers in the insular lands of New Caledonia, New Hebrides, Espiritu Santo, and adjoining groups, the Soloman Islands, Louisiades, and are identified as the *Harafouras and Papuans*[2] of New Guinea. The relationship between the above races and the New Zealanders is past all doubt, as a more marked resemblance exists in their political and social institutions, religion, customs, habits, manners and opinions, and even conformity in a physical and moral point of view; and last, not least, language, than will be found between the peasantry of Cum-

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[2] Papua, from *pua pua*, or negro; a name given by the Malays to the Harafouras or natives of New Guinea.

berland and Cornwall in England, or Britany and Picardy in France. Without disturbing the oft quoted memories of those popular patriarchs (to antiquaries) Shem and his brethren, the investigations of recent travellers prove, that the isles have been peopled by the colonies that originally emigrated from Asia, and have so far increased, notwithstanding the existence of the most arbitrary of governments, that set no value on the lives of their subjects, and the most degrading domination of priestcraft, that enforced the merits of human sacrifices, as to spread themselves over the countries of the Yellow Sea to the Sandwich Islands, in the vicinity of the north-west coast of America. From the proximity of the vast island of Australia, it might be supposed, a portion, at least, of the people we are treating of had originally descended from its inhabitants; but this opinion is immediately set at rest by any acquaintance with the language, customs, habits, and manners of the two people, that differ so essentially as to repudiate the institution of a comparison. To persons inclined to pursue this theme, we would say, that the debased and abject condition of the Australian, the expression of features, form of body, habits of recklessness as to ideas even of social comfort, dissimilarity in language, no single sentence having the like tendency or sound, habits of perpetual migration, and absence of all government, are sufficient data to prove the different descent of the nations in question.

All voyagers and travellers, from the earliest of the Dutch visitors to those of the present day, agree in substantiating the fact of the unmitigated wretchedness and degradation of the Australians that inhabit the several portions of what might be termed an insular continent.[3] The marked difference in caste among the New Zealanders is observable in every country where the Malay and Papuan occupy the same soil, of which we may instance the Moluccas in Asia, and the far-distant Madagascar in Africa, the Andamans and Nicobars in the Bay of Bengal. The head of the brown or mulatto race is ornamented with a profusion of hair, flowing in ringlets on the shoulders, unless tied up at the crown; but in their inferior countrymen, the hair forms itself into spiral twists, dark, close to the skull, brown, when further removed, and ending in a red-brown. The full-flowing beard, incident to Europeans, but rarely adorns the human face divine of the New Zealander. Among the many peculiarities that are

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[3] The writer has made six several visits to New South Wales, and the aborigines appeared to him, in every instance, to verify the language of Scripture, that wandering as they do, in small bands, exposed to the most trying climate of enervating heat and depressing cold, naked and bordering on starvation, the hand of the wanderer raised against every man, and those in return against his, furnish additional evidence of the difference of their descent from that of the New Zealanders.

attached to the native inhabitants of warm climates is, the scarcity of hair on the countenance; yet it might be expected that the prevailing heats would be favourable to the growth of this much-valued addition[4] to the human face.

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[4] The above remark is applicable to the inferior animals inhabiting the torrid zone, and some philosophers, delighting in argument, have gone so far as to point out an analogy between bipeds and quadrupeds, from the scarcity of hair in both.

CHAPTER II.

LOCAL TRADITIONS OF THE ORIGIN OF THE KING OF HEAVEN AND THE COUNTRY.—THE ISLAND OF AI-NO-MAWÉ.—NATIVE ANTIQUITIES.—AN UNNATURAL DIVINITY.—ORIGIN OF THE NATIONAL MYTHOLOGY.—DECRESCENCE OF CIVILIZATION.—ORIGIN OF THE NATIVE RELIGION.—ASTRONOMICAL SUPPOSITIONS.—ENJOYMENTS ASCRIBED TO THE DEITIES ON EARTH.—ORIGIN OF A VOLCANO, WITH ITS CAUSES AND EFFECTS.—BAD EXAMPLES FURNISHED BY THE GODS.—FORMATION OF THE SUN AND MOON.—MONUMENTAL TOMBS TO THE ATUAS.—MAWÉ AND THE BOISTEROUS WINDS.—TRADITIONAL ORIGIN OF THE NATION.—A MIRACULOUS EGG.—TRADITIONS PREVALENT IN THE BAY OF PLENTY.—THE EAST CAPE.—COLOSSAL MONUMENTS.—EARLY COLONIZATION.—EXTRAORDINARY VOYAGES. EMIGRATION OF NATIVES IN 1835.—TREACHERY OF THE EMIGRANTS.—PRIMITIVE STATE OF SOCIETY, PROGRESS OF LAWS.—EFFECTS OF AN INCREASE OF POPULATION.—FIELD OPEN FOR BRITISH ENTERPRISE.

THE origin of the aborigines is variously accounted for even by themselves, and their accounts are so much clothed with absurd superstitions as render such stories wholly useless to the antiquary. At best, such researches, though interesting and curious, are certainly not practically useful. In all such traditions the circumstance of their being descended from two distinct races of ancestors, appears to have been forgotten, as it is never alluded to. The Malay or Mulatto tribes invariably assert their physical power over the darker or Papua race, and the latter, intuitively, by their habits and manners, verify the fact. Both races agree in part,

as to the origin of their mutual country. Mawé, the king of the starry world, it appears, similar in taste to his worshippers, was much enamoured of the piscatory art, and one pleasant day he left his terrestrial abode at the Three Kings' Islands (*Mánáwa Táwi*) to pursue his cherished amusement. His efforts for a length of time were unattended with success; he was about to quit the sport in utter despair, when a bite, "very like a whale," changed the intention of the disappointed deity. After much exertion of manual strength, he succeeded, by his powers divine, in raising above the surface of the water a portion of New Zealand; by the aid of some flax-plants that grew indigenous on the sea-born isle, he formed some ropes which he attached to various stars, and by aid of this *purchase*, he succeeded in raising up the various mountains and lands that now form the country: in so doing, various portions crumbled away that are now traced by the deep indents (bays and rivers) in the land, which from that time has ever been termed AI NO MAWÉ, the begotten of Mawé. The wonderful fish-hook that accomplished this valuable feat (as it is about to prove as an appanage to Great Britain) was placed in a central situation for the admiration of future beholders. This may yet be seen, an islet off Ouridi, in Hawkes' bay, near Cape Kidnapper, lat: 39° 40′ S., long: 17° 48′ E., called to this day *Muttou no Mawé* (Fish-hook of Mawé). The native antiquaries are at variance as to the substance

made use of as bait; some tribes insisting that the divinity accommodated himself with a portion of his own ear, which has induced many of his followers to suppose this auricular feature to have been of inordinate length. Others again assert, that portions of his children answered for this miraculous pursuit, and that the fish-hooks were formed from their jaw-bones. Delighted with the effects of his patience and sport, which far outsped Mawé's most sanguine expectations, for he is invariably described by his historiographers, as a god of infinite phlegm and moderate pretensions, he hastened back to heaven, anxious to calm any agitation in his *sérail* that might have arisen in the fair bosoms of his numerous ladies at his protracted absence. This effected, he hastily returned with his principal *dame en chêf*, Innanui-te-po, who, it would appear, was apprehensive of the substance the wonderful fish-hook might again present to its master. The adventures of Mawé and his ambitious family on earth, bear a great resemblance to the adventures of Jupiter and Juno, Neptune and Proserpine, Mars and Pallas, Pluto and Eolus; the origin of such fables is lost in the gross traditions of the people, but probably they relate to the earliest of the colonial ancestry of the present descendants, who gifted with a portion of the knowledge of the civilized tribes from whom they emanated in Asia, communicated to their children a limited account of those arts and inventions, but, obliged by the

scarcity of animal and vegetable food in the new country, to devote the principal portion of their time, and that of their children, towards producing sustenance; and deprived of those monuments of art they had been accustomed to view in their own country; and unable to give in idea similar knowledge to their children, which had been familiar to them in substance, the latter gradually sank into the barbarism they have displayed for some centuries past: their superstitions accumulating as each generation was further removed from the earliest inhabitants, whose superior civilization, which they had imperfectly disseminated, inspired these unpolished children with a spirit of divine admiration. Probably aware that religious ceremonials would alone act as a check on a nation without the means of improving their uncivilized state, the dying patriarchs claimed in consequence divine honours, which they were enabled to effect by improving upon the unqualified devotion displayed by their admiring descendants. To this feeling, engendered by a crafty race to their followers, may be ascribed the heterogeneous and absurd fictions termed the Mythology of the Greeks, who borrowed the fables from the Egyptians, who originally were under obligation to the Phenicians and earlier nations, and finally adopted by the Romans, each nation felicitously accommodating the inconsistent mummery to heroes of their own creation. Mawé is the Jupiter tonans, the Hercules and Vulcan of

the New Zealanders. Like Saturn, he is said to have devoured his own children, save the visionary organs of the eldest, which were placed in the skies, the right eye forming the polar star, the left, the evening orbit. On arriving at his newly-raised territory, a thousand wonders attracted the attention of the divine pair; Mawé was perfectly enraptured with the ladies, and his better half of the gentlemen, who now crossed her vision for the first time. Mawé's acquisition appears at best to have been as unpropitious as the present of Jupiter proved to Pandora, for unconscious of the effects of fire, he raised some in his hands, but the agonizing pain induced him to fling it from him into the sea with such force as to cause the volcanic island of *Wakári* (lat: 37° 30′ 46″ S., long: 177° 14′ 45″ W.) to arise from the ocean, whose internal fires have never ceased since that period; the burning ashes, from which he had abstracted the cause of his pain, it is said, he dispersed with his feet, and in the places where they fell inland, have arisen the several volcanoes and hot springs that are found in the country. Nor did Mawé's misfortunes end here, for he was soon after discovered by the gentle Innanui-te-po in a situation that would have been amply satisfactory to a jury in any action brought in the Consistory Court; in Mawé's case judgment went by default, and the obscene divinity was despatched by his wife, for his unlucky mistake in taking another lady for herself. His apotheosis took

place immediately. Anxious to retain in sight the scene of his pleasures and pains, his right eye became the sun[5], and the same organ of his brother Toáki, became answerable as the moon. Mawé was buried on the mountain of *Ikorangi* (lat. 37° 55′ S., long. 175° 55′ E.) near to the East Cape, and as a monument, is worthy of the father of the gods. Mawé is supposed to look upon his people with peculiar affection, the elements are under his direction, whose fury he invariably assuages when possible. Among the most pugnacious, rank the deities who preside over the winds, one of whom directs each point of the compass. Ounui is named as the president of the South-West, accounted the most irritable and passionate of the conclave, and when that portion of the elements is still, the priests declare that over-ruffled, he is choked with his own infuriate bile, and though under the superior influence of Mawé, who could wholly silence the god, but deprived of one eye, he can only attend to one half of those elements, which is made to account for the fact on his silencing the winds on one por-

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[5] We learn from Virgil, it was the belief of the Romans, that the Gods sent stars to light or instruct their peculiar favourites when in perplexity, and that their warriors and men of renown became stars after death, and were consequently deified. Suetonius tells us, that Julius Cæsar was thus elevated after his murder, as the augurs announced the appearance of a new star at his death.

tion of the compass, the opposite side taking advantage of his infirmity, commences its operations. Mawé is said to have principally feasted upon human flesh, fish having been his provender before the raising of New Zealand. His descendants claim his authority for revelling in the same horrible propensity. The traditions respecting the origin of the people are variously accounted for among themselves. Some tribes state that a large bird, whose enormous wings cast a fearful shadow of some miles' length on the ocean, suddenly while flying, allowed an egg to escape from her, on which the bird ascended with great velocity as if gladly released of a burden, and was soon out of sight. The egg lay for many days on the becalmed ocean, when it gradually burst its shell, and an old man and woman appeared exerting themselves to float an old canoe from the oviparous dwelling; they succeeded after some exertion, and entered the conveyance, followed by a boy and a girl, each holding a dog and a pig. On landing on New Zealand, which was wholly uninhabited, they hastened to build a house, but the young man, dissatisfied with the solitary life in view, intended to take to the canoe and again try their fate in hopes of meeting with a country inhabited by those friends from whom they were severed, but the shallow conveyance was pushed adrift by the young woman, and their progeny soon covered the face of the country.

In the Bay of Plenty, the origin is thus accounted for. At a very remote period a large canoe arrived from a far-distant country, in which were comfortably seated a number of divinities of both sexes, but with the sharp-set appetites of human beings. The only article of food brought with them was the Kumera *(batata convolvulus)* which they immediately planted after the fashion of their people ; the relators of this tradition profess to be descended from them.

The natives residing at the East Cape assign a different version of the origin of their ancestors, and the inhabitants further south, have another tale wholly differing from their neighbours.

These several relations have much affinity to the traditions of the numerous nations that have spread themselves over an immense tract of ocean extending eighty leagues north and south, from New Zealand to the Sandwich Islands, and full seventy degrees east and west from Tonga to Easter Island, where some colossal monuments in sculptured stone, yet exist,[6] attesting the former residence of a once

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[6] Oblivion has also cast her veil over the nations whose religious zeal erected the ponderous temples of Ellora in India, of the Isles of Elephanta and Salsette, off Bombay. The pyramids of Egypt, as monuments of *labour*, may bear comparison, but in taste and beauty of sculpture, and as works of art, sink into insignificance. The antiquated monuments of the new world prove it to have been colonized much earlier than that of the old.

powerful and civilized people, of whose existence the present inhabitants are wholly unable to afford the slightest clue. This same people inhabit the Sandwich Islands and Marquesas, full twenty degrees from each other, and the latter isles are full thirty-five degrees from Tahiti.

The traditions of the New Zealanders forcibly point out the fact that they are indebted for their locality, to their ancestors having, from various causes, arising from accident or design, quitted their natal land; in the former case, through stress of weather, in the latter from motives connected with the government, to which they were in all probability inimical.

That such extraordinary voyages are of common occurrence, is known to almost every person who has visited the South Sea Islands and made inquiry into the history of the people among whom they have sojourned. In those interesting works, *Lettres Edifiantes et Curieuses, tom.* 15, *Voyages aux terres Australes, Thevenot, Hackluyt, Harris's* collection, *Purchas* and similar compilations, innumerable adventures of Islanders renouncing a cruel thraldom, for love of liberty, may be found oft multiplied. A circumstance of this kind has often occurred in New Zealand, where tribes have vacated their native districts and removed themselves to a distance of some hundreds of miles, to enjoy their liberty unrestrained. In 1835, full five hundred of the native inhabitants of Port

Nicholson *(Wanga nui aterá)* in Cook's Straits, employed a shipmaster sailing out of Port Jackson, to remove them from that place, which had been made obnoxious to them in consequence of the savage barbarity of Rauparáhá, the sanguinary chief of Entry Island *(Kápiti)* situated at the entrance to the Straits, to the islands of the Chatham Group, (lat: 45° 54′ S., long: 176° 13′ E.) They promised to fill the brig with flax, as a remuneration for his services. He conveyed them in two trips, and as soon as they arrived at the islands, the emigrants took the simple islanders for slaves, murdering and devouring numbers of them. The heartless fellow that conveyed the tribes was disappointed in his expectations, as no payment was given to him in return.

The extension of colonies of the aborigines in New Zealand has occurred from the same causes as peopled the great islands of Australia, Borneo, Sumatra, and New Guinea. Where numerous tribes reside in the same country, warfare and unceasing contention are sure to reign paramount, during which the belligerents are bought and sold, enslaved or murdered, without mercy. This anarchy is preceded by what may be termed the most primitive state of mankind, when a few families associate together at some favourite fishing ground, and form their village in the most sheltered spot in its nearest vicinity. As they improve in skill, and are enabled to preserve quantities of food for winter

provision, they invite their nearest neighbours to join them for mutual defence; such has been the commencement of some of the greatest nations that have now passed away; the Greeks, Carthaginians, Latins and Mexicans. The village thus enlarged requires a code of laws to protect the weak against the encroachment of his stronger brother.

> The self-same love in all becomes the cause
> Of what restrains him, government and laws;
> For what one likes, if others like as well,
> What serves one will when many wills rebel,
> How shall he keep, what sleeping or awake,
> A weaker may surprise, a stronger take?
> His safety must his liberty restrain,
> All join to guard what each desires to gain.
>
> *Pope's Essay on Man.*

An increasing population would naturally cause an extension of the nation, as the means of the earliest residents of the village would be incompetent to furnish them support; the lands in the vicinity becoming exhausted, and the fish, daily decreasing in quantity, would necessarily occasion an influential member to form another settlement, having unploughed similar advantages that were originally obtained at the earlier village. In a country like New Zealand, whose surface is covered with intricate forests, far-spread lagoons and marshes, a barrier at once would be presented to the native emigrant from pursuing a route inland; beside, the scarcity of indigenous sustenance would

occasion them to direct attention to the many streams and rivers that irrigate these noble islands, and abound with fish.

Thus have these people spread themselves over the country, from the Three Kings' Islands,[7] (lat: 34° 12′ 8″ S., long: 172° 22′ 48″ W.) to Foveaux Straits,[8] (lat: 46° S.) At an early period of their history, wars must have been less known, as they have decreased greatly since Europeans have become acquainted with them. In treating of warfare we shall give the present decrescent state of the native population, and the field now open for British colonization, and aptitude of the New Zealanders to amalgamate with their more enlightened brethren and now owners of the same soil.

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[7] *Drie Koningen Eijlandt*, (Three Kings' Islands), thus named by Abel Jansen Tasman, who discovered them on the anniversary of the Epiphany, 6th January, 1643. They consist of small islands, surrounded by rocks, many of which are out of water, about fifty miles from the North Cape of New Zealand, about N. N. W.

[8] Foveaux Straits, a dangerous passage dividing Stewart's Island from VICTORIA, the central island, named in 1816, in honour of Colonel Foveaux, Lieutenant Governor of Van Diemen's Land.

CHAPTER III

DIVISION OF THE PEOPLE INTO TRIBES.—ORIGIN OF CHIEFTAINSHIP. —CHIEF OF UWOUA, HIS CHARACTER AND DISCRETION.—IS MADE CAPTIVE IN BATTLE, AND BECOMES A FAMILY-MAN.—HIS PERSON ACCOUNTED AS SACRED.—EFFECT OF HABITUAL AUTHORITY.—TERM OF SLAVERY.—RECORDS OF POLYGAMY.—POWER OF A CHIEF.—HEREDITARY HONOURS AND APPELLATIONS.—VENERATION FOR GENEALOGY.—SINGULAR CUSTOMS.—SALUTARY FLAGELLATIONS.—NATIONAL EDUCATION.—IMITATIONS.—PRECOCITY OF CHILDREN.—GENEROSITY OF TRIBES.—AN UNNATURAL PRESENT.—CUSTOMS AT TAHITI.—RANGATIRA'S, SECOND GRADE OF CHIEFTAINSHIP. — MARITAL REPROACHES.—CANNIBALISM DECRIED.—IMPORTANCE OF MARRIAGE.—ACCESSION OF LANDS.—THE WARRIOR E'ONGI.—HIS ABILITIES.—POLITICAL POWER.—AN AMAZONIAN WIFE.—VALUE ATTACHED TO BIRTH.

THE population of New Zealand is divided into tribes, varying in numerical force from three hundred persons to three thousand. The government is nominally vested in the person of a chief, termed the *Rangatira nui* or *Ariki*, whose power is derived either from a remote ancestry, marriage with the daughter of a powerful chieftain, or from having raised himself by reckless acts of valour and superior sagacity in native councils above the several competitors for the suffrages of his tribe. As an example of remote ancestry may be cited, *Kani o tekki rau*, chief of the tribes at Uwoua, or Tolaga Bay, (in lat: 38° 20′ 45″ S., long: 178° 37′ E.) This chief was only remarkable for his extreme

friendship towards Europeans; in courage he was certainly inferior to many of his followers, being rather more inclined to patch up a peace than forcibly to assert his particular rights. He had, however, been forced into a war when a very young man, but discretion being his forte, and certainly the better part of valour, he chose rather to become a prisoner, than earn what some enthusiasts have termed deathless renown, in plainer terms, to be admitted within the *probability* of having a name mis-spelt in the Gazette; however, in the absence of the newspaper, Kani eschewing hastily the question, "to live or not to live," wisely chose the former. Nor was his choice confined to so sensible a determination, for he formed a *sérail* from the families of his captors; thus suited he passed his leisure with praiseworthy composure at Poverty Bay (Turunga), residing in the camp of his belligerent fathers-in-law. Thus comfortably ensconced as a family-man, he resided some years, until an amicable arrangement took place, when Kani set forth, like another Jacob, from the place of his servitude, with his wives[9], handmaids, children,

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[9] Polygamy has been encouraged by all barbarous nations. In New Zealand, as in Syria, it is customary for a man to marry two or more sisters, the eldest being accounted the chief or head of her family. Thus Laban promised Rachel to Jacob; but the conscientious heathen, by a stratagem, parts with the eldest sister first, excusing himself on the score, "It must not be

and a large stock of contributions obtained from his numerous and newly-made relatives. The life of Kani was never attempted by his savage enemies, even in battle, his person being accounted sacred in consequence of the numerous branches of his genealogical tree. He has often been reproached as a slave,[10] (*taurekareka*), a term that applied to a chief of spirit, would engender in his breast a determination to seek revenge that nothing

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so done in our country to give the younger before the first-born." (Gen. c. 29, v. 26.) It was necessary to "fulfil a week" previously to obtaining the younger sister. The revered patriarch appears to have made no exception to Rachel offering her handmaid Bilhah, (c. 30, v. 4.) and a like happy resignation marked his pacific temperament by accepting Zilpah, the handmaid of Leah. (v. 9.) That a handmaid was yet a virtuous woman, we have the authority of Boaz. (Ruth, c. 3, v. 9, 11.) The taste for pluralities among modern barbarians, is not to be compared to the fashions of old. Solomon (1 Kings, c. 11, v. 3.) had "seven hundred wives, princesses, and three hundred concubines;" and from the history of the Moguls, the anxiety of many of them arose *less* from the affairs of state, than making up the complement of *one thousand* in their seraglios. Knolles states in his History of the Turks, that Sultan Selim *doubled* this figure, and that Achmet IV., at the time of his decease, had in his *civil* list sixteen hundred beauties.

[10] The term of Cookee is incorrect for that of a slave; this word is derived from the word cook, an office on board British ships, accounted as only fit for a slave by the New Zealanders—hence the term.

less than blood would appease ; but our hero received the taunt with much *sang froid*, though ill-brooked by his immediate relatives, whose feelings towards this complacent leader were of pure affection untempered by respect.

Yet Kani could summon a commanding air, such as invariably attaches itself to chieftainship, and derived from the exercise of habitual authority. On the deeds of his parent, who had been a noted warrior (alias an infuriate cannibal), the degenerate recipient of his honours would listen with the deepest emotion, and as the primitive bard proceeded to recite minutely in prose the feats of reckless valour that had conferred a lasting renown on his race and tribe, the flush of a victor's pride would suffuse the countenance of Kani, who at the instant would think and feel the wish to imitate his renowned sire, but a host of political associations of the "glorious uncertainty" of which in earlier life he had already received a foretaste, inclined him, in addition to the naturally amicable turn of his disposition, to repudiate the desires of his turbulent followers, many of whom were bent for war, having an accumulation of grievances that, committed to paper, would have composed a formidable catalogue in folio. Luckily for Kani, if in his person he caused no serious emotions in the bosoms of his enemies (for like all respectable chiefs he had a full share), his followers were of a widely different temperament, and his desires

were only to be communicated to them it was well known, and war "to the tomahawk" would ensue.

The eldest son of an hereditary chieftain is termed *Te Kai Rangatira,* or heir apparent, the father bearing the appellation of *Rangatira* only. The "odour of sanctity" departs from the latter as early as his successor sees the light; the rank of the embryo chief, even thus early, being superior to his progenitor, inasmuch as he can boast of an additional branch to the ancestral tree. Such is the veneration paid by the obedient tribes to their newborn commander, that at periods even the parents are not allowed to have intercourse with him, or take food from the same basket, these cares appertaining to the priesthood, who at the earliest years of their charge, instil into his mind the [11] education that will direct his future propensities in life, such as inextinguishable hatred to his foes;

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[11] Education of the children of the Spartans differed widely from that of the New Zealanders. Among the former, an *annual flagellation* of the boys took place around the temple of Diana (though scarcely beyond infancy), until the blood flowed apace; those children that held out longest were treated with much respect. It was the practice of the parents to stand by, and, by frantic cries and promises, beg of them not to shed a tear. Despite of this not unsalutary system, the children were greatly beloved, and in all probability, the parents suffered most.

to bear predatory warfare against the weak, and circumvent by treachery the stronger powers he may have to compete with. By his parent and followers he is early initiated into the mysteries of distorting his countenance,[12] so as to strike terror into the hearts of his enemies: the war-dance then follows, and so apt are these unfledged warriors in learning the war-cries used in battle, and accompanying gesticulations, that we have seen many children of five years only, sufficiently precocious to put to flight a European child of nearly double that age. The child of a chieftain is regarded by his followers precisely as the Highlanders of the fastnesses of Scotland and Wales confided in their young chiefs. In New Zealand, presents are sent from various tribes to these young representatives of their people, either from friendship, pride of generosity, or as tribute to deprecate the ire of an enemy. When tribes are at warfare, distant from their villages, the most valued portions of the booty that may have been procured, has been forwarded by a courier (*Kárári*) from the army. In 1835, within a week or so before our arrival at Uwoua, a canoe had arrived at the village containing

[12] At Tahiti, it was customary for the parent, at the birth of a child, to press the fore and back part of the head, like a wedge; impressed that such an aspect would be most felt by the enemy, and at once strike terror into them; but the effect must have been lost, as all parties presented a similar aspect.

six bodies of enemies slain. To present an imposing effect, the headless trunks (already eviscerated) were carefully placed over the gunwales of the canoe on either side, and the six hearts of the murdered people were thrust on the heads of spears, (*hani's*), placed upright in the centre of the canoe. These mortal remnants were expressly reserved as presents to satiate the horrid appetite of the Kai Rangatira, then about six years of age.[13]

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[13] It has become a fashion, among a certain portion of readers, to decry narratives of a similar nature to the above anecdote; to such readers, who would solely oppose personal prejudice to assured facts, the writer does not address himself. His principal aim is to relate truths, not to sacrifice them to a fastidious taste, and to administer subjects for thought to the inquiring mind. To the reviewers attached to the leading literary and public journals, the writer is deeply indebted for the highly favourable, not to say flattering testimony, afforded by them on a former work, in his favour; but some of those intelligent and highly intellectual gentlemen have not failed to add their scepticism on the details given on cannibalism; but for attestation we would respectively refer them to the narratives of a Raffles, Cook, Marsden, Forrest, Drury, Spry, Harrison, Craufurd, Lemaire, Flaccourt, Rochon, Singleton, Banks, Leyden, Forster, Bougainville, D'Entrecasteaux, Duperry, D'Urville, Kotzebue, Krusenstern, Wilson, Labillardière, and the various missionaries attached to the several Missionary Societies in the South Sea Islands.

The second form of chieftainship is attained by an inferior chief or gentleman (also a *Rangatira*) entering into marriage with the daughter and heiress of an *Ariki* or *Rangatira nui*, or with the widow of such an exalted personage. In the absence of a salique law, the lady confers with her person the estates and hereditaments of her defunct parent or spouse. These acquired honours are not regarded in the same light as the legitimate rights of hereditary descent; in any martial bickerings, the newly-made chief is often reminded of the honours that have been conferred on him, and the superiority of the lady is made manifest. Much of this depends on the temperament of the spouse; if of an amicable disposition, he would need require an extra stock of resignation and patience, as the art significantly known as hen-pecking is not confined to the more civilized races of womankind; but if the recipient has the ferocious bearings that are supposed as best becoming a superior chief, such insinuations are rarely repeated.

The general feeling of a tribe towards such chief-consorts may be likened similar to such formed connexions in European states; the minor chiefs are raised to a greater share of importance as their leader is lessened in the admiration and submission of his followers. E'Ongi, the most celebrated name in the native annals as a warrior, gained the principal portion of his lands and subjects, in the

first instance, by some influential marriages,[14] until he and his connexions possessed a greater extent of territory, and containing a larger tenantry than had probably appertained to any former chieftain in the country. He was certainly the first warrior of his period; of remarkable sagacity, and possessing a tact for mechanical contrivances, and knowledge of fortifications, that at once raised him to rapid distinction above any other chief, independent of his political power and the influence acquired by his marriages. Yet, notwithstanding the stability of his power, which his rival competitors for supremacy, Pomarré and Korokoro, attempted often, but in vain, to shake; the wily E'Ongi paid much court to his ladies, especially E' Turi, who was sightless, but who always accompanied him in

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[14] It was the custom of ancient nations to give a dowry (or payment to the father) for the wife. Hamor, in requesting the daughter of Jacob for his son, says, "Ask me never so much *dowry* and *gift* and I will give according as ye say unto me." (Gen. c. 34, v. 12.) Saul, anxious to mate David in his family, departed from this usual custom. (1 Sam. c. 18. v. 25.) Among the Greeks no heiress was allowed to marry out of her tribe; if she neglected this, the patrimony was forfeited. The Roman women gave dowries to their husbands. The law of the decemvirs prohibited marriage between patrician and plebeian families, but within eight years the law was repealed.

his war expeditions,[15] denouncing, like a Pythoness, the enemies of her tribes, and urging the willing and aspiring warriors to battle with the enemy and enslave them. When an infirm chief, of but moderate prowess, is married to a superior chief wife, the engagement is accounted as ill assorted. The parent of inferior rank is often rebuked by his children and followers for the insignificance of his birth, and is not unfrequently called a slave. The wife almost invariably opposes the husband in favour of her children, and the former dares not assume any superiority, as the relatives of his wife are ever ready to avenge, even with his blood, any

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[15] Women were accustomed to attend their husbands and relations to battle. Ovid says they habited themselves in the best dresses to attract the attention of the victors.—(Remedy of Love.) Juvenal exposes the martial propensities of the early Roman ladies in his sixth satire.

Oh! what a decent sight 'tis to behold
All thy wife's magazine by auction sold,
The belt, the crested plume, the several suits
Of armour, and the Spanish leather boots;
Yet these are they that cannot bear the heat
Of figured silks, and under sarcenet sweat;
Behold the strutting amazonian ——,
She stands on guard, with her right leg before,
Her coats tucked up, and all her motions just,
She stamps, and then cries, ah! at every thrust.

Dryden.

unkindness shown to her or the children, the latter being regarded as less belonging to the parents than to the tribe in general. A chief lady is accounted as having greatly descended from her dignity when she bestows her affections on a commoner, and should her tastes fix on a slave, she loses caste fully as much as if the descendant of a Norman knight indulged her propensities in favour of her coachman.

CHAPTER IV.

RESPECT PAID TO CHILDREN BY THE ADULTS.—LAW OF PRIMOGENITURE. POWER OF A PARENT OR MASTER.—SYSTEM OF PRESIDENCY.—ABSOLUTISM OF FORMER CHIEFS.—POWER OF LIFE AND DEATH.—INCLINATIONS OF THE PEOPLE FOR AGRICULTURAL PURSUITS.—DECREASE OF POWER AMONG THE CHIEFTAINS.—READINESS OF THE NATIVES TO AMALGAMATE WITH BRITISH COLONISTS.—LOYALTY OF THE PEOPLE TO THEIR CHIEFS.—EFFECTS OF LOYALTY ON THE LANGUAGE.—SACRED FEELING TOWARDS THE HUMAN HEAD.—RECORDS ON THE SUBJECT.—TRAVELLING IN THE SOUTH SEA ISLANDS.—CAUSES WHY CHIEFS RARELY BECOME CAPTIVES.—INAUGURATION OF STRANGERS AS CHIEFS.—PRESENTATION OF GIFTS.—ABILITIES REQUIRED IN A CHIEF.—THEIR REVENUES AND DUTIES REQUIRED FROM THEM.—REGAL INJUSTICE IN THE SOUTH SEA ISLANDS.—CUSTOM OF BESTOWING NAMES,—ANECDOTE.—MARRIAGE PRESENTS.—ANECDOTE.—TRAITS OF GENEROSITY.—SYSTEM OF BARTER AND EXTORTION.—ENCROACHMENTS.—HOW TO HANDLE A NETTLE.

THE primary origin of chieftainship has been established by certain men who have gradually asserted a supremacy among their countrymen by their superiority in prudence, courage and sagacity, and have been appealed to by the tribes as possessing in an eminent degree those valuable abilities. Thus selected from a body of persons, desirous of a form of government the office would in time become elective from few privileged families until distracted by parties, the most influential would become the hereditary dynasty.[16]

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[16] In the Moluccas, among the Malays, of the same

Notwithstanding the great deference paid to the laws of primogeniture,[17] yet enemies taken in battle have been invested with the dignity of chieftainship, though virtually slaves to their conquerors. This has arisen from the valorous temper of the captured, who is accordingly enrolled into the tribe, some ladies of rank given to him in marriage, together with lands, slaves, dresses and canoes, as dowries. The new-made chief is regarded as incorporated in the tribe, his counsel is listened to in war, and his services accepted as a leader, though the approaching war is declared against the tribe of his relatives and former friends. This confidence on the part of the tribe has been but rarely abused by their new champion.

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family as the New Zealanders, a system of presidency prevails, an officer being elected by certain chiefs from among themselves, in a kind of diet that is held by them.

[17] Great stress was paid to the laws of primogeniture by the ancients. The Greeks and Latins were particular on this head. The Mosaic laws were also well defined. Jacob used subtlety to obtain his brother's birth-right; and when about to die, he displeased his son Joseph by laying his right hand on the head of the youngest son Ephraim, when the eldest acquired that right *by birth*. (Gen. c. 48, v. 20.) Among the Turks, and formerly the Northmen, it was less respected. Henry I. of England, obtained the crown in preference to Robert, his elder brother, and John retained the throne in preference to the son of Geoffrey.

Each chief is the sovereign of his own district, which is often possessed by several tribes, each having a distinguishing patronymic, subdivided into several families, each subgoverned by the elder, or parent, who possesses unrestricted manorial rights, which pass in hereditary succession to the children or nearest of kin, including the females, according with the most approved system of primogeniture. The inferior chiefs exercise in their respective families the same authority as the *Rangatira nui.* The father is the magistrate of his family, empowered to take the life of his offspring or servants; but though the murder of a slave would not require to be accounted for, yet shedding the blood of the former is liable to be called to a strict investigation, the child (as before stated) being accounted as belonging less to the parents than to the tribe, who have often appeased their sense of justice by sacrificing the murderer.

The power of a chief is absolute over his wives, being enabled to deprive them of existence; but as in the case of putting a child to death, he is liable to suffer a similarly retributive punishment from their relatives. The power of the head chief is entirely dependent on his individual disposition. Thus the warriors E'Ongi, Pomarré the elder, Korokoro, Tarra, Porra, Titoré, Muriwai, and numerous others who are now numbered with the dead, could, when living, collect on a war expedition as many followers as they required. If their sum-

mons was rejected or neglected, the allies carried war into the territory of the neutral party; but since the period of their exploits, a new system of politics and military tactics has taken place, the introduction of fire-arms and ammunition throughout the islands having equalized the strength of the people, who are now generally wearied of a state of life by which no possible benefit can accrue, and consequently have become more inclined to wield the hoe and spade for producing grain and provisions for the Europeans, than handling the once beloved musket, or working for many months at the tedious scraping of flax, for a small cask of gunpowder or equally trifling remuneration. The power of the chiefs has therefore taken a less arbitrary, less forcible, yet more salutary turn, gradually fitting themselves and their followers to amalgamate with British subjects, act as fellow-labourers in the same peaceful occupations, that can alone change their present decreasing state to that of an important integral portion of British subjects, increasing their now stunted and disunited population, and adding to their future comfort, security and happiness, that the knowledge of a just yet merciful religion will assuredly afford them.

The devoted respect paid to the chiefs by their followers is unequalled, except at the islands in the South Pacific. The name of the chief is held so sacred, that if it should happen to be a "household word," the latter is prohibited from being made use

of. Thus a chief named Maripi (knife) to the southward of the East Cape, the article was known afterwards as *nekra*.[18] Thus names arbitrarily made use of, and if applied to their usual signification would be pronounced pollution, has necessarily effected a great extension of language.

The hair[19] cut from the head or beard of a chief is

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[18] Among the Hindoos a prince is never called by his proper name. The Burmese account it a monstrous impiety to mention the name of the reigning prince; and such is the effect of superstition, that a Burman, when far away from his country, will shudder with unconcealed horror if requested to mention the name of his chief. Shakspeare asks, "What's in a name?" a Hindoo will say, more than he dare tell.

[19] All the ancient nations entertained the most superstitious notions respecting hair. Among the Greeks none could die happy until some hair was cut from the head, which was hung up at the outer door, to denote that the family were mourning; the survivors also cut their hair, which they prided themselves on wearing long, and shaved their beards to denote the intensity of their grief; this was burnt on the funeral pyre, to induce the ghost of the deceased to be propitious. (Eurip.) Among the Egyptians, to let the hair grow was accounted honouring the Gods; and as an apology for a sacrifice, the poorer classes would cut off a portion and hang it on a tree, on the brink of a river, or in a temple. Among the Hebrews it was sinful to round the hair of the head, or mar the corners of the beard. (Lev. c. 19, v. 27.) The same is again enjoined; (Numb. c. 6, v. 5.) the Puritans forgot this injunction. Nero instituted the *Ludi Juveniles* to commemorate

peculiarly sacred, the shorn locks being gathered with much care and placed in an adjoining cemetery, (*Waitapu*) even the barber has to undergo a purification before he is freed from the prohibition (*tapu*) under which the operation causes him to labour. Every article of food received as a present to the head of a tribe, is put apart for the use of the chief only, and among the sticklers to old customs this personage is not allowed to enter the cabin of a flush ship (where the accommodations are arranged below) fearful of some person or animal walking over the sacred sconce.[20] The best made garments

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shaving his head; at first privately celebrated, afterwards publicly, with great pageantry. Suetonius says, that he enclosed the hair in a golden box, splendidly garnished with jewels, and consecrated it to Jupiter Capitolinus. Domitian, by way of varying his regal amusements, caused the hair and beards to be shaved of several of his philosophers. The ancient Magi cropped their heads. Some nations instituted the plucking of hair as a punishment. Henry II., of England, obtained a bad wife and a fine patrimony in consequence of Louis XII. shaving himself; and Peter the Great found greater difficulty in overcoming the aversion of his subjects to shaving, than he found in raising a splendid city (St. Petersburgh) out of a marsh.

[20] In the Polynesian Islands, the chiefs are carried on gala days on the shoulders of servants, the legs being clasped, and the hand of the former resting on the head of the servitor.

These bipeds proceed at a smart trot of six miles per hour, but the rider has his relays, who fix their hands

are generally devoted to the use of the chief. A Rangatira nui is rarely taken prisoner in battle, his followers exerting their utmost courage to rally round his person, and even die in his defence. This extreme loyalty arises from the sacredness supposed to belong to the person of a chief, impressions instilled into the people by the priesthood, who are principally belonging to the aristocracy.

The honours of the chieftainship are not confined to the aborigines; as some Englishmen, and natives of the South Sea Islands, who arrived formerly in New Zealand, as sailors on board whale-ships, have been enrolled as native patricians: the act of naturalization principally consisting in being tattooed and enjoying a plurality of wives, who conferred their property in land and slaves on the new comer. The parents of the ladies, on such occasions, are made to feel the penalty inseparable to greatness, by bestowing handsome dowries on the husband; but property thus obtained is not assured to the foreigner.

Frequent visits of ceremony and congratulation await the chief from relatives and friends of his son-in-law; these persons receive, or expect to receive,

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on their thighs, bend the shoulder, and the chief quickly mounts another by slipping on the recumbent shoulder

large presents[21]; such as muskets, powder, lead, clothes, trinkets, &c., and when they have exhausted the hospitality of their entertainer, return to their respective settlements with their booty.

The principally cherished qualifications in a chief are indomitable courage and generosity. Possessed of these passions, he is easily forgiven any crimes he may commit, whether militating against the liberty or property of his people. A chief thus endowed may rule like an autocrat with a rod of iron.[22] They derive a revenue from gifts (in

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[21] The act of presenting gifts in the east is accompanied with much pomp and show; the custom is ancient. When Captain Cook was at Tanna, one of the New Hebrides, an hospitable chief named Paowang, approached with a present of fruits and roots, carried by twenty men, to make the offering appear more respectable; two men could have carried the whole quantity with ease. At the investiture of the sword (a kind of coronation,) on the person of Abdul Mejed, the present Sultan of the Osmanlis, handkerchiefs, with a thousand dollars tied in one corner, were presented by the Sultana Mother, Validé, to the French ladies present. (See also Judges c. 3, v. 18.)

[22] The chiefs of New Zealand are unable to commit such injustice to their followers as the kings in the Pacific Islands, whose servants would not only rob the inhabitants of their produce, but take their canoes for conveying the same away, and leave the unhappy owner without any substance. The very posts of the house were taken for firewood, the sufferer not daring to complain.

reality a tax) from the produce of the plantations, the fisheries, and all kinds of productive labour, and even of the spoils taken from an enemy, a moiety is often first offered to these august personages, who appropriate to themselves what may please them best. For a subject to do otherwise, if governed by an arbitrary chief, would be laying himself open to subsequent robbery, and a slave would probably incur the punishment of death. Yet the chiefs are more necessitous than any other class of their countrymen. Demands on their generosity are of continual occurrence. On a visit of state being made between chiefs, the host is not accounted as having acquitted himself of his duty unless he expends a quantity of presents on his visitors, consisting of dresses, canoes, large quantities of provisions, various in kind, and the best; in fine, every article of value he possesses, and this demand on his effects occurs so often, that the honour of having command is the sole sinecure attached to this rude seigniory. The various and interminable relatives that belong to the several wives of a chief, all expect in turn, proofs "oft repeated" of his generosity, especially if deprived of their substance by fire, or the contingencies of war. He is also expected to return expensive presents in return for trifling honours, which would have been gladly dispensed with. Instances of the kind are of daily occurrence. When a chief has, by his actions, rendered his name famous, and shed

lustre on his tribe, it is usual for the dignitaries of tribes in peace with them, to give the name[23] of the celebrated warrior to their offspring. On the latter attaining a few years, it is sent to its nomenclator

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[23] Every nation boast of and take to themselves the names of their deceased ancestors. The Moslems yet preserve among them the names of Moosa, (Moses,) Ibrahim, (Abraham,) Ismail, (Ishmael,) Acob (Jacob,) Yusseff, (Joseph,) Daood, (David,) Suleyman, (Solomon,) &c. Among the Greeks, the descendants took a patronymic, as Æacus: then Æacidæ, became the hereditary name. Among the Romans three names were generally used; also the prænomen, as V. for Virginius. In a family, if there were two sisters, the eldest was called Major, the second Minor. If there were more than two, they were termed according to seniority, Prima, Secunda, Tertia, Quarta, Quinta; or, at times, contracted, as Quartilla, Quintilla. Athenians and Lacedemonians took the paternal name as a mark of honour: those who could boast more riches than ancestry, took the name from their estates, as is customary in New Zealand, the writer having been called Paramatta from having an estate of that name, or Waitangi, from having property at that place. Similar cognomens are common in Great Britain. The ancients bore the same, as Uriah the Hittite. Some took the name of the father, as the son of David, or a grandfather, as Gedaliah, the son of Ahikam, the son of Shaphan; others from the tribes, as Judah of the tribe of that name. Many delighted in a long list of names, as Laban, who is termed by seven different names. A New Zealander will consume the alphabet many times to form a string of names to himself. The Spaniards and Portuguese indulge in similar tastes.

on a visit, as its friends are assured of its receiving numerous presents, as also its parents and conductors. A child of six years, and its friends, at one time accompanied us from beyond the East Cape to the Bay of Islands, on this same errand (a distance of 350 miles.) They staid on the visit about six weeks, treated in the most hospitable manner, and at their departure, were presented with gifts to the value of one hundred and fifty pounds.

On a great chief giving his daughter in marriage, a large dowry is also given with the lady, and on the son-in-law paying after-visits to this relative he receives large presents for himself and friends.

Kati, a chief of the *Waikáto* river, married the daughter of Riwoa, a grandee of the Bay of Islands; on the departure of the former, he was presented with ammunition and dresses valued at two hundred pounds, of which he was deprived on his route homeward by the tribes at the river Thames *(E'Horéké)* with whom his friends had been long at war.

These traits of generosity are solely to be attributed to the ruling passion of a chief, which is pride in the most aristocratical sense of the term; to gratify which, a variety of mean, unworthy actions are resorted to, that are often practised with effect on Europeans, who have had but a scanty experience in the country. Formerly it was the practice of resident traders to place themselves under the protection of the principal chief of the

district where they resided, and is yet practised at the southern part of New Zealand. On strangers or followers of the chief, wishing to barter their flax, provisions, timber, for the commodities of the trader, the chief would generally interfere, and demand for the produce offered for sale, a much larger valuation than the article was worth, or than was demanded by the owner. This system, once allowed, becomes an intolerable nuisance to the trader, who is threatened with loss of protection, (an absolute excommunication to a European, the tribe having liberty to plunder him of his effects for which he has no appeal) unless the chief is allowed to proceed as he wishes. Another annoyance is felt by the isolated traders, in being obliged to supply food to the chiefs, who affectionately make it a point to pay them visits at meal-time. Whether food be scarce or in plenty, this tax is put in force without the chief even supplying the least quota; on the contrary, even doubling the demands of the natives as the price for the provisions, that he may have an additional opportunity to ensure a gift to his friends at the expense of the trader. The encroachments of these men, who are aware of their power, often has rendered the residence of a European among the tribes, the most penible state of existence. The natives are excellent judges of character; and determination in the first instance to resist any encroachments, renders the trader to be regarded with more respect and

even affection than a contrary conduct would inspire. On British colonization spreading in the country, this annoyance will speedily disappear. In fine, the native in his present state, requires to be treated as an anonymous poet advises the handling of a nettle.[24]

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[24] Tender handed, *stroke* a nettle, and it stings you for your pains;
Grasp it like a man of mettle, and it soft as silk remains;
So it is with human natures, use them kindly,—they rebel,
But *be rough as nutmeg graters*, and the rogues obey you well,

CHAPTER V.

CEREMONIES OBSERVED ON THE BIRTH OF THE CHILD OF A CHIEF.—CHAGRIN WHEN DECEIVED IN THE SEX.—INVENTION OF THE PRIESTHOOD.—DEITIES TAXED FOR MALIGNITY.—ART OF IMPROVING BEAUTY. RECORDS ON FASHION AND BEAUTY.—CURIOUS DENTITION.—BAPTISMAL RITES.—FORM OF PRAYERS TO THE DIVINITY.—TITHES.—EDUCATIONAL RECORDS.—OCCUPATION OF CHIEFS.—ALLOWED TO CHANGE THEIR TRIBE.—OBEISANCE OBSERVED TOWARDS THEIR WISHES.—A NATIVE TRAVELLER.—CONSEQUENCES RESULTING FROM A REFUSAL FROM SLAVES TO WORK.—CONDUCT REQUISITE TO OBTAIN THE FRIENDSHIP OF A CHIEF.—INTERMARRIAGES ACCOUNTED NECESSARY.—RIGHT DIVINE.—CHIEFS ACT AS AGENTS IN BARTER.—HONOUR OF A CHIEF, HOW COMPROMISED.—ANECDOTE.—FALSE CONCEPTION.—PROMISE OF RESTITUTION.—DOMESTIC TRICK ON THE WRITER.

THE birth of a Chief is celebrated with great rejoicings, congratulations and presents flowing into the laps of the parents from their relatives and friends. During the period of maternal gestation, the principal priest employs his powers of ariolation in prematurely discovering the sex and future qualities of the embryo chief, all which conclusions are accounted true as "proofs of holy writ." The chagrin of all parties is deeply manifested when the promised boy[25] happens to bear unequivocal proofs of belonging to the opposite sex, and the priest has

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[25] The Arabs take such delight in having male

to tax his invention and cunning to prove that the divinity (*Atua*) he had the honour of addressing, out of pure spite and malice, wholly unworthy a tenant of the spheres, had changed the sex of the child, to prove at once his potency and his unamiable propensities. The supposed Atua is then in public conclave soundly taxed with his malignity and dissimulation, and is promised the ban of the priesthood until he "betters his manners," for imposing on the sensibility and credulity of his devotees.

The child is no sooner born than he is either bathed in the sea (if summer time), or in fresh water in the winter season, and is taken to the verandah of the parental abode, where he is shown to his future followers. The beauty of his person is then attended to, some tribes rubbing the nasal promontory of their infants to give it a flatness and rich breadth of nostril truly African and Asiatic. Perforations are made in the lobe of the ears, and enlarged, by pieces of sticks, increasing in diameter, being successively inserted. The domestic history of nations proves that there cannot exist any standard of ideal beauty; for to confine our remarks to the South Sea Islands only, what would be termed the acme of elegance and fashion in one district

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children, that a friend will salute the happy father, "Ah, happy man, whose boast is in having a boy and not a female."

among the same people, would be repudiated with horror in another place.[26]

On the infant arriving at its eighth day a cere-

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[26] Among the Mallicolese, (lat. 15° 50′ S., long. 165° 27′ E.) it is the fashion to compress the forehead backward, when in infancy, adding to their general disfigurement, by applying to their sooty skins the juice of the orange-coloured turmeric.

The Tikopians (lat. 11° 40′ S., long. 164° 32′ E.) cut off the joint of a finger or extract a tooth on the death of a relation.

At Nitendi, Santa Cruz, (lat. 10° 30′ S., long. 163° 36′ E.) Captain Dillon, in his successful research after the ill-fated De la Perouse, was greatly surprised at many of the islanders possessing teeth of an enormous size: unable to perceive any trickery in the matter, he was determined to purchase one, which after some difficulty he effected for the price of an axe. The native sat down very patiently until the implement for mastication was extracted, accompanied by a quantity of blood. On scraping away the outer substance, it was found to be composed of a concretion of lime and betel-nut (*nux areca*) dust, and thus accounted for this extraordinary specimen of dentition.

Among the natives of the New Hebrides, (lat. 15 to 20° S., long. 164° to 168° E.) who are very numerous, they have originally disfigured the head so much as to cause it to appear totally disproportioned to the human body. That the nether portion of the body should accord with their monkey-formed heads, a cord is worn tight round the stomach, which has a most disgusting appearance, the belly having the appearance of being cut in two. The *ladies* have conspired to render themselves equally hideous, a consummation that has

mony takes place, somewhat resembling baptism. It is dressed in a new and handsome mat of silken flax, made for the occasion; the head decorated with feathers, and ornaments placed round the

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rendered them objects of peculiar jealousy to their husbands. This people have not been inaptly likened in appearance to overgrown pismires.

Among the natives of New Caledonia, (lat. 20° 10′ to 22° 30′ S., long. 160° 17′ to 165° 6′ E.) who luxuriate on eating of earth (a kind of steatite), the only article of dress round their loins is so appended that a portion hangs down behind, giving the wearers an appearance of possessing a tail. The great Linnæus was induced to believe in the existence of a race of people born with such longitudinal formations, from the accounts given by a Swiss sailor, namedKœping, who mistook the fibrous cloth for such a graceful appendage to a canine wearer. This large island is so near to the reefs of the coast of New South Wales, that at the Northumberland Islands the open sea is less than fifty miles in breath. The mistake of the learned Linnæus will certainly pass muster, when comparing his easy credence with the assertions of the Baron Heberstein, who in his commentaries on Russian history observes, that there actually exists in the northern parts of Muscovy, near the Oby river, bordering on Tartary, a nation he calls *Leucamori*, who sleep from the 27th November to the 23rd April (the historian is remarkable for his exactitude to a day), like toads, underground, and return to life despite of remaining as petrifactions for the seven months previous. The Baron was an Austrian nobleman, twice deputed as ambassador from the Emperor his master, to the court of Russia, and accounted as possessing the most scrupulous veracity.

neck. The family and friends carry the child in a kind of procession to the banks of the adjacent river, when the mother places her charge in the arms of the priest, who is generally the nearest in relationship. The old gentleman then mutters a long prayer at intervals, sprinkling the infant with water, procured by dipping some leaves in the river. The form of prayer is generally a request to the several Atuas (or immortal shades of departed chiefs, who have been ancestors of the infant), to initiate into the mind of the youngster the several feelings that will incite him to every action included within the bounds of roguery and rascality, that he may at least equal, if not exceed, the dead, who have rendered their names illustrious by the heroism (alias treachery and cannibalism) of their past lives; that the terror of his war-cry, and his performance of its accompanying dance, may alone strike terror into the heart of his enemies, and cause it to sink as rain disappears in the parched earth, or as a bird is obtained by a subtile fowler. An additional dip into the stream ends this ceremony, from which time the education of the infant commences.

Tradition is silent as to the origin from whence this ceremony is derived; but as the priests at such periods obtain a portion of their tithes, they feel interested in the continuance of any ceremonial that enables them to gather it. The food of the child becomes sacredly appropriated to its use.

The superiority of its rank is carefully instilled into his mind, both by the family and his future followers, who, it would appear, delight in fixing a yoke on themselves. The result of this installation is a dignity of demeanour that distinguishes the chief from his inferiors in rank[27]; and personal pride, that becomes eventually a distinguishing characteristic.

The Chiefs till the ground, paddle canoes, take to fishing, fowling, employ themselves at carving in wood and building houses, fences, canoes, cutting timber, with as much application as any of their followers. They are generally engaged on the public works of the village, such as erecting large flax-houses, mending the nets for fishing mackerel and snappers, oft-times a thousand feet in length, and undertake certain works that slaves or the inferior orders are not allowed to interfere

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[27] Moral instruction is inculcated into the children of the Chinese by the elders. The Hebrews were enjoined to teach the commandments to their children. (See Deut. c. 6, v. 7.) Among the Chinese, Arabians, Persians, moral sentences are hung up in their houses, and among the latter, extracts from the Koran.

In the Arabian Nights' Entertainments, we find the females had sentences wove in the hem of their garments. This agrees with the Mosaic ordination, "And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them on the posts of thy house, and on thy gates." (Deut. c. 6, v. 9, 10.)

with, such as houses set apart for the kumera, and cemeteries for the dead, &c. On state or gala days, the chiefs assume, and are regarded as objects of, great importance, the symmetry of their muscular and well-rounded persons are shown to great advantage in the native dress, in which they move with graceful steps. Many of the chief females, on similar occasions, decorate themselves with flowers, and arrange their native garments so tastefully as to present an object that cannot be contemplated without admiration. On any chief, however, nearly related to the principal or Ariki of the village feeling agrieved, he is at liberty to leave his tribe and seek refuge, together with his wives, children, slaves, in that of another tribe. This is easily effected in times of peace, as the national opinion respecting hospitality would be averse to a refusal, even to a supposed enemy. But these new additions to a village are looked upon with an invidious feeling, as it is accounted among the native ethics, as the most ungrateful feeling for any person voluntarily to quit his natal village and friends.[28] If a chief or freeman feels

[28] The writer in his travels encountered a native freeman in the city of New York, in the United States, whose village was in Cook's Straits. In the course of conversation, in which he was delighted in being able to "speak his heart" in his language, he said "A man can never truly love his country without first quitting it." On our remarking that he appeared much bettered

discontented in his own village, he never can better himself in any other, as he is subjected to be continually twitted for his conduct, which, agreeably to the sentiment of the people, can never meet with approval, but a visit of inclination, however lengthy, always meets with welcome.

The commands of a chief are generally attended to with much attention, and his desires generally obeyed, but if the feelings of his followers should be repugnant to accede to his wishes, he has merely to set an example in person towards accomplishing the reluctant task, and he is almost certain his people cannot resist following the precedent set them.

This subject has connexion with the preparing and planting certain grounds, the repairing of canoes or seines, which the generality of the minor chiefs account as unworthy of the labour required. Of course the slaves are obliged to work, as a refusal, formerly, was to risk their lives, but national

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in circumstances than he could have been as a simple freeman in New Zealand society, he answered, while tears came into his eyes at the recollection, "I own I hold no rank or even fortune in my own country, but dear is the place where we first see the light; the soil that has nourished us; the village where we have lived, loved, and are yet remembered. Be assured that he who has wandered from his native land, to seek wealth or honours, is like a chief habited in his festival dress, walking in the darkness of night, who cannot be seen." Domus amica, domus optima.

opinion being tacitly contrary towards protracted cruelty to slaves, the chief invariably attempts the having his desires complied with, from the willingness of the people, rather than coercion.

Europeans, resident in New Zealand, have always found it their interest to obtain the friendship of the principal chiefs, which alone enabled them to withstand the pilfering habits and annoying impertinence of the freemen and slaves. This new interest has given additional authority to the chiefs, who have assumed in consequence increased importance, as the people conceded to them the right to act so. To ensure their protection yet further, the new comers have married into their families after the national custom; and however such alliances may be found wanting in respectability in civilized countries, yet, in New Zealand, they are regarded as most binding for the time being, and the lady, so united, if guilty of any indiscretion, would be termed a wicked adulteress (*puramu kino*), subjecting her accomplice to a severe fine (honour, in some cases, in New Zealand, admitting of a pecuniary salvo, as in more refined countries), and both parties to a sound castigation. No excuse is granted to her on the score of the propensities of her spouse for uxorious pluralities, it being equally the approved maxim of the country to punish the former and admit the latter.

The barter or commerce of a tribe is usually undertaken by the chiefs, who by virtue of their " right

divine," demand a larger price from the European whose interest they promise and are paid for to protect, and also mulct the poor vendor of a large moiety of the price thus obtained as a percentage for undertaking the intrusive commission. Yet the services of the Chiefs must be acknowledged, inasmuch, as no freeman or slave would attempt to steal from the premises of a European while under this protection, as any such robbery, however trivial, would be strictly inquired into, and consequently a heavy chastisement would be meted, as in such cases the chiefs lay great stress on their honour being thus implicated. But though these conscientious characters are thus alert eschewing the misdemeanours of their followers, they are remarkably lax in such observances in a personal view. An elderly chief named Kowai, who at one period of our residence in his district, afforded us protection, was requested to make a strict inquiry after sundry shirts, trousers, stockings, &c. that we found abstracted from the house; the chief pretended to feel greatly insulted that any European under his charge should have met with any loss, and instantly went in search of the offender, promising that when found, he should feel the full weight of his displeasure, but we afterwards discovered that the incensed Kowai himself had abstracted the missing articles, and on taxing him with his dissimulation, and the repose that had been placed in his protection, he made answer with

much *naïveté,* that he certainly had pledged himself to protect our persons and property from any depredation his tribe might feel disposed to commit, but in alluding to his tribe, he had no conception of including himself. He then pretended to work himself into a furious passion at the very idea of our assimilating himself with the dregs of his people; but after some time consumed in displaying this species of Quixotism, and finding no effect of fear on our part to arise, he suddenly changed his manner, observed that he was merely joking, a practice he had been much addicted to from his earliest youth upwards, and promising to produce an early restitution in potatoes and kumeras, whose harvest was forthcoming. The protection afforded by a chief is generally of effectual service, except sometimes, as shown above, when they are individually concerned.[29]

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[29] The writer resided at the Mauritius during some years. At one time comparing notes of his expenses at the bazaar, or public market, with a brother official, (in the Ordnance department,) he was surprised at the difference in the sum total of sicca rupees per mensem that occurred per contra in his account, and felt assured that the "cause of the effect" lay in the conduct of his *peon,* or Indian domestic, whose place was to make purchases of provisions at the Bazaar. On being charged with his "self-appropriating principles," which he did not attempt to deny, he answered that he followed but the maxims of his parents, to allow no other person to serve (rob) his master but himself.

CHAPTER VI.

VENERATION ENTERTAINED BY THE NATIVES FOR THEIR ANCESTORS.—DIVINE ORIGIN OF CHIEFS.—ETERNAL ABODE.—WORSHIP OF THE LIVING.—NATIONAL OPINION ON EUROPEANS AND NATIONS.—PRACTICE OF HOSPITALITY.—SINGULAR NECESSITY.—TRIUMPHAL ENTRY.—NATIVE JESTING.—BELIEF IN IMMORTALITY.—CONSOLATION IN DYING. LAST MOMENTS OF AN INFLUENTIAL CHIEF.—WAILING OF THE SURVIVORS.—RECORDS OF LAMENTATION AND CUTTING THE FLESH.—EUROPEANS SUPPOSED CALLOUS TO GRIEF.—ADDRESSES TO THE DEFUNCT.—ORNAMENTS.—FACE-PAINTING.—LYING IN STATE.—SACRIFICES OF HUMAN VICTIMS.—ITS DISCONTINUATION, HOW EFFECTED.—PROHIBITION OR TAPU.—CLOSING THE EYES AND SUPERSTITIOUS IDEAS.—SINGULAR CUSTOM.—ANECDOTE.—FUNERAL CHANTS.—FUNERAL DEPOSITS. PROBABLE DISCOVERIES.—CURIOSITIES PRESERVED SACRED.

THE original feeling to which we have alluded that dictated the several generations of the people to esteem their earliest ancestors as divinities, has descended with similar force to their present posterity. The chiefs are accounted of divine origin by their followers, whose spirits after death are supposed to reign in an abode of the gods called *Te Reinga*, whose entrance is situated at the gloomy caverns beneath the sea-worn cliffs of the North Cape, *(Muri wenua.)* This disposition of the people, which is worked upon by the priesthood (who belong to the aristocracy) for their own purposes, induces a reverential awe towards their

persons, that serves the purpose of an aristocratical government. This system of living worship induces the native chief to become the proudest being that can be found among us powerless worms. The sacredness of his person has been already mentioned, but this alludes to native objects only, as a head chief is not supposed to be acting derogatory to his quality by carrying on his (sacred) back, a basket of provisions, if designed for the use only of a European; nay, he may with due deference to public opinion, carry *(pekau)* pickback, the said foreigner, be his dimensions long or short, obese or shadowy, his hands resting on the sacred sconce of his divine carrier: a very young child is also granted a similar indulgence, but for a full-fledged native to attempt such a proceeding, would meet with most substantial effects of public opprobrium. During our travels in the country we had frequently to visit the native villages, though in a contrary direction to the route which we attempted to enforce for the purposes of trade; but at that period it was regarded as an act of insult for a European to pass within some miles of a village and not "just drop in" to see his native friends, and refresh himself and servants. On entering the primitive capital we have frequently been obliged to mount the back of one of the many villagers who clamorously insisted on having the honour of performing this service; partly to show our full confidence in the hospitality of the villagers, and to

avoid sinking some feet within the muddy streams that are found in the vicinity of villages, or from fatigue after a long ambulation on the sea-shore. These triumphant entries were accompanied with the shouts of the numerous residents of the village, who would pour forth, and with every demonstration of unfeigned joy, welcome the white man *(pakéhá)* to the village. Some of the chiefs, anxious to imitate so chivalric an effect, would mount the backs of their slaves, but the latter, unwilling to become "beasts of burden" to their masters, generally contrived to ease themselves of a nuisance they were unable to complain of, by adroitly stumbling in a soft oozy spot, where no bones could be broken however the dignity and appearance of the rider might suffer. These freaks, actually practised on a native, often serve as an amusement to frighten a European, these novel racers generally making the attempt when in a marshy place, where this most relished of jests tells best. Many such intended jokes often prove earnest ones, as the uncertain step of the carrier may light on a rolling stone concealed a couple of feet below the mud and thus cause both the horse and his rider to risk suffocation in the oozy spot.

If the birth and marriage of a chief is attended with many ceremonies and rejoicings, with his death, it may be said, commences the æra of his future renown. The dying chief courts the silent state, that persuaded by his religious belief he feels

assured an undying state of immortality awaits him. A feeling of exulting pride cheers his last moments, as his apotheosis is about to take place; his soul becoming a protecting divinity to his followers and posterity on earth, his left eye ascending to heaven, transformed as a star in the same spheres as his progenitor Mawé and his progeny, have become before him. He gloats and prophesies numerous fanciful ideas, worthy an Epicurean, on the annual exhumation of his remains, when the valorous deeds of his youth, and the prowess he displayed of yore, will be sung in loud choruses by hundreds of his affectionate followers, interrupted only by tears of hopeless regret, that they can no longer do him personal honour in this life. At various periods we attended the last moments of several influential chiefs. On one occasion, a chief, resident to the south-west of the Thames, had been some months in a declining state, occasioned by consumption, a disease that has slain its thousands in New Zealand. On approaching him, he was unable to speak; his countenance was suffused with the hectic flush that partly indicates this afflicting malady, and precedes death. Suddenly his limbs moved in intense agony, hurried murmurs escaped from his lips, the benevolent feelings of every person present appeared irresistibly attracted towards the dying man, who shortly after sunk under his disorder. On this, the most lamentable wailing commenced, and the anguish of

the surviving wives and nearest relatives it is impossible to depict. Certainly, in the impassioned expression of passionate grief the natives surpass the Europeans, who are regarded by this simple people as a hard-hearted race, from their being less obstreperous in their distress.[30] The relatives, friends, and children, were all grouped around the corse, bleeding at every pore from deep incisions made in their flesh with muscle-shells, evidently feeling their loss most keenly, evidenced by bursting forth into touching cries and deplorable moans, at their deep and bitter bereavement. Some parties were literally drenched in blood.[31] The various

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[30] The great and very sore lamentation made for Jacob at the floor of Atad in Canaan by the "horsemen and very great company" that accompanied Joseph and his brethren, induced the inhabitants to name the place Oval Mitzráyim, (the mourning of the Egyptians.)

[31] The grief of the early nations of Palestine and the Greeks, was demonstrated by beating of the breast and thighs, tearing the cheeks with finger-nails; the men were less frantic than the women, whose passions are less easily subdued. (Dion. lib. ix, cap. 18.) Solon forbade these rites. The Lacedemonians tore the flesh from their foreheads with pins. (Virg. Æn. iii. et vii.) It was a general belief that blood-shedding was grateful to the ghosts of the departed. The Hebrews mourned for Aaron thirty days, (Numb. c. 20, v. 29.) and for Moses also thirty days. (Deut. c. 34, v. 8.) They wept with bitter weeping. (Jerem. c. 31, v. 5.) The Romans hired mourners (proficiæ), as do the Moors of Barbary at this day, and the generality of Mussulmans. The

expressions that escaped them were demonstrative of unmitigated sorrow. "Now," uttered one of the mourners, "the *Natiawas* tribes may rejoice,

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modern Hebrews mourn closely seven days for their dead, termed *sivan*, and thirty days ceasefrom shaving. The Jews in Barbary sit seven days with their jaws tied up, (except when requiring aliment, which is given to them, agreeable to Ezekiel, c. 24, v. 17.) Being fed by others not included in the prohibition, is similar to the tapu of New Zealanders, who sit with their garments over their face, after the first burst of grief has subsided. Several nations shaved their heads at such periods. (Jerem. c. 48. v. 37.) The *Ludi funebres* was instituted for the rich Romans, male and female. who provided for it in their wills.

The cutting of the flesh appears to be almost coeval with the earliest mourning. Elijah mocked the heathens who "cried aloud and cut themselves after their manner with knives and lancets till the blood gushed out upon them,"(1 Kings c. 18, v. 28.) The Arabians cut their hands to this day. These practices were common to the Chaldeans, as alluded to by Isaiah. The Romans killed cattle to feast the propensity of ghosts for blood, (Virgil.) Among the Greeks mourning continued for a long time, the corpse often lying in state a fortnight. Achilles was kept seventeen days (Homer's Odys.) Three days were the least allowed for chiefs; the bodies were never interred at night, it being accounted improper; evil spirits being abroad. The same feeling actuates the New Zealander. The decease of a youthful Greek was greatly lamented; their interments took place at morning twilight, the calamity being accounted as too great for the sun to behold.

the arm that so often chastised them is laid low; their children will no longer fear captivity, their warriors may rest from seeking hiding-places; their women will now rejoice, fearing no longer to die slaves in the village of their enemy. Now our beloved is no more; the *Nátiporo* will plant in safety; the *Maniapoto* will fish in peace. O! chief, look down on us, now thou art become our protector in the *Reinga*." During these laments, the body of the deceased was laid out in state by the priests nearest in relation to him. The head was ornamented with a profusion of the most valued feathers of the albatross, the hair carefully combed

The remains of Upokia—a Chief of Wangari, lying in state.

and anointed with a profusion of shark-oil, and tied at the crown in a knot with a riband (*paré*) of tápá. In the bored lobes of the ears, some white down from the breast of sea-fowl was hung pendent, and the face rubricated with a profuse quantity of red ochre *(kokowai.)* A garland of white and pink flowers of the petalous *kaikatóa,* encircled the head. The face then received a wash of oil, several beautiful mats wove from the silken flax, and sent expressly by the relatives in honour of the deceased, were carefully thrown on the body, which was placed in an upright position, leaving the head only visible. Several skulls and osseous remains of the tribes who had been enemies of the deceased were brought forth and ranged at his feet. The exhumed remnants of his ancestors were placed on a settle in the vicinity of the head. The preserved heads of the enemies killed in battle, placed on

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[32] All nations of olden times painted the faces of the dead. According to Dio, in his life of Nero, the face of the murdered Britannicus was daubed over with a whitewash, to prevent the livid discoloration of the face being seen, arising from the poison given to him, but the truth was manifested by a heavy rain washing the paint off. Among the Romans, if a face was distorted in death, it was buried with a covering, as was Scipio Africanus; and in a mask if the head was crushed by accident, as in battle. Such obsequies were termed *larvata funera.* The faces of women were usually painted. All the ancients anointed their dead. (Psalm 23, v. 5, Eccl. c. 9, v. 8)

poles, were stationed in the precincts of the burying ground (*wai tapu*) that skirted the village.[33] In this instance the custom of murdering a number of slaves, in order to attend their deceased chief in the world of spirits, was not complied with, several Europeans residing in the vicinity, whose intercourse and remonstrances with the defunct, had induced him to desire that such a barbarous crime should not be committed at his decease. This was effected by working on the superstitious feelings of the chief, who was told that the blood of the murdered slave would demand atonement from him in after life. His several wives and slave concubines desisted from hanging or drowning themselves on the same principle, much to the annoyance of the priesthood, who view these foreign innovations as a prelude to the gradual decadence of native religious feeling in New Zealand.

Every person connected with the rites of burial are prohibited (*tapu*) from touching any food, or being touched. Such persons receive their aliment

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[33] It was customary among the nations around Palestine, and in India, to sacrifice a number of slaves, that their blood should propitiate the deities.

The funeral of Jonas, king of the Comans, (a desperately bad people, who were afterwards destroyed by the French,) who died while about receiving baptism, was celebrated by eight of his courtiers and twenty-six of his most valued horses, being suspended from trees around the defunct.

by being fed by their neighbours,[34] the former extending their jaws to the utmost limit (similar to a

Portrait of Tamaroa, a Chief of Kaipárá.

[34] Ancient Hebrews laid their regal dead on beds of "sweet odours and divers kinds of spices prepared by the apothecaries' art," (2 Chron. c. 16, v. 14); the interment was conducted with much magnificence. It

lion rampant on a sign-board), the latter pitching, with exact nicety, the morceaux into the gaping reservoir, which an interdict forbids should be touched by contaction. After the chief has breathed his last, muskets are fired without intermission during the period he lies in state, generally three or four days, and should a cannon or swivel gun belong to the tribe, it is brought on this occasion into requisition.[35] The closing of the eyes, and every movement of the priesthood connected with the obsequies of the departed, are signals for deep bursts of unrestrained grief from the surrounding throng. As the messengers (*karari*) deliver the sad tidings to neighbouring tribes, fresh arrivals enter the circle of the afflicted villagers, with presents to decorate the corse, who on such occasions only, are not received with demonstrations of wel-

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was enjoined, that all persons passing a funeral should follow the procession to the grave, who became in consequence "unclean," equivalent to the native *tapu*, until they had washed themselves; to touch food without doing so would have been accounted unholy. (Numb. c. 19.) This was the law of purification, yet practiced by the Hebrews in England to this day.

[35] None but the nearest relations among the Greeks and Romans had the privilege of closing the eyes of the deceased. It was accounted a perquisite of great value, to inhale the last breath of a dying person, whose passing vigour it was expected would enter the person of the inhaler.

come. Though the deceased may, during his life, have incurred the hatred of his friends or visitors, all now concur in grieving at his loss, as if society had received a deep infliction.[36] After the body has lain some time, it is customary among some tribes, to beat it with some wisps of flax, the priests uttering some unintelligible gibberish to drive away the evil spirits. On remarking to one of those sacerdotal sons on the folly of uttering prayers which no person living could understand, he answered, "A sensible man will ever address the living in language the dead *cannot* understand, and the dead or spirits should be invocated in a similar manner, that the living should be kept in the dark and not have an undue advantage."

Chanting in chorus the *pihé* or funeral song[37],

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[36] Spartans and Lacedemonians fanned the body with leaves and consecrated hair, to forbid the approach of evil spirits. After interment they frequently threw odorous flowers or wreaths on the tombs for the same purpose, a custom that has descended to the Eastern and European continental nations of the present day. The Egyptian and Turkish females throw sweet basil, and myrtle. At Aleppo and many other Mussulman cities, large gardens of the latter are planted for this express purpose.

[37] Funeral chants accompanied the obsequies of the ancients. Among the Romans they had three epicediums chanted in the procession at the pile and grave. Funereal songs in praise of the dead were called *nœnia*.

then commences, broken only by the grief of the several relatives, who may be particularly struck with certain passages relative to the deeds of the deceased, now uttered in his praise. On the third day, the shell or bed is brought out where the deceased is to be deposited, on which fresh laments ensue, rendering the sound, even at some distance, appalling. Favourite muskets, mats, trinkets, gunpowder, and a variety of articles, valuable of their kind, are interred with the body,[38] the whole is car-

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[38] At a future period many aboriginal curiosities will be discovered by the European colonists in tilling the ground, that will give much satisfaction to the antiquarian, as the New Zealanders have been from time immemorial in the habit of burying with their dead the favourite axes and implements of stone, that were highly prized by their chiefs while in this existence. The removal of such articles, some few years since, after once deposited in a sacred place, would be accounted the height of impiety and sacrilege either by a foreigner or native; the former would be subjected to lose every article of property he might possess, the latter to death. But this feeling is now fast giving way, but the knowledge of the places where those precious articles have been placed is lost, the priesthood only originally knowing the secret, and they are long since numbered with the dead. In 1835, an influential priest was bribed by us to dispose of an ancient adze, called *toki pu tangáta* by the people; it was extremely ancient, and had been buried in a sandy soil for many years; the place of its interment was only known to the priest, who had noted the spot by the branching of a

ried away by the priesthood, and deposited in the cemetery of the village.

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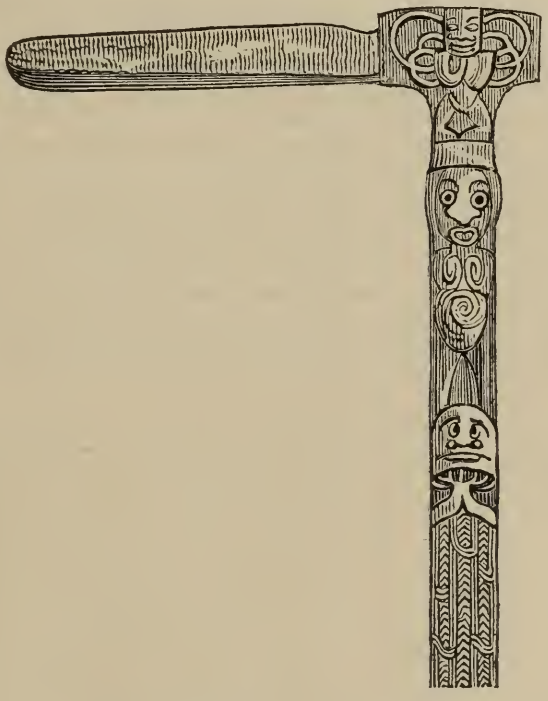
particular tree called *Rátá.* We afterwards discovered, that had the circumstance been known of the priest having sold it, probably the infuriated sticklers for sanctity would have sacrificed the seller to their resentment. The adze was formed of a blue granite inserted in a handle of the rata or red pine-wood, carved agreeably to native taste. This instrument from disuse, is scarcely to be met with in the country.



Toki pu tangáta—a native stone adze,

CHAPTER VII.

OFFICES OF THE CHIEFS.—SACRED VICTUALS.—AN EUROPEAN CONVERT.—ANECDOTE.—ACCLAMATIONS OF GRIEF.—SERVICES OF THE PRIESTHOOD.—FEAST OF EXHUMATION.—CEREMONIES UNDERTAKEN BY THE PRIESTHOOD.—THE NATURE OF THE PRAYERS.—REQUESTS PUT TO THE DEITIES.—RECORDS OF SIMILAR FESTIVALS.—DIFFERENCE IN FORMS OF COMMEMORATION.—SACRIFICES OF HUMAN VICTIMS.—CAUSES OF ITS DISCONTINUATION.—FESTIVAL IN HONOUR OF TE KOKI, AN INFLUENTIAL CHIEF.—NATIVE PREPARATIONS.—ART OF BEAUTIFYING.—NEW USES FOR EUROPEAN GARMENTS.—MODERN FASHIONS.—FEMALE DECORATIONS.—RECEPTION AMONG THE VILLAGERS.—MOUNTING.—NATIVE HORSEMANSHIP.—CUSTOMS OF STATE.—SALUTATION.—HOW TO OBTAIN A LION'S SHARE.—NATIVE TON.—A GLANCE AT A NATIVE CARNIVAL.—PAINTED PEOPLE.—PUBLIC INTRODUCTIONS.—THE DANCE OF WELCOME.—NECESSARY PREPARATIONS AND INTRODUCTORY MOVEMENTS.—THE HAKA.—IMPLEMENTS MADE USE OF BY DANCERS.—EFFORTS OF THE LADIES.—FEATS AND SONGS ACCOMPANYING THE DANCE. NATIVE GRIMACE.—EFFECT IN TIME OF WAR.—THE TANGI, OR LAMENTATION.—THE PLEASURES OF GRIEF.—FEELINGS ENGENDERED BY ABSENCE.

THE food of the Chief mourners at an *haihunga* is not allowed to be cooked by the slaves, to whose office such labour is generally assigned, but the nearest relatives of the defunct perform this neeessary service, a portion of which is set apart for the inanimate remains. The latter is called sacred food (*poápoá* or *kai tapu no te tupápáku*) and for a mortal to partake of it, would be accounted an action of the most sacrilegious character. To such an excess has the religious feeling of the natives

been brought on this subject, that we have heard a European, who had resided many years in the country, exclaim with superstitious fervour, that nothing could induce *him* to partake of provisions[37] over which so many prayers had been ejaculated and had undergone so many ceremonials. On remarking that such prayers could have no connexion with the addresses we pay to an invisible Creator, he replied, that residing many years among the people had in part effected a great change in his opinions, for he had heard the native priests promise many things that had actually come to pass, and that there must be *something in it.* We concluded by observing, that where a class of men have studied the winds and their effects from infancy, they would certainly be enabled to make "pretty particular" shrewd guesses as to the probable state of the weather in the course of a day or even a week, and when they were hourly requested to foretell what would probably happen, they stood a fair chance of hitting at times on the truth, especially as they were aware of the habits of their

[37] The Anglo-Saxons feasted "right royally" on the death of a thane or chief. In many instances the corpse has been hindered from burial until the "mourners" had absolutely made sure of having eat up every article of property the deceased had left behind. The violence and rude conduct of the guests will not admit of conception at the present day.

clients from earliest infancy. A dubious shake of the head, *though there was little in it*, proved, that habit and banishment from civilized society had effected a deplorable change in the man.

On the shell and body being deposited in the cemetery previously to quitting the place, the numerous mourners again burst forth in loud wailing, and excoriating their bodies, a mournful rivalry subsisting among many of the relatives as to whom the greatest quantity of blood shall be drawn, torrents of tears and unavailing howls appropriately chiming in the melancholy chorus. Many give vent to their grief in loud expressions: "Ah! why was I not taken from this life rather than you, O beloved chief." The wives will say, "what is our country now to us, since we are deprived of you; who will now be kind to us, who can supply your place, there being none left like unto you?" The priests then finish the ceremony by uttering loud orations in praise of the deceased; his warlike deeds are exaggeratedly dwelt upon, and his religious reliance on the priesthood are spoken of in the most indulgent terms, the loyalty of his followers is also recommended; here the orators are often interrupted by renewed sobs and exclamations from the crowd, "he was too good for us; we were not kind enough." The priests then add a good word for themselves, detailing their care of the deceased from his early years, that they consulted the oracle for his good only, that they bewitched (*mákutu*) his

enemies and strengthened the hearts of his friends, and having carefully watched the corse, since the lamented moment of his death, that evil spirits should not touch him, or that pigs, dogs, or rats, should not dissolve the consecration (*tápu*) with which they had enveloped the corse. These orations ended, the crowds depart, and the actions, &c. of the deceased only are spoken of until the exhumation (*haihunga*) takes place, about one year after the decease of the chief.

This festival is a religious institution from time immemorial, sedulously attended to by various tribes to commemorate the actions in this life of the illustrious dead. The bones of the deceased warrior are taken to the river[38] (which is consecrated

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[38] Removing of bones occasioned a solemn feast among the olden nations. Roman superstition regarded the dead as unhappy, if any ceremony was omitted in their obsequies; and their vengeance was accounted complete, by refusing burial to the slain of their enemies. The infamous Sylla willed that his bones should be burnt, fearful that the faction of Marius would violate his tomb, as in like manner his soldiers had treated those of Marius. The curse of Shakspeare on him who removed his bones, arose from a feeling that has attached itself to all mankind. The modern Hebrews are so scrupulous on this head, as to bury one person only in a grave; and when the cemetery is filled, the place is locked up, and can only be again made use of by a layer of earth several feet in depth, being heaped over the old ground. By 2 Chron. c. 28 v. 27 we find,

for the time, no person being allowed to paddle or canoe on it, or bathe therein), and after being scraped clean with muscle-shells from all extraneous flesh, are well washed and replaced in the cemetery, where they remain untouched until the period of the *haihunga* (festival of exhumation), when the priesthood in solemn procession remove them to the vicinity of the village appropriated as the scene of the festival. The primitive clergy while undertaking this sacred office, join in an antistrophal chant, in which the warlike actions of the deceased are elaborately dwelt upon; this posthumous flattery being the more exaggerated as the spirit of the deceased is regarded as apotheosised, and is expected to watch with feelings of much self-complacency on the proceedings of the festival instituted to his honour. During these prayers (*Kauwau*)

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the remains of a bad king were not allowed to be placed in the tomb of his ancestors. Jehoram and Joash for their ill-conduct were buried privately (2 Chron. c. 21 v. 20; c. 24 v. 25.) A diseased man was not honoured with ceremonies at his funeral, for of Uzziah, king of Judah, they said, "He *is* a leper." (2 Chron. c. 26 v. 23.) The Egyptians held what might be denominated a public inquest on the dead body as to the character of the defunct, and no coffin or embalming was allowed to a wicked person.

Greeks and Romans placed in the mouths of their dead an *obolus* to bribe Charon for a passage across the infernal Styx (Lucian), and a cake of flour and honey to appease Cerberus. (Virg. Æn. vi., 420.)

the chanters contrive to slip in some requests for themselves, recommending the spirit not to forget the annoyances he received when on earth from such a person or tribe (naming them coupled with anathemas), that now he has an opportunity to revenge himself and tribe, and further invocate him not to forget himself so far as to neglect profiting by the opportunity; also that the crops of the requisitionists may increase, in proportion as those of inimical tribes may decrease; one will demand a good marriage for his daughter, or a settlement in life for a son; another that the jealous feelings of his wife may be changed so as to admit of a plurality of helpmates in the house of the chanter. The bones are then deposited in a new mat, and placed on a scaffold (*wata*) about four feet from the ground.

Sometimes the *haihunga* is given in honour of a number of deceased chiefs, belonging either to the same tribe, or a collection of two or more friendly tribes, who associate the bleached remains of their dead, that consist of the various (scraped) ossifications of the human body. The skulls are also entirely denuded of the flesh, and the whole powdered with red earth (*kokowai*). In the vicinity of these remnants of mortality, are placed the preserved heads of the enemies of the tribes taken in battle or predatory warfare; these are generally decorated with feathers and circlets of twisted grass (*wakáou*) that are said to be picked up near sacred places (*Wai*

tápu) and left by the shadowy spirits of deceased chiefs, as they flit on their destined way, that leads to the *Avernus* of this singular people.

The commemoration of the *haihunga* differs greatly at the present period, from what took place formerly, when it would have been accounted as the height of sacrilege and impiety on the part of the surviving relatives, if they omitted the sacrifice of a number of slaves whose services were to be given to their chief in the world of spirits. For a chief to enter his new abode, without being ushered by a number of slaves and wives, was accounted the greatest indecorum that could possibly exist,[39] but from the scarcity of slaves during late years, or

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[39] Sacrificial honours are not paid to slaves; but on the contrary they are murdered as victims to appease the manes of the departed. Among the Greeks it was usual, on burning the body of a chief, to cast a number of human victims in the flames, with abundance of costly presents and perfumes, gums, &c. The body of a general was burnt with his spoils taken in war, and a number of his captives (Homer). The Romans at an early period never burnt a body without company, and to satisfy the taste of the ghost for blood, a number of cattle were also sacrificed. (Virg.) Independent of human sacrifices, whole flocks of cattle were consumed at the altar. Particular laws as to conducting the various offerings are detailed in the holy writings. Among the Greeks a hecatomb was sacrificed at one festival. Solomon sacrificed on one day 20,000 oxen, and 120,000 sheep. (1 Kings c. 8 v. 63.)

rather from the profits accruing from their employment in rearing pigs, and planting provisions, cutting timber, and cleaning flax for their numerous European visitors (their services being at a premium), these butcheries, that were conducted "wholesale, retail, and for exportation," have ceased:---wholesale, from the number of miserable victims sacrificed; retail, from being served up in a cooked state to these anthropophagi by piecemeal; and for exportation, as portions of this monstrous aliment were preserved in baskets and despatched to several relatives or friends, who from absence on other business, or illness, were unable to do justice to the inhuman repast on the spot. The ostensible reason for practising the *haihunga* at the present day, is less for an exhumation of dead bones, on whose efficacy in being serviceable, the ideas of the people have undergone great change, from their intercourse with Europeans for many years past, but rather for the continuance of a public banquet, and the fair or general market, which this festival has been the means of introducing.[40]

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[40] Feasting enters into all the religious ceremonies of barbarous nations. St. Augustine was remarkably successful in making converts of the Anglo-Saxons; the secret, according to the venerable Bede, appears to have been, in consequence of the Pope recommending to the saint to ordain that certain festivals should be permitted to them, so that they might devour as

An account o fthe *haihunga* of Ti Koki, a much esteemed warrior, *one* among the many we attended, will best serve to describe this festival. Some native chiefs in our employ, who belonged to the tribe giving the feast, invited and accompanied us. Taking advantage of the flood tide, we rowed to the river *Káuákáua*, until it contracted so much in breadth, we were obliged to make use of paddles; about a mile further, the stream became too shallow for the boat, when the natives, who had decked themselves in European duck frocks and trousers, stripped themselves of the latter, which they left inside the boat, manually propelling it, thus lightened, for the distance of a quarter of a mile; we were then obliged to land. Previously to proceeding to the village where the festival was to be held, distant about half-a-mile, the natives staid to arrange their painting and dressing. The gentlemen arranged the hair of each other, and being all sons of chiefs, placed with the *goût* of connoisseurs the plucked feathers of the albatross (*Uianui*), gannet (*tára*), and other sea-fowl in various parts. Red paint, (*kokowai*) was much in requisition; a quantity of the mixture was arranged in a broken calabash, into which some of these antipodal exquisites absolutely dipped the entire head and face,

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many oxen to the glory of God as the new converts had been accustomed to consume in reverencing the devil.

representing the *diables vivant* in Dër Freischütz. One of them had painted one half of his face longitudinally with this mixture from the back of the head, forehead, downwards to his throat, the opposite half being rubricated with charcoal-dust, and the whole washed over with rancid shark-oil. The effect of the red and black joining in the centre, which was executed with much exactitude, so that each side of his nose wore a parti-colour, that was ludicrous in the extreme. As to the purposes the European articles of dress were put to, were, to that say the least, certainly foreign to the intention of the manufacturer in Glasgow, if they came from that emporium of industry, or of London if "town made." One gentleman sported a black worsted stocking on one arm, and a white sock on the other; his nether man was encased in a pair of inexpressibles so arranged that the front buttoned up behind, leaving exposed to view "an insertion" in the "unmentionable" seat that proved it had not been repudiated too hastily by its original possessor. Another, whose sole article of dress was the apparition of a fashionable body coat, had encased his ample chest within it, but though the perspiration streamed from every pore, this tight fit was buttoned, the wearer gasping for breath at each respiration he took; the rest of his person was in *puris naturalibus*. Another wore a shirt round his naked loins, as a pastry-cook would an apron, and round his throat a pair of duck trousers was tied in lieu

of a handkerchief, another party had put on a woman's gown, whereas his lady (for we had the dear sex with us) sported the trousers of her spouse, that from the natural turn of her temperament was far from inappropriate. Some other articles of faded apparel shrunk from the stature of their former possessors, by continual ablution, completed the arrangements of the rest of this unique suite, who saw nothing inappropriate in their appearance, but from its droll inconsistency no European could resist from laughter. The ladies had decorated their glossy ringlets with oil, and inserted the pretty flowers of the *kaikátoa* and *towai* in their beautiful tresses, which hung down on their backs in profusion. They made no use of the red earth. With the exception of the lady in trousers, they had dressed themselves in gowns and check shirts, over which were thrown their native garments, wove from the silken flax, which descended in ample folds to their feet. On these preparations being completed, the gentlemen loaded their guns, whose locks and butts had been carefully burnished, and on arriving in the vicinity of the village, discharged them. On the report reaching the ears of the villagers, a number of them rushed forth to ascertain who the new comers were, and on replying, a European, a shout was raised, "A white man! A white man!" (*E'pákàha! Epákàha!*) This cry was reverberated a thousand times among the inmates of the village, who rushed forth waving

boughs of trees, garments, and discharging their ammunition, which was returned by our party. Between the village and the place where we stood, a broad rivulet irrigated the valley, at the brink of which a number of our hosts presented themselves, vociferously insisting on the office of carrying us across on their shoulders. The claimants for this dubious honour, became so numerous and unruly, that we had nearly fallen from the crupper of one of these steeds, but finally got a safe passage across, some attending supporters keeping us up behind, while each leg and foot was detained in the custody of two stout fellows who insisted on their detention. As we approached the village, a number of stout natives, wholly denuded of dress, rushed forward in a tumultuous manner to meet us, hallooing and roaring to the utmost extent of their well-practised lungs, a welcome, (*airamai!*) The ladies also screeched in chorus a warm reception, and the dogs, those harbingers of joy and grief in a native village, with an instinct peculiarly refined, howled their welcome to the new comers, whose particular notes they recognised with affectionate avidity.

On entering the village, a lane was formed of the immediate followers of the head chief, who sat on the ground with his back leaning against his hut, surrounded by a circle of venerable men whose white flowing beards and gray heads attested the salubrity of the climate, and the fortune that had attended the tribe in escaping from the lures of their enemies

and the "glorious uncertainty" of battle. E'Ruku, the chief, in conformity with the custom of his people, sat in state to receive us, and though undistinguished by any peculiarity in dress from his attendants, his rank was easily recognised by the dignified bearing, acquired by an habitual exercise of authority. After pressing noses for a few seconds, the chief expressed his gratification at the visit paid to him. The old gentlemen around also expressed much satisfaction at the presence of the "whity man," whose presence was peculiarly agreeable, and whose tobacco was infinitely more so. This favourite narcotic was immediately requested by the attendant chiefs, but this grateful present was given to Ruku, who immediately gave a portion to each of his surrounding nobles, until instead of tke "lion's share," he retained not enough to satisfy an infant. The venerable Goths were aware of this, but regarding us as the jackall on the occasion, and consequently provider for the lion, very coolly pocketed (if a small pouch three inches square, suspended by a greasy cord from the neck, deserves the term) their share, after priming their pipes for a present supply. Ruku with some earnestness regretted that he had wholly forgotten himself, but felt satisfied he had been enabled to supply his friends, even at the consequent loss he must individually feel. Aware that as long as any of this much-valued production remained in our possession, attempts would be made to proeure it, we gave the

chief all that remained, who, assured that no more was secreted behind, appropriated it to himself. We were afterwards introduced to the ladies of the several chiefs, that were included in the circle, whose nasal members we pressed with a vigour that argued the respect felt towards the individual, and assertion of the courtesy prescribed by the native *ton*. A glance at the company in this native carnival may not be deemed intrusive. The countenances of all the males were rubbed with the red *kokowai* that had been powdered fine and mixed with oil, whose fœtid effluvia obliged us gladly to move to windward. Many had also enriched the crimson stains with broad bands of blue earth (*parakawáhia*), that encircled the eyes like spectacles, a band across the nose serving to unite the colouring pigment. All present were decorated with feathers, some old chiefs having their heads resembling those unhappy wights who are tarred and feathered. Each of our retinue was presented to Ruku and the conscript fathers, who sat in conclave around him. Each presentation was accompanied by the pressing of noses (*e'ongi*) and expressions of "Friend, welcome; how are you all," &c. "*Ekoro airamai tenarákokoe,*" in a whining tone, as if each were about to condole for the loss of their entire generation. The last who approached was a nephew to Ruku; they remained fast locked in mutual embrace, tears on both sides falling in plentiful effusion from their eyes and nose, that

afforded me much satisfaction in having already pressed the now indecorous proboscis of the chief. On these requisite salutations being performed, the natives prepared for the dance of welcome, without which a guest would account he had been but indifferently received. All the males doffed off their native garments, the villagers forming one party, and the visitors another. The males had purposely denuded themselves entirely. After pursuing each other like mad-fellows for some time, interchanging blows, some of which were no sinecure, they separated from each other and hastily formed themselves into ranks, taking opposite places. This, from long practice, was immediately performed, when they rushed past each other to secure opposite places. In this mêlée various knock-down arguments, as such rough play has been termed, were discussed. The recipients appeared to return it in good earnest, with sticks, paddles, short spears, and whatever lay in their reach. After this had continued some time, each party returned to their places, not omitting in this *dos à dos* movement, to give some sly hits to the opponent in this play. The dance (*haka*) then commenced amid the discharge of artillery. Each party formed an extended line of three ranks; the entire body of performers were mixed together, without reference to the rank they individually held in the community. The males were armed with muskets, which they brandished with much adroitness, so as to display the burnished

stocks, on which much care had been expended. Those who were unable to procure this much-valued weapon, sported bayonets fixed to long spears, paddles, and even rail fencing (*taiápa*). The females, single and married, widows and handmaids, added their efforts to this dance of welcome; but in order to give due effect and prepare for the exertion, they had stripped themselves to the waist, leaving their budding charms exposed to the gaze of their comrades, whose attention, be it said, was wholly confined to the dance. From the waist was appended a long garment of silken flax, that answered every purpose modesty could require, except when in the eagerness of the wearer's exertion, some treacherous belt betrayed the fidelity reposed in it, and let fall the only covering that otherwise answered every purpose, as long as it remained in the position assigned. In the chant that accompanies a dance, proper time was kept, as admirably tuned was the responsive chorus, whose effect must be heard to be appreciated, when issuing from the lips of a thousand performers, who at the same moment, to give increased effect to the sound, accompany the voice with a clap performed by the flattened right hand on the left breast, the whole body of performers apparently actuated by one well-timed impulse. The implements in their hands are instantly brandished, accompanied by shouts, yelling, howling, "long and loud," that threaten hard to destroy the auricular organs of the audience. At

the same time their countenances are distorted into every possible shape the muscles of the human face can admit of, a leader giving a new grimace which is adopted instanter by all the performers, in the most exact union, rolling the eye-balls to and fro in their sockets, that at times the ball becomes almost inverted. This feat has the most diabolical appearance where a stain of blue pigment encircles the orbit of vision. The long tresses of hair worn by both sexes, streaming loosely in the wind, and encircling countenances of a demoniacal cast, has an appearance that recalls to mind the Saxon traditions of our ancestors, or an army of Gorgons whose looks were reputed to change into stones those on whom they cast a glance, whose tresses were snakes, one of whom (Medusa) was placed by Perseus on the ægis of Minerva. The tongues of the performers were thrust out of their mouths, with an extension that rivalled the well-known chameleon, a feat accomplished by long habitual practice from early infancy. The whole effect gave an insight into the strong emotions these dances must produce in times of war, in raising the bravery of a party, and scaring an antagonist, as also heightening the implacable hatred the belligerents must feel towards each other. The opposite party returned the compliment in similar style, the old seigniors acquitting themselves as nimbly as their juniors. When the dance ceased, the lamentation (*tangi*) commenced, in which this singular assemblage dissolved into

tears, wailing and gnashing of teeth, with a promptitude equalled only by the transformations produced by the wand of Harlequin in a pantomime, or a ruthless enchanter in a fairy tale. The *tangi* on this occasion related solely to the loss of the deceased chief, and persons who had been gathered to their fathers during the year.

These lamentations extend to either sex. The method of performing it is by two persons sitting on the ground, when they press noses for some time together (at best an unpleasant coalition, but in cold seasons a perfect nuisance,) and giving way to grief, by recalling to remembrance the virtues or endearing actions of the dead. With heads enclosed and hid within one garment, entwining each other, they burst forth simultaneously into a paroxysm of tears, giving vent to their absorbing grief by dismal moans and wailing. After this has continued some time, they join in a loud chant interrupted by liquid streams issuing from the eyes and noses, commemorative of the past, the happiness that has vanished, and probable mishaps of the future. This Jeremiad is taken up by turns, groans are interchanged, and they work themselves up into great affliction.

This strange custom is not confined to apparent cause for grief, for to give an additional zest to the entertainment, sharp muscle-shells are made use of to excoriate the skin, and the consequence follows in streams of blood issuing from every part of the

body, face, arms, breast, legs, no part having the preference of an escape from this brutal practice. Nor is this lamentation confined to such occasions; on any persons known or related to each other meeting after an absence of a few weeks, or on the illness of a friend or relative, the muscle-shell and the accompanying *tangi* are instantly put in requisition. So enamoured are these people of affliction, that the writer has been viewing a play (*takaro*) among the natives, when suddenly it has entered the afflicted head-piece of one of the performers to sit down to a *tangi*. The suitor for this display of misery has no sooner expressed his desire, than, with the vacillating habits of these people, the whole company instantly squatting down on the ground, have commenced crying with all "might and main," as if they were about to be deprived of existence now and hereafter. So copious is the effusion of blood and tears, that their scanty garments are soon saturated. This rite reminds us of those observed by the ancient people of Palestine, whose names are even blotted from the list of living nations, the practice of which an indivisible and bountiful Providence forbade a continuance.

CHAPTER VIII.

DESCRIPTION OF THE FEAST.—VARIETY OF THE FARE.—HUMOURS OF THE FAIR.—SPORTS AND AMUSEMENTS OF THE FESTIVAL.—NATIVE AUCTIONEER AND FOREIGN IMPORTATIONS.—NATIVE MANUFACTURES.—DISPUTATION FOR BARGAINS.—CUSTOMS IN FAVOUR OF FEMALES.—ITS CONSEQUENT EFFECT.—MODERN INFLUENCE OF THE SEX.—GRACELESS CURS.—EFFECT OF ROBBERY.—NEWLY IMPORTED SPORTS.—UNCOMMON DRESS.—THE KIEVIKIENI BIRD.—SNARES FOR ITS CAPTURE.

While these laments were the order of the day, we went to the place where the feast or rather market was allotted. A long lane was formed on an extensive level plain, fifty feet in width, by two high walls, formed by perhaps upwards of ten thousand baskets of potatoes, kumeras, Indian corn (*Holcus indicus*), tarro (*arum*), water melons, turnips preserved, (*kou*) steamed kernels of the native fruit, (*káráká*) baked roots of the *ti* palm tree, (*korou*) a quantity of dried cod, eels and other fish, also of shell-fish, bundles of fern-root, onions, peaches, grapes, &c. Against each portion sat the proprietor and his friends, who had erected a few stakes to windward, matted with bushes in place of a booth, as protection against wind and rain. In addition to the above fare, were a number of pigs of various age and size, easily distinguished from

the piercing shrill squeak to the huffing and sonorous grunt of their formidably tusked great progenitors. On entering this scene of gaiety the most clamorous sounds issued from every point; hard dealers squalling their dissent from a price required; a few coteries dancing a variety of *hakás;* others who prided themselves in approaching the *manière anglais,* were giving imitations, as exaggerated as ridiculous. Some few amused themselves by a foot-race, wrestling, boxing, in a knowledge of which they decidedly failed. Throwing reeds or small spears at a target, took the attention of another party; balancing spears on the palm of the hand, pipes on the nose, reeds on the forehead, muskets on the breast, also had their admirers; climbing trees, flying kites, learnt from Europeans, served to amuse the boys, while others again, anxious to become proficients in the arts, made attempts to picture ships, men riding on pigs, canoes, and numerous obscenities on the exterior of the baskets, in red earth and charcoal. Several old gentlemen "bearded like a pard," were stretched at full length playing with round pebbles, the primitive school-boy game, known to vulgar ken as "up the spout;" two other elders were scientifically engaged applying a sharp blade of grass across the sensitive noses of two irritable cats, this stimulating feat attracted the attention of many bystanders, who were betting which of the two could retain poor pussy longest, or which apply the grass most

judiciously. Ever and anon were to be seen, perched on the top of a pyramid of provisions, a stentor-lunged native, who had visited Port Jackson, and was imitating the "sayings and doings" of the auctioneers in that colony. Each party had their audience, for a vast concourse had assembled from distant districts as at annual fairs in Europe. In addition to the produce above mentioned a number of pigs ready broiled, roasted, boiled, and baked, were also exhibited for sale, whole, in quarters, and in portions, for present sustenance, or export; birds in a cooked state were also exposed. Nor were the purchases from Europeans forgot to be exposed; muskets, powder, dilapidated clothing, that would have instinctively shrunk from an exposure even in Monmouth-street, tobacco, soap, spades, hoes, the favourite tomahawk, axes, iron pots, also empty bottles, tin canisters, cartridge-boxes, lead balls, and bullet-moulds, were to be seen, creditable specimens of native ingenuity, in the form of stocks for broken muskets, handles for hoes, spades, helves for axes, carved bowls (*ná powaka wakiro*) for holding feathers and little trinkets, hand-nets, fishing lines, &c. and a variety of articles as the shop-bills have it, "too numerous to particularize." Amid the hubbub and humours of these fairs, disputations for bargains are loudly contested for. Every seller has predetermined to demand a larger price than he can possibly expect to obtain, and the buyer at first offers much lower,

than he probably expects will be taken, and thus the jabbering of both parties, who concede a *something*, but accompanied with slurs and jokes on the hardness of each other's heart (*nákou pakéké.*) After giving way on both sides, they approach nearer to a fair price, when an agreement is made. Rarely indeed is the "biter bit," in these transactions. The ladies, of course, are not apathetic spectators in this display, the customs of the country permit them to enjoy themselves as much as they like without the restrictions placed on them, as in the East, and demi-civilised states in the North, where groundless jealousies cause them to be immured almost as closely as Britons would confine the ferocious animals.[41] In New Zealand they eat with the

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[41] Women appear to have had a similar influence among the Britons before and during the invasion and domination of the Romans in Albion. The power of Boadicea was second to none of the warlike chieftains of her times. In the Island of Celebes, at the present day, they are raised to sovereign authority, and at periods when the government is most turbulent. Several tribes of the Buges nation (Malays) in the Moluccas, rejoice in the "short-coated" government. At Madagascar, a portion of whose people are descended from the same oriental family as the New Zealanders, the queen, Ranavola Manjaka has reigned since 1828, during a period of uncommon turbulence. Both in New Zealand and Madagascar, the writer has found, from personal experience, that eloquence and loquacity are not the exclusive properties of European ladies.

men, accompany their lovers, husbands, relatives, and friends, to a feast or a war expedition, influencing the several tribes, by taking an active concern in all business of life. They are consulted alike in public and domestic affairs, bring large dowers to their husbands, and even join the war council, which they at periods aid by their deliberations. At the Haihunga, a grateful opportunity was afforded for conversation, which, carried on without intermission, added not a little to the din, which would have stunned the ears of any being but a native. As a private *tête à tête* was out of the question, every person was obliged to screech their sayings, opinions, and discussions, which among the ladies was generally confined to articles of dress and ornament recently imported by the Europeans, the appearance of their ladies, the belles and beaux of their own circles, their own individual hopes, fears, wishes, longings, &c. New sources of uproar continually occur, thus a half-starved cur, instinctively alive to *his* own wishes and longings, watching the moment his vehement mistress turns her back to reiterate some dogma or proposition, steals slily to the savoury cooked pork exposed for the gratification of another kind of customer, and with the tug of an enthusiast purloins the envied morsel; he in turn is pursued by his own kind, proving that among the canine race, there is no honesty among thieves, this new fraças engages the attention of the women, who no sooner

discover the cause, than hasten to add the effect, by following the lank herd, stick in hand; in this pursuit the children follow, running their bare and tender feet among wood, and splinters, and cockle shells, which are strewed about the plain, the refuse of many a meal adding not a little to the noise and bustle of the fair. The company continued to arrive, and as every new comer was recognised, the terrific yells of the *tangi* ascended in chorus, making "confusion worse confounded." The dresses of some of the new company were of motley appearance; one fellow elicited shouts of wonder and applause, having been supplied by a European with an enormous nose, (mask,) whose rubicund and ample proportion was a theme for renewed delight and merriment. The elders were bedaubed with oil, red earth, and blue clay; and one grotesque monster had painted his forehead, nose, and chin, a bright yellow, obtained from the bark of a tree, every other part of his face and person being of a glaring fiery red. Mats made of dogs' skins sewed together, were displayed in great number, and a small garment of the feathers of the Kievi-kievi bird was sported with great pride and state by the wearer.[42] As the afternoon began to close,

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[42] Kievi-kievi (*Apterix australis*) is covered with a hairy feather, similar to the skin and feathers of the Cassowary, and like that family (*Rhea*) is destitute of the accessary plume. Its beak is similar to that of the

before the cooks began the functions allotted to them; about three hundred yards from the lane where the motley and numerous company had assembled, a number of pigs, who had not been silent spectators of the stirring scene, in consequence of being exposed to the barking of the many dogs, without whom, society in New Zealand would not be accounted as select, now gave their last plaints under the hands of the butchers, who perform the operation by drowning or strangulation, that the blood in the animal may be preserved, the law of "never waste," (*káoré maumau*) being most sedu-

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Curlew, of a yellow horn-colour, several long hairs projecting from its base. It is made use of by the bird, for grubbing in the earth for worms, on which it feeds. It is the largest of the land birds of the country. The bird is very tough in flesh, and worthless. It is entrapped by parties that sojourn for the night in unfrequented forests and swampy grounds, where it loves to dwell; a large fire is kindled and a crepitating noise made by breaking small twigs or sticks, which strange noise approximates to the voice of the bird, to induce them to leave their nests, which are formed in the holes of trees or under deep imbricated roots. Attracted by the fire, the birds make towards it, the sudden glare of which confusing them, renders them an easy prey to the fowler. Dogs have been often sent in pursuit, but have often suffered much from the powerful talon of the bird. It is called Kiwi-kiwi from its peculiar note. It burrows in the ground, the powerful spur on its leg assisting the bird. It is found throughout the country, especially near the East Cape. (*Wai appu.*)

lously attended to.[43] As the shades of night encompassed the place, the assemblage gathered together in small circles, generally with some blazing fagots in the centre, which glaring on their expressive countenances and animated forms, heightened the romantic effect of the scene.

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[43] It appears to be a custom among all the ancient nations in honouring their renowned dead, to give feasts to the surviving friends of the deceased. (Ezekiel c. 24, v. 17.) Among the Persians at the present day large sums are expended for this purpose. Hamlet is made to complain of the funeral baked meats being desecrated to the unhallowed marriage of his mother, and similar feasts to an Irish wake are customary in the provincés of Great Britain.

CHAPTER IX.

SUBJECTS FOR ORATORICAL DISPLAY AND LEGISLATION.— SUITING THE ACTION WITH THE WORD.—RECORDS OF FEASTING.—A WARY ORATOR.—DEPRECIATING AN ENEMY.—NEW READINGS OF TALES AND TRADITIONS.—A COMICAL NARRATOR.—A CIRCLE OF CHORISTERS. EXTEMPORE EFFUSIONS.—THE EVENING MEAL.—A CIVIC DISPLAY.— HOSPITABLE CARE OF STRANGERS.—DISCUSSIONS OF POLITY.—EFFECT OF REFRESHMENT.—ON FUTURE WARS.—MAJORITY VERSUS MINORITY.— PROPOSITION FOR A FISHING EXCURSION.— IRRITABLE INUENDOES.—AGRICULTURAL LOCALITIES.—PRO AND CON.—A MAGICIAN INCULCATES THAT DISCRETION IS THE BETTER PART OF VALOUR.— COGENT REASONING.—TANGIBLE ARGUMENT.—HOW TO PUNISH AN ENEMY.—MEMORABLE MISHAPS.— TURN OF A DEBATE.—FURTHER SPORTS.—THE BREAKING UP AND DEPARTURE BY LAND AND WATER.

In one circle an elderly politician was running to and fro delivering a speech, on the necessity of curbing the arrogance of an inimical tribe. On describing the debtor side of the account that existed between them and the enemy, the old orator quivered with rage and ferocity, stamping the ground with his feet, as he turned on either side of the primitive arena,[44] he brandished his well bur-

[44] This method of perambulation, employed by the New Zealanders, is accounted absolutely necessary to give anything like an oratorical display; it is supposed to aid the effect in enforcing an argument.

nished tomahawk above his head with exciting vehemence, his eyes glared with the fierceness of a demoniac; after exhausting himself for some time, he finished his theme amid reiterated shouts of applause, which this agile councillor appeared to receive with much self-complaisance. He had no sooner replaced himself than another hoary senator arose, whose arguments coincided with Moetàrá, (the honourable member) who had just spoken. However, remarked this logician, with due deference to the enviable experience that had elicited the last observation, he (the present orator) felt bound to dissent from it, as in the actual number of chiefs slain in the last encounter with the head-eating ruffians, (*pukokohua*) the tribe (he had the honour to address) had signally gained the advantage; far be it from him he continued, to add a word that would lessen the just resentment that burned in the breasts of his audience, yet in his hearing, it must never be said, that they were worsted by an enemy, whose ablest warriors could be trounced singly by one of their children, bowing around and raising his short spear about three feet from the ground, alluding to the height and size of the truculent little heroes he had just applauded. We left this gentleman enforcing his arguments by action and gesture as is customary with the native Demosthenes. Another crowded circle of persons were intently listening to the tales and traditions that were being delivered from the

mouth of an aged priest, whose ready inventions admirably supplied the hiatus produced by forgetfulness or prevarication. These new readings appeared greatly to delight his primitive hearers. This Druid sat at the head of the circle, a space being allotted to him, to aid his narratives by action; some of his allusions heartily tickled his friends, and the old narrator was unable at times to resist shaking his sides at his own drolleries. Another circle was engaged in chanting chorus in the whining, drawling tone, usual to the native chorister, each apparently striving to give the loudest nasal accompaniment possible. In the centre stood the principal solo, who detailed the subject of the song by expressive gestures typifying the emotion of the hero.

Many persons grouped on various parts of the plain, were amusing themselves with strains on the native flute, producing sounds that could never have recalled an Eurydice; children delighted each other by shaking dried calabashes filled with pebbles, emitting a mournful, abominable sound. On visiting these several groups, they struck up extempore effusions in solo, that ended in chorusses, generally descriptive of the Europeans, their residences, adventures in leaving their own country to visit New Zealand, their superiority over the natives as evinced in the construction of their ships, government, clothing, implements, power, &c. These various avocations were suddenly interrupted by the wel-

come arrival of the evening meal, at which the orators sat down to discuss with a determination as intent as they had uttered their previous speeches. The feast was brought to the several circles by the slaves of each party in small neat (freshly culled) flax baskets, small ones being appropriated to the chiefs, and the larger ones to the freemen and slaves. The display consisted of potatoes, kumaras, fish (fresh and preserved), cockles, clams, muscles, limpets, crayfish, oysters, mutton-fish, turnips, the *ti* palm, pork, baked and broiled, pigeons in great number, &c.; and a November civic anniversary in Guildhall forms but an indifferent comparison in describing the justice done to the viands, that disappeared shortly after presentation, as if by magic, or the satisfaction the aforesaid sleight of hand (and mouth) diffused among the throng. The usual hospitality of the people at such periods was not forgotten; all strangers who had arrived minus provisions, were amply supplied, and also such as had by previous gluttony devoured the ample quantity they had originally brought with them.

After supper, the previous avocations, that had ceased from the interesting cause just described, recommenced. As the *Haihunga* was now drawing to a close, the affairs of the tribe were discussed with much interest and animation. Some of the orators exhibited great compass of voice, and commanded attention by bellowing forth their opinions in voices resembling thunder, which might be

heard at a great distance. This might be attributed to the priming they had just received. The action they employed was also discernible at a distance, from the strong lurid light of the blazing fires, that cast its red gleams on the bold bronze athletic forms that danced with oratorical intensity up and down the circle of the family of the deceased, round which a large concourse had assembled, from the interest all felt in the subject under discussion, of which foreign and internal polity formed the principal themes. The first debate on a future war with a foe whose numbers were small, passed in the affirmative, "without a dissentient voice," until one of the most clamorous of the majority recollected in good time, that though the tribe in itself could be easily subdued, yet they were allied to such powerful friends, who would readily arm in their behalf, that it would be the height of impolicy to make the attempt; this instantly caused the "glorious majority" to sink rapidly into a "fearful minority," which was the ultimate result of the debate. On some names being rehearsed of valiant chiefs, who would be put into the scale against the valorous assemblage (then debating) who would have rather put the said chiefs out of the scale into their ovens, a large fishing party was next proposed, to take place within six weeks from the time of the Haihunga, (a kind of annual Hegira among these people,) this was carried in amity; some angry discussions

arose as to the number of slaves each head of a family should take to the scene of action, but this was also arranged after some mutual sneers and irritable inuendoes. An elderly matron then arose, and requested information respecting the intentions of the Seignory as to the locality of the farms (ná márá) to be cultivated. After pointing out certain districts, which she apprehended as being eligible, she sat down, on which a young lad arose and dissented from the lady; "by planting so near our homes," said he, "our enemies (severally naming the tribes, which he enumerated by marking the tips of his fingers) will look on us as poltroons, that we fear to move from the precincts of our fort; (*tiapa no táku pá;*) this has been our reproach too long. No, it is better that it be said we fear not to plant in sight of our enemies, rather than the slander we are now reproached with, of not daring to plant but within our fences." After this substance being repeated several times, the speaker sat down, when the old magician, who by a sentence had changed the majority into a minority, arose, and after running up and down the ring, collecting his thoughts, commenced in a low tone. This wary politician suggested to the worthy audience the truism, that "discretion is the better part of valour," and though individually averse to allow an inch of ground in favour of their cowardly foes, yet, according to his experience, he must observe, that the potatoes were equally excellent, whether

planted close to the fort (*pá*) or at a distance. The Indian corn they had tasted that day lacked not its usual sweetness from having been produced on friendly ground, and he felt bound to add, that the Kumaras served up at supper had diffused among the present company unalloyed satisfaction, at least he spoke from his own internal feeling, and believed, (looking around him) from that felt by his audience; and though he (individually) burnt with a desire that scarcely admitted of repression, (here he raised his voice in alto, the pitch ascribed to Stentor,) to annihilate at one fell swoop the enemy, who were an absolute excrescence to any well behaved community, yet the planting of provisions in their vicinity was not the method prescribed by their ancestors to *punish* an enemy. "No," continued the excited narrator, "when their warriors, slaves as they are, are absent at the coast fishing, or when the greater number are planting inland, which we can always ascertain, then we shall be enabled to obtain our desires, then shall we have payment (*utu*) for the loss of our warriors," (naming certain chiefs who had been slain in former years, while engaged on predatory excursions.) This expert warrior, whose legs it was reported had done him in earlier days most acceptable service, then detailed a number of mishaps that had befallen the tribe in his remembrance, and concluded by appealing to his friends as to the anxiety he had ever felt to assist in punishing, but certainly not

feeding the enemy. He voted on the side of the old lady, who felt desirous of reaping what she might plant. It was then arranged that the land last planted on should lie fallow, and some alluvial ground that had been neglected some years, distant yet further from the camp of the enemy, should be put in preparation. The discussions having ceased, the younger portion of the company entertained themselves in dancing, singing, wrestling, running races, squabbling, mock fighting, and real quarrelling. At such periods it is impossible for a native, much less an European, to obtain the least sleep, as the amusements are kept up until sunrise next day, when the company begin to depart. Such of the natives whose villages are inland, take their route, preceded by their slaves, loaded with quantities of provisions presented by the family of the deceased or their friends; to such families whose route is by water, they await the flooding of the tide, and convey their presents into their canoes.

CHAPTER X.

DEPOSIT OF THE PRIESTHOOD.—RECORDS OF THE DEPARTED.—THE DECEIVERS AND DECEIVED.—THE TÁWÁ MOA, OR SACRED FIGHT.—ATTENTION PAID TO THE LAST EXPRESSION.—SUPPOSED PROPHECIES. MODERN DISCOVERY OF ANTIQUITIES.—NATURE AND CAUSES.—CUSTOMARY PROHIBITIONS.—POSTHUMOUS HONOURS.—ITS RECORDS AND VARIETIES.—CEMETERIES IN NEW ZEALAND.—IMPIETY IN THEIR VIOLATION.—PUNISHMENTS IMPOSED ON THE DELINQUENT, AND THE SILENT INDULGING CURIOSITY.—ITS SUBSEQUENT EFFECT.—SUPERSTITION IN FAVOUR OF ROBBERY.—LOSS OF LIFE IN BREAKING A PROHIBITION.—ANECDOTES.—WEAKNESS VERSUS CUNNING.—IMPURITY OF GAZING.—DYING CHILDLESS ACCOUNTED A MISFORTUNE.—RECORDS OF THE FACT.—BOASTS OF A VICTOR.—DEATH OF AN INFLUENTIAL CHIEF.—HIS CHILDREN REPROACHED AS WANTING IN DUTY.—CAUSE OF UNAPPEASABLE FEUDS.—SUPERSTITION OVERCOMES REVENGE.—A VARIETY IN SACRED WARFARE.—INDISPENSABLE REQUISITE FOR A DEAD MAN.—MAKING GHOSTS TO SERVE THE DEAD.—A TOMB NEAR KAIPÁRA.

THE bones of the chiefs, in whose honour the feast has been given, are reconveyed to the cemetery, great care being taken by the priests that no person espies them in that sacred place.[45] It is ac-

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[45] Nations are more remarkable for the unqualified respect with which they honour the departed, in the ratio as they are sunk in barbarism. Among the instructions of the age-stricken Jacob to Joseph, he said, after ensuring his obedience by an oath, "Deal kindly and truly with me; bury me not, I pray thee, in

counted a sin in any person viewing a corpse in the coffin, however accidental; and the priests are so attentive to their functions in this matter, that it requires the eye and intellect of no common observer to discover whether these men are the dupes of superstition or deceivers only. A strict *tapu* is

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Egypt. But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place." He again said "Hearken unto me," and he did so. (Gen. c. 47, v. 30, 31.) He again repeats the injunction of "bury me with my fathers," adding, "There they buried Abraham and Sarah his wife, and there they buried Isaac and Rebekah his wife, and there I buried Leah." (Ibid c. 49, v. 31.) The subsequent burial and mourning at the field of Atad is impressively described in chap. 40. ibid. Joseph also enjoins his descendants to the same office. "God," said he, "will surely visit you, and ye shall carry up my bones from hence." (Gen. c. 50, v. 25.) We find this performed in the days of Joshua. (c. 24, v. 32.) The dead body being placed in coffins, was only performed to persons of distinction among the Egyptians. They were enclosed in chests, and placed in niches; many of these coffins were of stone. The custom of carrying the corse to the burying places of the relations, is as customary in every part of the globe at the present day. Among the Romans, Greeks, it was often done. In Madagascar, the writer, while on a visit to that country, saw the return of an army that had been despatched from Tannafouché to the South. They had brought with them, in addition to their booty, the bones of their comrades enclosed in baskets, that had fallen in the battle.

thrown on any person who touches the body of a dead chief, and in the south-west part of the North Island, the surviving relations discharge several rounds of ball-cartridge towards the villages of their enemies, for the soul to lie at rest, and which alone can dissolve the *tapu*. This ceremony is termed *táwá moa*, a sacred fight. A great variety of articles are also interred with the deceased,[46] comprising almost every thing the defunct peculiarly delighted in.

On the approach of death the nearest survivors

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[46] The excavations daily progressing in various parts of civilized Europe, expose to view numberless articles deposited in the tombs of the renowned dead. Implements, warlike munition, &c. display the taste mankind has ever had to have deposited in the silent tomb, the favourite memorials of past life. The warrior is known by his armour, the priest by his mouldering crosier and signet-ring, even the labourer by the implement of agriculture. Among the Egyptians, the works of Champollion, Rosellini, Maillet, Dénon, and a host of authors, demonstrate this taste to have been a ruling passion with that people. In South America, innumerable are the earthen-ware jars, with the figure of the Sun displayed on them in the depositories of nations, dead, the sole memento of people whose name is lost in the womb of time. These remains are numerous in Peru. The tumuli of the Romans in Britain, the cromlechs in Scotland, the cearns in Ireland and Wales, the barrows in North America, all possess deposits, originally placed with the feeling that actuates the New Zealander when interring his dead.

hang over the dying person, anxious to catch the last breath of the deceased, but rather from force of affection than superstition.[47] The last words of a chief or priest are attended to with peculiar earnestness, from the supposition that a spirit of prophecy (or rather the absence of lying) will issue from the lips of the man about to enter eternity.[48]

The personal apparel of the dead is never made use of by the survivors; and to such an extent is this method of veneration, that frequently the house of a deceased person is prohibited from ever being again inhabited, and when in mind the wood is not

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[47] It was customary for the Greeks and Romans to burn the bodies of their illustrious dead, the ashes being gathered in costly urns. On the funeral pyre, valuable spices were thrown, that the aroma from them should overcome the fœtid effluvia of the mortal remains. The Egyptians in some instances did the same.

[48] This opinion is also derived from ancient tradition. Among the Hebrews, much reliance was placed on the last words of a dying parent. Jacob, on his death-bed, says to his sons, "Gather yourselves together, that I may tell you *that* which shall befall you in your last days." (Gen. c. 49, v. 1.) This prophetic feeling has been usually assigned by classic authors to their principal heroes, who are made to foretell the death of each other to the end of the chapter.

Among the Hebrews and Romans it was customary to destroy the bed and such furniture as was principally made use of by the deceased. Among the Persians at the present day, this custom is not unusual.

allowed to be desecrated for firewood, or even taken away.[49] The dead are probably more honoured in New Zealand than in any other part of the globe, as however ill a chief may have behaved in his life-time, he is yet buried in the cemetery of his fathers.

The cemeteries of the New Zealanders are regarded with peculiar fear and veneration. The least violation of any portion of the precincts of

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[49] The method of honouring mortal remains widely differs in various countries. In Europe, respect is shown by the mourners being habited in black; in China, white is prescribed as most becoming. Among the Turks a series of ablutions. The Hebrews formerly cast ashes on their heads, and yet rend their garments. The Greeks beat brass kettles to drive away any unhallowed spirits having command over the body: and the better to preserve the soul of the defunct, his last breath was carefully inhaled by a survivor. Among the Northern warriors, the favourite sword was placed under the head. In modern Europe the military or naval trophies of the deceased are carried on the shell that contains the dead body. In Asia, the survivors refuse nourishment for several days, and the mourner who can desist longest, is accounted the most affected. The cutting and wailing we have described as accompanying the death of a chief in New Zealand, is in common with all the inhabitants of the South Sea Islands. The Turks, similar to the French, and other nations on the Continent, plant flowers on the grave, and convert the cemeteries into gardens. Such cemeteries are often visited by surviving relatives.

the dead, is accounted the greatest crime that a human being can commit, and is visited with the direst revenge of a surviving tribe,[50] to be atoned for only by blood or loss of property. If an animal happens by chance to feed on one of these places, where the herbage flourishes best, it is immediately killed. A native has never deliberately violated the burial-place of his fathers, it being implicitly supposed that such an act would bring disease and death on the criminal.[51] If any person were to see such an act, and kept the same secret, he would suffer, if it became known, as a participator in the affair; few if any would hazard the punishment that is supposed to await such conduct.

Europeans, who have visited New Zealand, have been induced to indulge their curiosity by opening the tombs of a native cemetery; the object that meets the eye are skeletons of the chiefs, male or

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[50] It has been stated that the lamented Cook met with his death at Háwaii, in consequence of his people taking away a portion of fencing that had belonged to a cemetery, which had been actually sold to him as firewood without the knowledge of the chiefs.

[51] Among the Javan thieves this feeling is regarded less conscientiously. In Java a superstition exists, attaching to the earth of a new-made grave the most soporific power. This belief is so universal, that when a robber is desirous of plundering a house, he cautiously procures a portion of the new-made grave, and throws it into the house he has decided on robbing; the plundered implicitly believe in the fiction.

female, each being equally honoured after death, fastened with flax cords in an upright posture, a quantity of articles, such as muskets, tomahawks, &c., placed on either side. We remember some instances of Europeans being discovered in opening a tomb. They had been unable to effect their object unseen, and had scarcely time to gratify their curiosity, when a hue and cry was raised by a girl who had remained alone in the village. On the news reaching the chiefs, who were planting at some distance, consternation seized the weaker intellects, while avaricious cunning dictated to the more powerful, that an admirable opportunity was now afforded them to demand a heavy payment; in each instance this might have been effected, had not other chiefs inimical to them defeated their intentions, by taking part with the Europeans; however, both parties were obliged to pay, what was accounted among the people a large sum, in muskets, powder, and blankets.

The sepulchres were taken away, and the bones taken to the river and carefully scraped with muscle shells, and washed in water, from the impurities that the gaze of unhallowed persons had caused. They were again gathered, carefully placed in new mats, and, finally, replaced in another receptacle at some distance.

For a native chief to die childless[52] is accounted

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[52] We have already related the veneration paid to the

a direful misfortune, to avoid which, adoption is often resorted to. The utmost boast of a victor is, in having destroyed the children of his enemy. On the death of the celebrated E'Ongi, his children, fearful from the many enemies their father had created, that the body would be stolen from them, as they could then muster in numbers, were about to place it in the ancestral cemetery the day after he died, thus depriving it of the honour of lying in state. It was opposed by some powerful chieftains, one of whom reproached them for their pusillanimity. "How is it," he said, "I have only just become acquainted with those who are unworthy of an illustrious sire, and wish to bury him alive!" Among the singular laws of the country, a chief

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memory of an ancestor. This feeling among the ancients is forcibly related in 2 Samuel c. 18, v. 18, where Absalom rears a pillar which he names after himself, saying, "I have no son to keep my name in remembrance." The Jews continually invoke the names of the three patriarchs, as the Moslems do that of Ismail, David or Solomon, yet from principles of veneration only. The former account the curse "to die childless," or "the soul to be cut off among Israel," as the heaviest anathema that can befall them. Notwithstanding the charming Houris' promised by Mohammed, his followers lay great stress on ultimately resting in Abraham's bosom. The Hindoos believe that the greatest happiness in after-life, depends on prayers being said to their memory by their children. An anathema of a modern Hebrew may be translated, "May he never be mentioned by his children."

who steals the body (*tupápàku*) of a rich man is entitled to a large portion of his property. In times of war, the greatest insult, causing unappeasable hatred and determination for revenge, is by either party ravaging the cemetery of the antagonist. But on a party conquering, after indulging themselves in all the lust of cannibalism, superstition triumphs over their animosity and revolting barbarism, and they erect monumental effigies

1 2 3

Ná Ráoui, or Sepulchral Effigies.

4 5 6

Ná Ráoui, or Monumental Effigies.

(*ráoui*) to denote the place where an enemy, remembered as having been a former friend, or, perhaps, a relative, had been slain and devoured. When any valiant chiefs have fallen in battle, they are interred in the cemetery, with all the honours these people can bestow. A number of muskets, leaden balls, cartridge paper, and charges of gunpowder, are buried with each person. This is also termed arming for a sacred fight, (*táwá moa,*) it being accounted among native superstitions an indispensable requisite for a chief to be provided with arms and ammunition to fight his way to the world of spirits. At such burials most heart-rending barbarities prevailed, slaves being deliberately murdered to serve the spirit (*wairua*) of the warrior in the next world. In honour of such men the festival of the Haihunga was established, the anniver-

sary being religiously attended to.[53] Some of the tombs are erected, considering the scanty resources of the people, on a large scale.

The preceding Ráouis or native effigies in honour of the dead were sketched at various places.

1. From a cemetery at Taöhára, on the west side of the river Kaipára, where a battle was fought in 1826, between the inhabitants and the allied tribes of the north, under E'Ongi and Muriwai, in which the former people were entirely scattered and nearly exterminated, and the country has ever since lay desolated.

2. From a Wai tapu on the banks of Waima, a river estuating in Hokianga.

3. On the banks of Máhurangi, river Thames.

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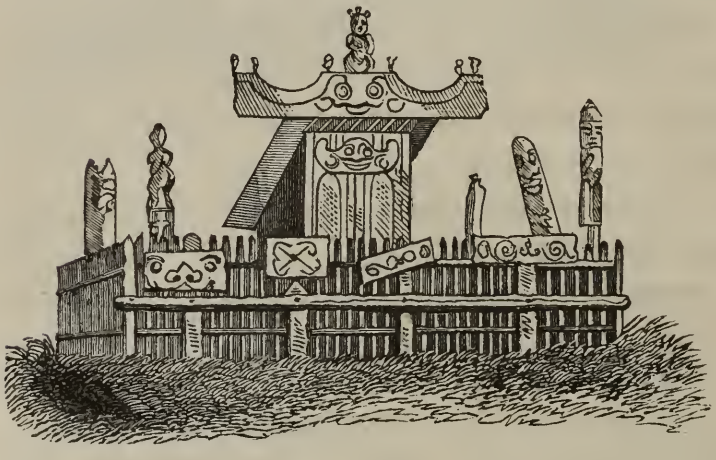
[53] Anniversaries have been instituted among almost every nation to the manes of the illustrious. The Turks are particularly attentive to this subject. The Hebrews invariably say prayers and give alms in memory of the departed; also a lamp, fed with olive-oil, is kept burning, which it would be accounted an insult to the deceased to employ for any other purpose. The Persians also mourn the death of Prince Houssain, grandson to Mohammed; his tomb near Babylon is yet visited by them. The Romans employed mourners (*præficiæ*) to attend and give effect to a chamber. The Moors, in Algiers, have a similar habit, and the Arabs have borrowed the custom. Many of the ancient nations of Palestine made use of caves and excavated rocks as receptacles for their dead. The Greeks did the same.

4, 5 & 6. From a burial place at Tokomáru, misnamed by Cook, Tegado.

The following was erected to the memory of Tuwhenua, an invincible Amazon, who formerly flourished on the banks of the Wairoa (long waters) at Kaipára, and dedicated to her prowess by her tribe, previously to their extinction.



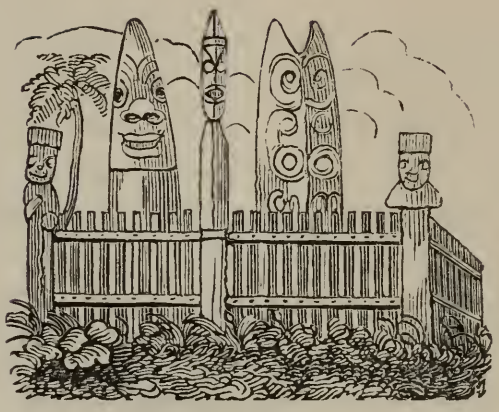
Tomb erected to the memory of Tuwhenua, a female Chief of Kaipára.

CHAPTER XI.

MONUMENTAL EFFIGIES OF THE NEW ZEALANDERS, AND REPRESENTATIONS.—CEMETERIES, WHERE SITUATED.—RECORDS OF ANNIVERSARY AND PILGRIMAGE.—SEPULCHRAL POSTS DESCRIBED.—SUBSTANCE.—FORM.—CHILDREN, WHERE DEPOSITED.—TOMB OF THE FATHER OF POMARRÉ AND MURIWAI.—FEARS OF THE POPULATION.—HAUNTING SPIRITS.—DOCTRINES OF TRANSUBSTANTIATION.—ANECDOTE.—COLLOQUY BETWEEN THE AUTHOR AND A PRIEST.—RELIGIOUS BIAS.—SUPERSTITION OF A GUIDE.—DISCOVERY OF A LARGE MAN IN THE BODY OF A SMALL BIRD.—THE PIWAKÁWAKÁ.—SYMBOLIC EMBLEMS TO COMMEMORATE DEPARTED GREATNESS.—RECORDS ADDUCING THE FACT.—INVESTITURE OF DEITIES WITH HUMAN PASSIONS.—STATEMENTS OF THE SAME.—EMBALMING AS PRACTISED BY THE NATIVES.—RECORDS ON THIS SUBJECT.—SUBSTITUTES FOR CONJUGAL PARTNERS.

THE cemetery of a chief is not complete without a number of carvings on wood garnishing the place. The designs do not come within the resemblance which the Mosaic dispensation wholly discourages, not "having any likeness of anything that is in heaven above, or that is on earth beneath, or that is in the waters under the earth."

The following cut is taken from the Waitapu erected to the memory of a chief named Mawé-rangi of Maungakáhia, a beautiful valley between Hokianga and Kaipára.



Family Cemetery of Mawérangi, a Chief of Mangakàhia.

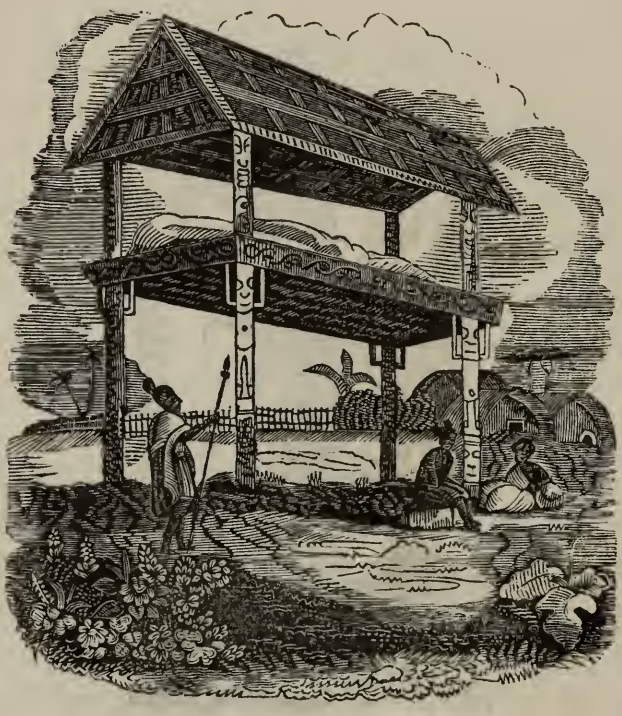
The Waitapu of a native village is generally selected amid a cluster of trees, among which the *karaká* (a laurus) fruit-tree, is generally found; of course the fruit is prohibited from being eaten. The lovely evergreen (these trees being perennial) and bright yellow fruit, are strongly contrasted with the monuments (*ráoui*) painted red, that told the tale of the departed. One of the sepulchral posts was nearly thirty feet, the upper part carved into the resemblance of a man, having an expression similar to the ancient Egyptian cast. This figure was represented as perched on a figure with a grotesque countenance, the tongue stretched out as far as the post permitted the member to be ex-

tended, a favourite display with a native artist. The eyes in these figures are inlaid with pieces of the pearl mutton-fish-shell (*paua*) each in size to a tea-cup, the knees formed to project outward, and the legs inclining inward, the feet joining together.

The *ráouis'* are also made from old canoes, that are no longer allowed to be made use of. The following was placed, by Pomarré, a chief residing at the Bay of Islands, on the tomb of his father, on the estate of Okiato.

Monument to the Memory of the Father of Pomarré.

Children are generally buried in old boxes, or between two pieces of a canoe, and placed securely among the branches of trees, even the bones of adult chiefs are deposited in small boxes, after being scraped clean, and then fixed on top of a stout pole. These emblems of mortality are all painted red with the *kokowai,* and when on the decline, are repainted, and surmounted with numerous feathers. The tomb of Muriwai a celebrated chief, was one of the largest *wai tapu* erected among this people.



Platform erected for the Remains of an Influential Chief near the East Cape.

The house in which the bones were deposited had the appearance of a large watch-box, with a shelving roof; it was surrounded with wooden figures as large (but not as natural) as life. Round the top a head-board (*maihi*) was affixed, on which a number of obscene figures were carved. The whole was painted red, with a profusion of feathers.

The superstition of the natives adheres so strongly to them, that perhaps not a single person could be found among them, to approach at dusk, near to a *wai tapu* (literally a sacred place). No sum could tempt them. The spirits (*wairua*) of departed chiefs are suspected to haunt the place, and as they are not assured in what form, and firmly believing in the doctrine of transubstantiation, not a bird, however small, can approach those silent places but he is invested with divinity.

We were passing one of these sequestered domains on a journey from Poverty Bay (*Turunga*) to Tolaga Bay (*Uwoua,*) when we stopped to notice the symbolical carvings on a large tomb,[54] at the

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[54] It has been the custom of all nations to distinguish the resting-places of their illustrious departed by symbolic emblems of the profession and deeds of renown transacted in this life; also to inter the corpse in one part of his patrimony; thus Joshua was buried in the border of his inheritance; (Judg. c. 2, v. 9.) and in commemoration of the miracle of the sun standing still, (Josh. c. 10, v. 12,) a blazing emblem of that luminary was sculptured on his tomb. The Greeks

moment a small bird called *Piwákáwáká* struck up its vocal strain, which sounded as peculiarly plaintive in the deserted place. Taura, a chief of those parts and a priest, instantly said, "That is a God

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and Romans especially patronized such sculptures, and the grave of Aschimedes was discovered by a soldier, by the representation of a globe and cylinder surmounting the tomb of this father of science. In Europe, the custom is continued, but on an inferior scale, that can bear no comparison with that of the classical ancients. A religious man we see represented by faith; an honourable one, by hope; and the benevolent by charity. The tomb of the soldier is surrounded by flags, cannon, pikes, and some bushels of marble balls. The sailor professionally, by his ship, and his faith, by the anchor. The ancients, while thus attentive to the dead, were anxious of conveying moral lessons, and even beacons of safety to the living. This has been followed in Europe. At Reculvers in Kent, the church was erected with two towers, in memory of a noble lady who was shipwrecked, and as a guide for the future mariner. On the tombs of the Romans a single word often sufficed; "*Quiescere*," or "*Cujus ossa bene quiescat*," from thence termed "*Quietarium*." The British nation are certainly not wanting in respect to the dead, but our brethren in the United States cannot be accused of being too particular. We have travelled more than once (during our sojourn there) by the railway between Boston and Providence, part of the road traverses through a burial ground, to form which, a quantity of mortal remnants were exhumed, to practically make use of the national motto, "Go a-head,"—it is decidedly a national reproach.

(*Atua*) of the place, he is displeased at our disturbing his rest, let us away; we know not what he may do should he be angry." "Are the native Gods so very revengeful and for a trifle?" we inquiringly demanded. "Very," was the answer. "A friend of mine, went once close to a *wai tapu*, and six months after, a branch fell on his shoulder as he was felling some trees to make space for a log to form a canoe, it happened in Hawkes' Bay; (*Wairoá*) another person I knew, for the same cause, was within a few moons after drowned while bathing, the river god (*Taniwoa*) took hold of him. What other cause could it have been," demanded the sagacious narrator, without referring it to a cramp that had seized the luckless wight. We continued our journey, unwilling to offend the rooted superstition of this guide; we essayed however by quiet argument to prove how erroneous such thoughts were, and how unjustly he acted towards a merciful Creator. We next inquired if he knew which of the departed chiefs it was who had just addressed us. Taura replied, he thought he could tell, the voice of the bird resembling a deceased chief named Tupia, who had been a remarkably large-sized man. "Then how could the great Tupia enable himself to enter the little bird,[55] with

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[55] A Muscicapa flabellifera; (fantailed fly-catcher); its little body is scarcely larger than a walnut, though it spreads its little tail to a radius of six inches. It is

a body the size of a *karaká,* [a fruit as large as an olive] where at best he must feel extremely incommoded." To this the priest observed, "that doubtless Tupia had been minus food for so lengthened a period, that he had shrunk to almost nothing."[56]

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very beautiful, and always on the wing. Plumage, black and white; food, small insects. It is the scourge of sand-flies (*namu*) and mosquitoes. (*waiwai-roa*). The birds of New Zealand are very numerous, but generally of small size; many of them have beautiful voices, possessing a delicacy of tone extremely pleasing. The traveller at earliest dawn is roused from slumber by the sweet voices of a variety of beautiful birds on the wing to pursue their daily labours. The bushes are literally filled with them, their varied note resounding through the woods until sunrise. The heavy dews that fall during the night give a freshness to every thing in nature. The wild pigeons (kukupá) flock in numbers through the solitary woods.

[56] According to the Greeks they invested their Gods with the passions of human beings. It was at times customary, on the death of a beloved friend, for the survivors to curse and accuse their deities of cruelty and envy; and this extravagance was carried to such an extent, that not unfrequently their altars were pulled down, and the sanctuaries pillaged. (Eurip.) Every person acquainted with the mythology of the Romans (borrowed from the Greeks) are aware, that every bad passion that has reigned in the human breast was attributed to their deities, who made use of their supernatural powers for the worst of purposes; to mention a tithe of them would be irrelevant to our purpose. The revenge and envy of Apollo causes the flaying of

The New Zealanders have a method of embalming their dead, that is a custom not peculiar to themselves though the method they undertake to perform it may be.[57] The head and body is eviscerated and cooked in an oven after the native method of preparing for preservation the head of an enemy, after which the body is well stuffed

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Marsyas; the various metamorphoses of Jupiter were undertaken for the most obscene purposes; and even the panders to such lusts were admitted in the theogony of the people. Were the deities of the Romans to play a portion of such tricks in our metropolis, our tread-mills would be crowded to overflowing with them.

[57] Embalming among the ancients was the last kind act a relative was enabled to perform. The Egyptians carried the art to perfection. A number of ceremonies attended the performance, and the deceased lay in state forty days. When Jacob died, we learn that "Forty days were fulfilled for him, for so are fulfilled the days of those which are embalmed, and the Egyptians mourned for him seventy days." (Gen. c. 40, v. 2, 3; c. 50, v. 26.) The earlier Greeks and Romans burnt their dead and preserved the ashes in costly vases. A rude method of embalming, more resembling the practices of the New Zealanders than otherwise, was employed by the Lacedemonian women in order to preserve the memories of their husbands and children; also figures in wood, or clumsily modelled in clay, were made, to ease the minds of those wives whose husbands were gone to battle, during whose absence the dummies were dressed and decorated, and embraces were lavishly bestowed on the inanimate proxy.

with flax scraped carefully. These native mummies have answered the purposes of the embalmers for many years, but the custom is only practised to the south of the East Cape, where the original manners of the people have been less tinged, if not wholly altered, by the connexion formed with Europeans.

CHAPTER XII

DISTINGUISHING CHARACTERISTICS AMONG THE NATIVE FEMALES.—PRACTICE OF STAINING THEIR LIPS.—WOMEN, THEIR INFLUENCE AND STATION IN SOCIETY.—EXACT PERSUASIVE ELOQUENCE.—VARIOUS SITUATIONS IN LIFE.—NEGLECT OF EDUCATION AND ITS EFFECTS.—POLITICAL BIAS.—DIFFERENCE IN THE TREATMENT OF THE FEMALES IN AUSTRALIA AND NEW ZEALAND.—ASSERTIONS ON THE DECADENCE OF NATIONS.—MODESTY AND RESERVE.—ANECDOTES.—PRECAUTIONS USED IN BATHING.—DECORUM WHILE IN COMPANY WITH STRANGERS.—INVIOLABILITY OF A BACHELOR.—BEAUTY OF THE WOMEN.—PERSONAL MANNERS.—ON MARRIAGES, DIVIDED INTO THREE SYSTEMS.—AFFIANCING.—ANECDOTE.—INFAMY OF CELIBACY.—SINGULAR PUNISHMENTS AWARDED TO BACHELORS.—MADE LIABLE TO AN ACTION.—HONOURS BESTOWED ON MARRIED PEOPLE.—ANECDOTE.—NOVEL METHOD OF PERPETUATING FRIENDSHIP BETWEEN FAMILIES.—READY COMPLAISANCE OF A FATHER AND HUSBAND.—AGE ASSIGNED TO OLD MAIDS.—RELATIONSHIP IN MARRIAGE.—BETROTHING.—AT WHAT PERIOD.—COURTSHIP.—ITS CONTINGENT DANGERS.—MARRIAGE OF HALF SISTERS.—ELOPEMENTS.—DANGER ACCRUING FROM THE PRACTICE.—ON PLURALITY OF LOVERS.—ANECDOTE.—CEREMONIAL OF MARRIAGE AND FORCED NUPTIALS.—HYMENEAN RITES, HOW CONDUCTED.—FEASTING.—FRIENDLY ROBBERIES AND CASTIGATION.—CONCUBINAGE.—FAMILY DEBATES.—MARRIAGE PRESENTS GIVEN AWAY.—CONJUGAL COMMERCE, ITS CESSATION.—PRIMITIVE METHOD OF TAKING A WIFE.

THE marked difference in the two amalgamated races that comprise the population in New Zealand, is more remarkable in the female sex than in the males. The Malay is easily distinguished by her regular and not unhandsome features; hair long, and of jetty blackness and profusion; teeth regular, the extreme whiteness being set off by the unpleasant fashion of staining blue lines on the lips, a practice now becoming obsolete. The forms of

these females are often found to be very handsome, and calculated to interest the traveller in the welfare of the person. The opposite race are more numerous, possessing the hair in spiral twists, ebony complexion, flat nose, full lip, and projecting mouth, that is recognised in the natives of Papua and Africa. Women in New Zealand are not held in the sole light as being creatures of convenience, and consequently victims to the unceasing caprice and ungovernable passions of the men, as forms a prominent characteristic among the inhabitants of the Australasian Archipelagos. Among the established native families, a bride or sister demands fully as much persuasive eloquence from the male supplicant as most ladies are accustomed to exact in civilized countries; and during courtship the intended Benedict has been heard to utter language imbued with a refinement of sentiment that has fully substantiated the fact, that where woman possesses that influence in society which is her due, whether regarded as the affectionate mother, the kind sister, the loving bride, devoted wife, or officiating nurse, whose intense anxiety on the suffering, imparts yet more interest to her character, the civilization of a nation progresses. It has been justly stated, that where the education of women is neglected, a nation can be but half happy. In Europe, their influence in politics is unseen to the sight, but are nevertheless the soul itself of almost every undertaking, their secret influence being *the*

spirit of nature. The warlike Spartans were governed by their females. In note 59 we have related the mighty efforts of the Ethiopian king, to keep the political bias of the ladies of his kingdom within bounds.

The superior civilization of the New Zealanders compared to the Australians, (the most degraded of the human race,) arises from the different treatment of their females, and history has invariably taught us the assertion, that absolutely the rise, progress, and decline of nations, has depended principally on the treatment of the weaker sex, which has consequently shaped their conduct in social life. These truisms are rarely admitted to their full extent, or how much the very manners and even politics of an age depend upon the domestic conduct of women. Man is certainly superior to the sex in physical force, but in mental fortitude, refinement and elevation of sentiment, his inferiority admits not of contradiction. The modest reserve[58] and decorum observed by the New Zealand female is invariably evinced before strangers by a timidity and pleasing bashfulness that must compete with

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[58] Mr. Burchell speaking of Hottentot females in the most savage state, observes, "The natural bashful reserve of youth and innocence is to be seen as much among these savages as in more polished nations, and the young girls though wanting but little in being perfectly naked, evinced as just a sense of modesty as the most rigid and careful education could have given them."

similar feelings that distinguish ladies in the most civilized circles of Europe.[59] This reserve is car-

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[59] The Tatär women of Kasan, according to Kotzebue, fly from the sight of a stranger, or conceal their heads within their garments. Women in the East are never seen unveiled, any conduct contrary to the strict observance of such custom was treated with much severity, and in many cases death. The Chinese first views the face of his lady *after* the marriage-ceremony is performed; and the Catholic ceremony of a lady "taking the veil," as being metaphorically united to her Saviour, is probably taken from the Hebrew ceremony of marriage, when the lady is obliged to enter under a canopy, veiled. The conduct of king Ahasuerus in ordering the queen Vashti to appear before his court, whose moralities were unbended; being in similar condition to the king, "whose heart was *merry* with wine," argued less contempt on the part of the lady, than strict observance of the customs of the period; and the hapless woman was condemned to death; as the men were fearful of petticoat supremacy. The edict that followed confesses as much, "For this deed of the queen shall come abroad unto all women so that they shall despise their husbands in their eyes." "All the wives shall give to their husbands honour, both to great and small," and finally the ladies of the kingdom (comprising 127 provinces) appear to have been so restive in loyalty to their liege lords, that we learn (Esth. c. 1, v. 22,) that letters were despatched in all the provinces "to every people after their language, that every man should bear rule in his own house." A veil is indispensable in the East, (Song Solom. c. 5, v. 7.)

M. Daru in his Histoire de la République de Vénise, (tom. 5,) attributes the decadence of that country to

ried to such an excess, that the writer when travelling in the various villages of the people, was always received by the ladies with their heads enveloped in their garments; and often when habited in one small mat, the wearers have been put to the utmost stretch of their inventions to conceal their heads and faces, and yet keep other objects inviolate from the gaze of a stranger. In bathing, which is often performed by a number of young females in company, great care is taken that none of the male sex should disturb their amusement, and should a

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similar causes "la corruption de mœurs les avait privées de tout leur empire, on vient de parcourir toute l'histoire de Vénise, et on ne les a pas vues une seule fois exercer la moindre influence," and to the members of such societies as boast in repudiating marriages, several of which now exist in the United States (1840) we would say, that the society which exists without the genial influence of woman is self-degraded to an extent we may scarcely divine; and that nation which affects to regard with contempt the true legitimacy of her right divine, as the mother of our race, the nurse of childhood, the object of our earthly adoration in riper years, the dear, inexpressibly dear partner of our future hopes and fears, and when more advanced in life, the truest friend we find in mortal kith or kin when we fall into the sere and yellow leaf of life, the society who can affect a feeling *contrary* to these truths, are past religious or political redemption, their want of sympathy is want of gratitude to an all-wise Creator. We must regret that our "small still voice" is wanting in eloquence on such a subject.

prying Acteon break the prohibition, sea-weed and any material in reach, is placed so as to guard the person from intrusive glances. Often when we have met with travelling parties, the ladies hastily covered themselves, though to European ideas, such trouble would appear wholly uncalled for, as some of them had passed the grand climacteric, independent of being repulsively unbearable from being rubricated with the offensive odours arising from rancid shark-oil, and carrying a portion of fœtid Indian corn for provision. Such charms, of course, could not have attracted the most wanton eye, or shake a bachelor's opinion in favour of celibacy.

The females of the superior (Malay) race, have in general clear olive complexions, and in numerous instances, much pretension to beauty. They are fully alive to the attraction of their persons, and are not wanting in employing such means to improve their persons as the primitive nature of a native boudoir will admit. They are cleanly in their persons, and delight in coquetry, and among the higher families *love*, not money, is required, to render them propitious, as is often the case among nations yet more civilized. But such imprudence is not participated in by the parents, who look to the rank and means the lover may possess, and much depends whether the lady is required to fill the place of head-wife, or second, third, fourth, and so on in the list. Of marriages there may be said to be three systems in vogue; the contract formed with the

first wife being pre-distinct from any after connexion, when the females are generally under the domination of the first; and, lastly, handmaids, or women raised from slavery to the marital embrace.

Marriages take place very early in life,[60] and affiances or betrothals, often take place among friends before the objects spoken of see the light.

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[60] Among the Spartans celibacy was deemed tantamount to infamy. One of the punishments rigorously enforced on old bachelors, was, being obliged to walk naked through the market-places during the most frosty weather the winter afforded. (Plut.) Nor was this all; the miserable wretch was obliged to croak (it could not be termed singing under such circumstances) verses derogatory to his character, and the *justice* that marked his punishment in disobeying the laws. Thirdly he was debarred appearing at the public exercises where the virgins (*in puris naturalibus*) contended for the prizes. This nation, so remarkable for their veneration to their elders, were not allowed to pay any to an old bachelor, on the score of being unable to leave children who would honour the young men, when they waxed in years. Even victorious warriors lost the "odour of repute" unless they possessed a marriage certificate. Thus were the laws made to avoid allowing the "worm to feed on a damask cheek." A further enactment was actually made, rendering a man *liable to an action* if he refused to marry at an age prescribed by the law. (Plut. Pollux.) Polygamy was not allowed. Married persons were highly favoured; the father that had three children was allowed much indulgence, and he that could boast of possessing four, was exempted from paying any taxes.

Among brothers and relatives, in order to cement and perpetuate friendship, it is often arranged that if the one party has a girl and the other a male child, their marriage shall take place at an early period. The writer was often requested by elderly chiefs and their wives to allow their daughters, children perhaps, five years of age, to be affianced to a son or younger brother, inquiring of us *if* we could accommodate their paternal wishes with either, and promising that the most rigid tapu should be placed over the young lady when she should arrive at years of discretion, and that nothing short of a refusal should militate against the *tapu* with which she would become invested. In one instance fearful that the friendship thus begun should decay from the lapse of years that would intervene between the consummation of their wishes and the present moment, we were requested to take to wife a lady related to the chief, whose rank was observable from the dignity and gracefulness of her demeanour, and the care she had taken of her person; as in beauty of countenance, complexion and feature, reminded the European spectator of the beauteous women of the Moors and Spaniards. This offer was termed the *perpetuation of friendship*.[61]

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[61] The following method of binding friendship has never, we believe, been practised publicly, even by the most barbarous nations of modern times; we extract this passage in the life of Cato, from his biographer (Plu-

At sixteen a female without her lover is regarded as an old maid, a character regarded, at best, (in New Zealand) with much suspicion.[62] At be-

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tarch): "Quintus Hortensius, a man of signal worth and *approved virtue* (!) was not content to live in familiarity with Cato, but desired also to be united to his family by some alliance in marriage. Therefore, waiting upon Cato, he began to make a proposal to take Cato's daughter Porcia from Bibulus to whom she had already borne three children, and make her his own wife, offering to restore her after she had borne him a child, if Bibulus was not willing to part with her altogether, adding, that though this in the opinion of men *might seem* strange, yet in nature it would appear *honest and profitable to the public*, with much more to the same purpose. Cato could not but express his wonder at the strange project, but withal approved very well of uniting their houses. When Hortensius, turning the discourse, did not stick to acknowledge that it was Cato's own wife which he really desired. Cato, perceiving his earnest inclinations, did not deny his request, but said that Phillip the father of Martia, *ought* also to be consulted. Phillip being sent for came, and finding that they were well agreed, gave his daughter Martia to Hortensius, in the presence of Cato, who himself also assisted at the marriage." This "loan of a wife," was of Grecian origin, being one of the complaisant laws of Lycurgus; sanctioning such brutality that must have sapped the best intents of social life.

Byron alludes to this fact in Don Juan, Canto 6, v. 7.

"Heroic, stoic, Cato the sententious,
Who lent his lady to his friend Hortensius."

[62] Courtship in the East, where the lax temperaments of the sexes admit not of being placed in juxta-position

trothals a handsome feast is provided by the family of the lady. Too near an affinity is carefully guarded against, and the marriage or intercourse between brother and sister, or nephew and aunt, would meet with as much animadversion as in Europe.[63]

Betrothing generally takes place before the children are enabled to judge for themselves, the parents expecting, from the unrestricted intercourse that takes place among families, that to direct the inclinations of their children is sufficient; the influ-

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is undertaken solely by the mutual parents of the parties.

The intercourse of courtship is somewhat dangerous in countries where the inclinations of the young people are neither restrained by example, discipline or moral education.

[63] Among the ancient Hebrews, a man was allowed to marry the daughter of his father (half sister). Sarah stood in this relationship to Abraham; this was afterwards forbidden (Levit. c. 18. v. 9.) The priesthood were forbidden to take "a widow, a divorced woman, or profane, or an harlot," (Levit. c. 21, v. 14.) On the death of a brother, without children, the survivor was necessitated to marry the widow, that the name of the deceased should live among the tribes. (Deut. c. 25, v. 10.) A similar law existed among the Greeks. The Turks obey this law, but are not enforced to do so. Among the Egyptians, brother and sister were allowed to marry. The kings frequently married their own sisters. Virgil terms Juno the wife and sister of Jupiter. "*Jovisque, et soror et conjux.*" Æneid.

ence of parental remonstrances seals such affiances, and the parties, the male at fifteen, and the female at ten and eleven, commence cohabitation, and not unfrequently become parents within the year. In marriages resulting from betrothal the inclination of the female is rarely consulted, and despite of any aversion she may conceive against her future spouse, she must submit. Many females at the age of five years have been affianced to some old men rather fitted to fill the relationship of great-grand-parents than lovers; yet on arriving at an age suitable to native opinion, the espousals have taken place. In some instances the lady has eloped with a lover, whose agility has outstripped or set at defiance that of the old pantaloon; but though unable personally to pursue the chase after such Gretna-Green alliances, his means or rank has armed a host in his service of relatives and retainers. On the parties being discovered, each receive a sound castigation, if the lover be of rank, but should he belong to an inferior family, he is either robbed of all he may possess, or murdered; the old discarded lover then takes the lady, without being particularly annoyed at the trick played upon his honour, proving, as Shakspeare has it, "The lunatic, the lover, and the poet are of a nature all compact."—*Midsummer Nights' Dream*, A. 5, S. 1.

If a native lady has two or more lovers, rank and precedence is often preferred; but should she feel impartial, without bestowing a preference, a feud

takes place between the lovers, assisted by their relatives, and the conqueror seizes the lady, as the Romans of old obtained their Sabine wives. We witnessed many such marriages; they generally take place early in the morning, the disputants enforcing their claims on the evening previous. At one period, while courting the behest of Morpheus, we were awoke by a loud din and scuffle among the villagers, who were running about in great confusion, armed with clubs, tomahawks, cartridge-boxes, belted round the waist, and fighting in flying groups with each other. Many severe blows were taken and returned in good earnest. After this combat had continued about half-an-hour, the weaker party gave in, and the victors celebrated their prowess by shouting and dancing, in which the vanquished afterwards joined. The bridegroom then conducted the lady to his hut, the priest gave his blessing, (consisting of a hope that the marriage would turn out prosperous,) and the parents of the lady indulged the family of the bridegroom with a feast, in which the subject of love and war was discussed with the oratorical displays those people delight in. At these hymenean rites the rivals appeared to have dropped all animosity: some lyrics were sung by the old people, that savoured much of the lax strains the natives are wont to indulge in. The amorous deeds of youth were recounted with monstrous exaggerations by the old men, who informed their audience that the females of "their

day" were unable to withstand their invincible attractions. It is customary for these hoary satyrs to apportion a part of the feast for such strangers as sojourn with them. In many of these scuffles the females often fare badly, the friends on one side trying to detain her, the Tarquins on the other side being equally desirous of securing the object. The general and approved form of marriage is extremely simple; when the proposed union takes place, the lover conducts the lady to his hut, and the wife thus introduced into her house never quits it but as mistress of the place. The property of her husband becomes equally her own, and the same feeling of mutual intercourse follows this primitive ceremony as among civilized people. The most singular part of the ceremony follows; the marriage is no sooner consummated than a party of *friends* (nearest in relation to both husband and wife) attack the hut, rob the place of every moveable article, and often leaving the inmates nearly personally naked; a sound drubbing is also bestowed on both parties. All the provisions they may possess, though comprising the winter stock, are entirely taken away by the remorseless marauders. This ceremony is not confined to the rite of marriage, but on an occasion of any misfortune befalling a person, he is also made to suffer the severity of the law. The ceremony of marriage differs from a state of concubinage inasmuch as the lover steals to the hut of his mistress, but should he

take her to his house, the marriage is complete.[64] In cases where the young people leave the subject to the experience of their parents, the old people debate on "settlements," similar to civilized marriage-brokers.[65] On the part of the gents, they are as flippant and forgetful of their moralities in their converse as the privilege of age will permit; whereas, the females rate the speakers for introducing such palpable inuendoes. When a village beau becomes desirous of addressing an object of adoration, he generally waits the opportunity of the

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[64] The marriages among the early Hebrews appear to have been equally primitive. David, in taking Bathsheba to wife, "sent and fetched her to his house, and she became his wife." (2 Sam. c. 11, v. 27.) Abigail and Abinoam were taken with a similar absence of ceremony. (1 Sam. c. 25, v. 42.) Among the Abyssinians, the king commands the object of his choice to be brought to him, which done, finishes the (sans) ceremony. For feasting see Judg. c. 14, v. 12.

[65] This practice is similar to the custom of the Gauls, who on marrying their daughters were expected to make large presents of cattle to the relations. The Latins and Romans were in the habit of making presents of gums, perfumes, costly clothing, to make a showy appearance; and a money, containing much alloy, was coined expressly to throw away among the crowd. The Hebrews make great rejoicings at a marriage; some glasses are broken, either as typical, that the union shall last until the glass can be made whole, or to repress extravagance of joy, which the glass on a floor presents.

coast being clear of the parents and friends. On such occasions, if he lays his plans well, he becomes successful; but we have seen females who have disliked such wooers,[66] resist with a determination perfectly amazonian, especially when the lover has been of the same rank in society. Weddings are never entered into during the lying in state of a deceased chief, nor even for some time after his obsequies have been performed.

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[66] In the seraglio of the Sultan, all commerce ceases with the principal Sultana, as early as she may have borne a child. The present commander of the faithful Abdul Mejid has determined to act contrary to this unnatural custom, though otherwise a strict Mussulman.

CHAPTER XIII.

MARRIAGE INTERDICTED ON DEATH OF RELATIVES.—ON CHASTITY.—SOLECISM IN HABITS.—SINGULAR FEATS TO BOAST OF.—PUNCTILIO.—BRIDES MADE BLIND.—THE LIVING UNITED TO THE DEAD.—REMARKS OF TRANSIENT TRAVELLERS.—CHASTITY OF MARRIED FEMALES.—ADULTERY, ITS PUNISHMENTS.—JEALOUSY.—POLYGAMY, ITS RISE, PROGRESS, AND EFFECTS.—THE SUPERIOR OR CHIEF WIFE.—THE SECOND WIVES.—HANDMAIDS AND SLAVES.—CAUSES OF DOMESTIC DISQUIET AND INTERMINABLE QUARRELS.—ALLOWANCE OF PLURALITIES.—READINESS OF THE NATIVES TO IMPART INFORMATION.—NARRATIVE OF A CHIEF IN PURSUIT OF AN ADDITION TO THE SUM TOTAL OF HUMAN HAPPINESS.—BECOMES ENAMOURED OF A VILLAGE BELLE.—APPARENT JEST AND PALPABLE TRUTH.—WARY CONDUCT OF THE WILY CHIEF.—WELL-FOUNDED ALARM.—CHANGE "FROM GRAVE TO GAY." A HEN-PECKED MATE.—SPIRIT OF RIVALRY REVIVED.—A RELUCTANT CONSENT.

MARRIAGES are rarely entered into if any of the relatives of the parties should have lately died.[67]

The absolute meaning of chastity in New Zealand has wholly a different signification from that given in civilized society. We have mentioned that the modesty and reserve of the young females

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[67] The Romans were equally punctilious. Ovid says:—

"Go, Hymen, stop the long expecting dames,
And hide thy torches from the funeral flames,
Thy presence would be fatal while we mourn,
And at our tombs must other tapers burn."

induce them to retire from the gaze of a stranger.[68] Yet an unmarried female may indulge in any *liaison* without committing any solecism on the manners of the country.[69] Many married men have boasted to us of their wives having before marriage been deemed sufficiently attractive to become the wives *pro tem.* of Europeans, and Káká, the principal chief of Kaihu, actually counted with the tip of his fingers, the number of shipping his wife had frequented for the purpose of distributing her favours; as the number progressed, the old man stroked his well-bearded face with much glee, appealing to the sum-total, as undeniable proofs of the charms his wife had possessed, of which some remains were certainly visible.

The reports of transient travellers, some of whom actually tarried on board ship *nearly a week*, within a New Zealand harbour, have unjustly remarked, that the favours of the married female can

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[68] In India, the bride is sacredly kept apart from being gazed upon by the company. At Aleppo, a singular ceremony blinds the lady among the Hebrews. The rabbin closes her eyes with a solution of gum-arabic, the bridegroom only is allowed to open them.

[69] The Lacedemonians and Spartans accounted a married life as the greatest boon that they enjoyed in this life or could hope for after death; consequently, when any of their young men died unmarried, persons were hired to be married to the corpse, that his spirit might rest from the ban of celibacy.

be obtained for a paltry object, at any period. Such statements are silly assumptions wholly without foundation. Such favours are as difficult of attainment as in any civilized country, the punishment of death being awarded as the penalty to either party infringing the marital bond,[70] which is tenaciously held as a sacred ordinance; in addition to loss of life, the horrid lust of cannibalism in general overtakes the culprit. Of late years this sanguinary code has received some amendment; an "*utu*" (damages) being accepted, which does away with the crime in some degree, though the female loses caste, and is known until her death as a wicked adulteress (*puremu Kino.*)

The passion of jealousy does not much disturb the breast of a New Zealand husband; but this passion reigns paramount in that of the wife, who frequently has some dozen of causes to entertain the unpleasant feeling. This is caused by that bane of all social happiness---polygamy, whose evils appear to have been felt since the creation of man-

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[70] The punishment of an adulterer is given in Numb. c. 25, v. 81. Draco, whose laws were written in blood, decreed death to both culprits. Solon, whose clemency forms a remarkable contrast, permitted the incensed husband to do what he pleased. The Persians shaved the heads of the guilty, and poured hot ashes over them.

The early Romans marked the forehead of an adulterer, and the generality of their libidinous women.

kind, and has existed in New Zealand from the period of its earliest habitation by man, a custom introduced from Asia, the hot-bed of this taste for pluralities. This state of life, notwithstanding the antiquity of the habit, is greatly abhorred by the females of the country; unhappiness and incessant brawling is the sole benefit that accrues from a society, all of whom feel it their interest to hold the greatest aversion to each other. Many of the chiefs have long since discovered that *one* wife in some instances is *more* than sufficient. On a chief marrying sisters, the eldest becomes the head wife, and should the husband leave his residence on an excursion likely to be prolonged, he is accompanied by one of his wives, or as it has frequently happened, when he leaves solus, he returns with an additional one, obtained from the village he has visited, who is inducted into the house as his wife. The life of an inferior wife (or rather slave) is the most miserable that can probably be conceived. They are deprived by the jealousy of the chief wife from all connubial enjoyment, and are literally the handmaids of the elder wives of their husband. Nuptial intercourse between these poor degraded creatures and their nominal husbands is rare, both parties being apprehensive of the jealousy of the head wives. Another cause of domestic annoyance is caused by the false machinations of the latter in attempting to instil into the mind of the polygamist, the unfaithfulness of the new comer; so that a

scene of proving and disproving is continually being acted. Then the women become mutually jealous of their husband and each other; and, however comfortably the old patriarchs were enabled to manage their wives, the difficulty appears insurmountable in New Zealand.

Thus family quarrels become interminable, property becomes wasted in making presents to the thousand and one relatives of the women, while new claimants to bed and board are multiplied. It has moreover been found to be the primary cause of bloodshed and infanticide; and as long as it continues to be the custom of a country, domestic strife will be unceasing, and passions become engendered in the human breast, whose turbulence ends in irreconcileable hatred, bloodshed and unnatural confusion. Every man is allowed to have as many (or more) wives as he can maintain.

While residing on the banks of the river *Maungamuka* (river of the flax mountain) at Hokianga, frequent opportunities were afforded us of inquiring into the manners and opinions of this primitive people. In every instance they have willingly afforded every information that was inquired of them, and in cases where their knowledge was at fault, (as on the subject of religion and a future life) with much adroitness they substituted fables, that evinced a degree of mental capacity that at no distant period, will be the principal means of enabling them to break through the trammels of superstition

and barbarism in which they have but scarcely begun to emerge.

Desirous of becoming acquainted with the manners of a native when obtaining a second wife, and preserving the new canditate for matrimonial honour from her infuriated companion, we requested of (Te) Wata, an influential chief of the district, how he was enabled to manage this seeming difficulty, as *his* first wife was known to be a firm disciple to the tenets of Xantippe, never rejecting a chance to show a temper, that would have sadly tried the meekness of a native Job. After demanding a piece of tobacco for the detention of his time, he was about to commence, when critically, he found his pipe had become unserviceable. After satisfying this new demand, he said, that he had married very young, and certainly passed some years very happily. Having thus discovered the pleasure that arose from marriage, in preference to celibacy, he suddenly felt determined to obtain a renewal of his delight, by doubling the pleasures of his life. This wish was accelerated by the sight of a beautiful girl who resided with her parents in a neighbouring village, who had taken without resistance the semi-divided heart of our informant, at a harvest-home (*hakari*), where he had personally assisted. He accordingly made offers to the lady, who was desirous of settling in life, and nothing loth, he was accepted. Thus assured, the great difficulty was to break his intention to his spouse. Some time

elapsed before he could gather courage to do so, and he commenced his manœuvres by sounding her disposition, alluding to the subject in apparent jest, calling her his chief wife, (*credula res amor est*) on which the lady laughed heartily; after a pause he grew bolder, (for he had the fear of ten talons before his eyes, with which nature had armed his antagonist) on which the dame flew into an ungovernable rage. On this, the wily chief pretended also to become similarly outrageous, professed himself unable to live happy with such a shrew, and finally told her, that, what he had originally spoken *innocently* in jest, he would put into execution. Here the narrator chuckled heartily, with evident satisfaction, at the recollection of his successful management. The lady fell into a paroxysm of tears, that would admit of no consolation. She expressed her determination of calling in her relations to interfere on the subject, on which her tormentor laughed, observing that he was only profiting by the example they had shown him. Yet, nevertheless, he felt many symptoms of alarm, as her friends were rich, so offered to compromise by giving her the best mats and dresses he possessed as renewed indications of his love, and promising before her relations, that her children only should have the inheritance of his property in land, canoes, arms, &c. The wife, perceiving that tears were fruitless, suppressed her anger, and attempted a more soothing method; but the sage was deaf to her

solicitations, and held out, as he found the Rubicon was passed, and pretended that she had brought it on herself by her own unhappy temper; observing that his first remark was in jest, and the intention of changing their condition was wholly foreign to his thoughts, but now he felt determined to pursue his promise, being decided not to be henpecked like *Kaitoké* (a peaceable old soul whose wife habited the inexpressibles) who had been repeatedly the subject of laughter to them both. His next step was to try and gain her consent, but on this head, the afflicted lady preserved an inflexible dissent. He now essayed to coax in his turn, but she turned a deaf ear to all that he could say or invent; in vain he assured her of his indelible love, (as he was desirous of showing her friends that he had obtained a consent, in case they expressed themselves dissatisfied, as also to preserve peace in the house, which could never be obtained as long as her consent was withheld,) in this dilemma, he named several females, which his wife listened to with apparent apathy, until he slily mentioned one towards whom he knew his wife to bear an unappeasable animosity, a spirit of rivalry having formerly existed between them. At mentioning this long-hated name, the wife pronounced her *veto* with much bitterness, uttering execrations without exceptions against all her kindred; but the wary fowler having discovered the way to obtain his desires, stood out, that on that female he had fixed his wishes. In vain the wife

stormed and raved, until, dissolving in tears, she promised to give her consent to any one rather than the rival he had proposed, who if suffered to enter the house, she felt determined to kill herself. After apparent self-affliction, he promised to forego the desires of his heart, and take Parré (who was the real object of his wishes) to which the wife gladly consented, rather than his taking her rival home, who (unknown to her) was equally the object of aversion to the skilful general.

CHAPTER XIV.

PRECAUTIONARY MEASURES.—CAPTIVE WOMEN.—AND LIVING SCAPE-GOATS.—ARRANGEMRNT OF FAMILY COMFORTS.—EVILS OF POLYGAMY TO SOCIETY.—FRACAS AMONG SLAVES.—ADOPT THE MANNERS OF THEIR MISTRESSES.—HANDMAIDS AND CONCUBINES.—DISTINCTION WITHOUT A DIFFERENCE.—RESPECTIVE RANK TAKEN BY MISTRESSES IN A HOUSEHOLD.—FEMALE SUPREMACY.—ARDOUR OF FEMALE AFFECTION IN NEW ZEALAND.—SELF IMMOLATION OF WOMEN.—CONDUCT OF BELATIVES ON SUCH OCCASIONS.—ANECDOTE.—LYING IN STATE.—FAITHFULNESS TO EUROPEANS.—PRIDE AND OBSTINACY OF CHIEF FEMALES.—WIDOWS.—DIVORCE, ITS INSTITUTION AND CAUSES.—RECORDS ON THIS SUBJECT.—MEANS OF PROCURINC SEPARATION BY MEN AND WOMEN.—RESULTS OF THE SYSTEM.—CONDUCT OF WIDOWS ON THE DECEASE OF THEIR HUSBANDS.—LUCKY AND UNLUCKY DAYS FOR MARRIAGE.

THE same caution is not always required from the husband in taking an additional rib to himself. Women captured in battle are taken to wife by the captors, when the latter feel interested in so doing, otherwise they become slaves, literally hewers of wood and drawers of water. A woman raised from slavery to the embraces of her master, gains but little by the exchange of condition (if such it can be called,) as she becomes the scape-goat on which the free women and children of the house vent their spleen and ill-humours.

The next care that engaged the attention of Wata after obtaining the consent of his wife, was to protect the new addition to his family comforts from being insulted on being inducted into her new and somewhat equivocal home. To effect this he was continually declaring of the outrage he had done his feelings; to soothe which the *prima donna* promised to receive her new relation.

In the sacred writings, the evils of polygamy are distinctly visible to the reader, between the mistresses and the handmaids.[71]

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[71] A handmaid, according to Scripture, is an anomalous character admitted within the statutes of European society. They appear to have been placed in a situation, between a wife and a harlot. Sarai requests Abram to go in unto her maid Hagar, "that I may obtain children by her." Abram, with a complaisance that peculiarly distinguishes the era, immediately does so, and Ishmael is born. Hagar, who is an Egyptian slave, mocks at the barrenness of her mistress, who causes her from severity to run away. (Gen. c. 16, v. 6). Hagar is certainly not accounted an harlot. After the death of Sarah, Abraham marries Keturah, (supposed by the Mishnah to be Hagar,) who bare him six sons. (Gen. c. 25, v. 2). Yet they are termed immediately after, "sons of the concubines," who received gifts and were sent away expressly eastward unto the east country, away from his son Isaac, who receives the patrimony, (v. 5). Ishmael is not sent away, the two brothers assisting at the funeral obsequies of the patriarch. (v. 8). Bilhah and Zilpah, handmaids (born slaves) to Leah and Rachel, were

Nor are quarrels confined to the married women. As soon as a new wife makes her appearance with her slaves, the servants of the previous wives take umbrage, and aping the manners, and adopting the feelings of their respective mistresses (as is customary among more civilized folks) regard themselves superior to the new comers, in the same ratio, (but with more insolence) as the earlier wives contemn their successors. This is only avoided when a difference of sexes among the slaves induces a conjugal arrangement, which is the only way such an incongruous household can be managed. Among the women, the greatest possible animosity, jealousy, quarrelling and fighting, at times prevail.

On feasts being given, or when a fishing party is proposed, the first wife is accounted mistress of the ceremonies, and is looked up to with deference accordingly. At such periods, mutual good offices take place among the wives. The eldest is pleased and flattered with her supremacy; the juniors are delighted to get peace and quietness at the expense of a little self-infliction.

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mothers to four of the twelve princes of Israel (Gen. c. 30, vv. 3 to 12), they received a blessing and patrimony equally with their brethren (Gen. c. 49), nor is any mention made of jealousy arising in consequence of their birth. Trials of jealousy were instituted among the Hebrews. (Numb. c. 5, vv. 14 to 35).

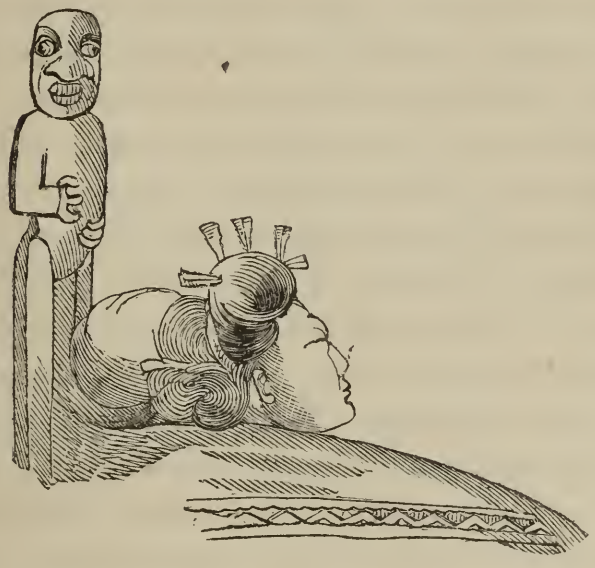
The cruelty practised by the senior women, in the absence of the husband, is as vindictive as degrading to human nature. Should the hapless woman be in the way of becoming a mother, means are used to disappoint the husband from becoming a parent. If they prove unsuccessful, an attempt is made to make the husband believe the poor woman has been unfaithful to him during his absence.

The ardour of affection or rather devotion, that has been exhibited by the sex in New Zealand, has never been surpassed at any period or in any country.

Until within the last seven years, the native wife immolating herself at the death of her husband was a common occurrence that elicited no surprise. This suicide was effected by hanging, drowning, strangulation, and even starvation, rigorously abstaining from food, and so far from the relatives interfering to prevent the practice, it was customary for the family to form a rope of flax, and give it to the victim, who retired into the adjoining bush and put a period to her existence.

In India, when the heart of a devoted victim to the *suttee* of her dead husband misgave her, the poor wretch was dragged and thrown headlong into the flames; instances frequently occurring where the frantic sufferer has rushed from the blazing pile, enveloped in flames: but rarely self-immolation was forced on the benighted women in New

Zealand; yet it was solemnly inculcated as a paramount duty for the head wife, at least, to sacrifice herself, in order to accompany her husband on his road to the *Reinga*. A chief named *Parénui*, died while we travelled on the west coast of the Northern Island, on which three of his wives sacrificed themselves. To aid this family in their eternal route several slaves were murdered to assist their master in future existence. The females were laid in great state by the side of the husband; the slaves were immediately buried, as such sacrifices are not per-



Profile of the mortal remains of Pákanai a female Chief of Hokianga, arranged in state.

mitted to be devoured. Some melancholy occurrences often took place in consequence of the false intelligence hourly promulgated among the people. If a wife has heard that her husband had been killed while absent on a distant expedition, she has taken a cord and hung herself. When the news proves false, the messenger (generally a slave) is murdered for his conduct. Innumerable anecdotes could be adduced to illustrate the fact of immolation in New Zealand. The feeling of devotion that leads a woman to commit such a crime has often been transferred to their European partners, who have in general showed a good example to the native husband. Many a female has twisted her rope of flax, determined not to survive her lover, who has been prostrated on a bed of sickness. Many females, personally known to the writer, have departed in this manner from existence.

As the head wife generally committed suicide, but little commiseration was felt by the surviving women, who in some degree felt disinthralled from a life that had been made miserable to them in the extreme. The pride and obstinacy of chief women, are scarcely credible; many have committed suicide on their inclinations being thwarted, or their stubbornness resisted; hanging and drowning has generally been resorted to. The widow of a deceased chief rarely marries again; and yet more rarely below the rank held by her first husband. A slave

wife is allowed to re-marry, but she remains a slave in the family.

Divorces, or putting away of wives, are not of unfrequent occurrence among this people.[72] This may arise from a variety of causes; as the decline of conjugal affection, barrenness of the wife, or introduction of new claimants to the titular honour. A husband has been induced to separate, from his children being ill-used by a step-mother, or the act of infanticide on the part of a mother.

Many other causes induce separation among the New Zealanders: extravagance in squandering pro-

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[72] The laws of the early Romans forbade any female to leave her husband; but the men were allowed that liberty. (Plut.) However, the weaker sex appear not to have suffered very materially from this one-sided enactment, as it remained a dead letter nearly 600 years; the first person taking advantage of it, being one Servius Spurius (a name well merited). This unjust law was in after years abrogated. (Servius.)

Divorce was permitted to the Hebrews (Deut. c. 24, v. 1.) for circumstances similar to the causes of separation among the New Zealanders. Among the modern Hebrews the law is rarely taken advantage of, though an infected breath is accounted a sufficient cause for divorce. The female was not allowed to sue for a divorce by the Mosaic ordination; but this was set aside in the time of Herod the Great, when Salome, the King's sister, set the example, which was directly followed by Herodias, both rejecting their husbands. (Josephus.) The princely historian complains of meeting with similar treatment from *his* wife.

visions, idleness, too much coquetry, infusing suspicions of jealousy, and refusing to admit a sleeping partner in the conjugal firm. The method pursued to effect a divorce, if sought for by the lady, is simply seeking shelter among her parents and friends; and should the husband be desirous of breaking the connexion, he is satisfied as to the step taken by the wife; this is a divorce enabling both to marry; but should the husband regret her absence, he first employs persuasion, and should he disregard the power of her friends, employs threats; but if the woman should continue to remain obstinate, he tries to waylay her, or calling some friends to his assistance to enable him to effect by force, what he has found to be ineffectual by entreaty. In this the feelings of the wife are not consulted; she is often made to suffer severely in person. One party being anxious to force her away, the other to effect her detention. When both parties are willing to separate, the property of both is fairly divided, and they can marry when they please.[73] If they have

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[73] Among the Hebrews, a *divorcée* could not marry until the expiration of ninety days, giving time to ascertain if the female was in the way of becoming a mother. This ordinance is observed with so much exactitude, that divorces have been known between married persons from contrariety of temper; but after a short separation both parties have discovered that they could only live happy in the company of each other, and after the lapse of a month, have requested to be again allied

children, much discussion arises, as to whom they belong; but if the father insists on claiming them, his right prevails. *Divorcées* have been known to kill their children, to obtain a separation. A female once divorced is freed from future insult from her late husband; should he, regardless of custom, continue to annoy her, he is liable to suffer severely for his conduct from her relations.

On a female becoming a widow, whether possessing affection or not for her husband, she utters the most frantic cries, throwing herself with marks of unconsolable agony on the inanimate remains, tearing her hair, excoriating her face, arms, breast, with her finger-nails or muscle-shells, until she absolutely becomes undistinguishable from blood and filth. The other women also, made widows by the same stroke, join in with similar howling and lamentations. Huddling together, they cover themselves within a garment, yell in chorus tones of distraction and sorrow, scorning any attempt towards being comforted. Should they re-marry at an after-period, a priest is consulted, to divine whether the future husband is likely to become the survivor or not.[74]

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in marriage; but this has been resisted by the Rabbins, as being contrary to the law; the parties have consequently been obligated to wait the expiration of the ninety days.

[74] According to Tully, the haruspices among the Romans, *previous* to a marriage taking place, a num-

ber of days in the year were accounted unlucky and unfitted for the celebration. The worst period was the month of May. June was accounted as extremely favourable. Ovid alludes to this, where seeking to obtain a husband for his daughter:—

"After June's sacred Ides my fancy staid,
Good to the man, and happy to the maid."

CHAPTER XV.

EMPLOYMENT OF THE WOMEN.—METHODS OF IGNITING WOOD.—RECORDS OF THE OCCUPATION OF THE SEX.—AND ITS ANALOGY TO MARRIAGE.—METHOD OF PROCUBING FIRE WHEN TRAVELLING.—FAMILIARITY OF DOMESTIC INTERCOURSE.—PICTURE OF A SLEEPING APARTMENT IN A VILLAGE FAMILY.—PRIMITIVE FURNITURE—EXTRA LODGERS.—CHANTICLEER AND HIS MISTAKES.—VILLAGE SCENES.—DOG CHORUSSES.—PURSUITS OF THE VILLAGERS.—OCCUPATIONS OF THE MEN.—THE TIMBER TRADE.—METHODS OF FELLING HEAVY TREES, AND CONVEYING THE TRUNKS TO THE WATER.—TIME AND TIDE TO REMOVE THEM.—RIVERS IN NEW ZEALAND.

THE employments of the New Zealand females, are equally performed, by the superior chief or her slaves;[75] with the exception of cooking, cutting

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[75] In the olden nations the principal women also were engaged in a similar manner. Tending on camels was not unfitted for an ancient chieftess, (Gen. c. 24, vv. 11, 15—c. 29, vv. 6, 9.) (Exod. c. 2, v. 16.) Hannah made her son's garments, (1 Sam. c. 2, v. 19.) and the praise of a good wife is rehearsed, (Prov. c. 31, vv. 10 to 31.) by her anxious employments. "She seeketh (wool and) flax, and worketh willingly with her hands, (v. 15.) as is the custom of the females in New Zealand. The story of Penelope, wife of the crafty Ulysses, is that of a life of industry. Arachne and her transformation into a spider's-web, for presuming to vie with Minerva in spinning, is a confused tradition of two females emulating each other in the use of

wood, and fetching water. Their occupation during one day will explain the usual routine throughout their lives; which to a European would be accounted extremely monotonous. The people rise very early, generally before day-break, when a slave is called to bring a fire-stick to light the grateful pipe, which from morning to night is in universal request; this is performed by two pieces of wood being taken out of a basket that hangs in

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the serviceable distaff, where the former probably in using cotton, found herself *worsted* (the real web). Among the Romans, the married females (patrician and plebeian) were employed continually at spinning. One of the marriage rites consisted of the bride being led home by three boys, whose parents on both sides were living, carrying a distaff and spindle, said to commemorate the industry of Tanaquil, Queen to Tarquinius Priscus, a celebrated spinster, (Plut. lib. 8, v. 48.) among the articles of peace, made between the simple Sabines and the boisterous Romans, was, that their ravished daughters should not be obliged to do any servile work, but exercise their industry at spinning. (Plut. life of Romulus.) Lucretia, wife of Collatinus, was discovered by the infamous Tarquin, while spinning, surrounded by her women. The nymphs were spinners of wool and cotton. (Virg.) Priscilla, wife of Tarquin, wove the vail (enriched with jewels) for the temple of Minerva, who was reputed to have invented the web. Even the wives and daughters of the Roman Emperors passed their mornings in weaving and spinning, and Augustus Cæsar wore no other clothing, than were made by his wife, sister, and daughter.

the cabin; a groove is hollowed in one stick; the other being pointed; the latter is rubbed to and fro, with much vigour, when a smoke arises from the friction, and soon after ignition takes place. It is rarely that the fires are wholly extinguished in a village, as the people delight in sitting around a cheerful hearth: and it is usual when a family have their fires extinguished to send to their neighbours for some burning embers. Another method of obtaining fire when travelling is to place some priming (powder) in the pan of a musket-lock, closing up the touch-hole, against which a piece of old mat or dried flax is placed (previously made soft by friction), the trigger of the piece is pulled, which communicates some sparks to the novel tinder, and a flame produced by gently waving the flax to and fro. Should the morning be too early, or cold, the villagers sit round a fire in the hut, discussing the intended plans of the day, or relating the past. In addressing each other familiarly, the words friend, (*ekoro,*) sir, (*emara,*) my love, (*ekoma,*) are interchanged, as among people boasting supreme civilization. Let us look around at the interior of a sleeping apartment in a village. At one side a board that formerly appertained to the side of an old canoe is placed on its edge by wooden pins on either side beat into the floors; answering as a division for the beds; the mattresses of which are formed of soft fern, or a couple of mats of rough flax. The sheets consist of a single mat,

similar to split rattans, and a blanket covers the whole; a small log of wood, or a mat rolled up answers for pillow and bolster. These beds are ranged on each side the cabin floor; no fears disturbing any of the somnolent inmates from falling out. In addition to the parents and children, the favourite dogs are also permitted to sleep in the hut, which is often not above ten feet square, nor are these the only animals who partake of the indulgent caresses of their mistresses, as the upturned snouts of youthful grunters may be seen in contrast with the budding charms of the young ladies; their sleek black hides being closely fondled within arms, certainly fitted for more appropriate heroes. In some villages, English poultry are found, when the inhabitants of the village have the advantage of hearing sounded his shrill early matin, giving the signal to rise. At times this antipodal chanticleer makes a sad mistake in time, by crowing at three o'clock, preceding day-break by a couple of hours; on the natives rising and perceiving all dark before them, (which can only be done by opening the rush door, as the houses rarely have windows, and chimneys have not come into use ;) the careless cock is soundly rated (like the ghost of Banquo), for murdering sleep; a bone, or whatever comes nearest to hand, is generally thrown at him, as a reward for deception, which raising the ire of the bird, he revenges himself by crowing with all his might, which is instantly answered by the sluggish

neighbours of his own species, and thus the war cry "cock-a-doodle-do" resounds from one end of the village to the other, which is imitated by the slaves, who being minus of tobacco, turn to imitation, for want of thought. Such is the scene in the dark almost daily performed in a village at sunrise: the poet truly says

> "Man's a strange animal, and makes use
> Of his own nature and the various arts,
> And likes particularly to produce
> Some new experiment to show his parts."
> *Don Juan*, 1 Cant. 128.

Nor is the chorus confined to man and bird; the dogs (and each family in a village has five or six such retainers,) disturbed from sleep, and probably annoyed at having their own peculiar province invaded; added their brawling "long and loud" to the general chorus; and as some villages possess perhaps not less than five hundred to a thousand of such choristers; the general effect can scarcely be conceived, by any persons who have never experienced a similar serenade. In the season of planting, all the family leave the house before sunrise, and with implements in hand, the spade and hoe, repair to the field of their labour, where they remain all day. At sun-set, all return home, famished, to partake of the evening meal. At ordinary times, at sun-rise, the men pursue their occupations, which vary in manner and method in different districts of the country.

Where timber is purchased by the Europeans, the proprietor of certain trees or forest land, arranges the price he has to receive in return for a single tree, or a number of trees; providing to deliver the same in the dock or timber-yard of the purchaser, who furnishes the use of blocks, tackles, &c. required to drag the ponderous loads from the forest to the water. The chief then summons his people to attend him to the forest; a survey is made as to the best method to convey the tree to the water; the nearest path, or that which presents least obstacles is chosen, and the road cleared of all small wood, and brush. Various methods are made use of to fell a tree, and when it is considered that many of them have a circumference of thirty feet; it requires some ingenuity to fell such gigantic tenants of the forest, with the simple implements and mechanical tact of the natives. A stage is generally erected about three feet from the ground, when, with a cross-cut saw, the party (chiefs included,) work in turn until the tree is levelled; care being taken to cut in such a manner as will cause the tree to fall nearest to the water. Another method, but of slow progress, is to collect a quantity of dry combustible wood at the base of the tree, and thus set fire to it, feeding the flames until the tree has fallen. This was the earliest method in use for forming canoes, but is now discontinued as the fire hardens the wood too much; the cutting it afterwards into plank being a work

of great difficulty. The usual method is to cut with axes near the base of the tree, when a party in turn are soon able to effect their purpose. They next attend to dragging the spar (tree) through the bush into the water; this consumes much time and labour; small round pieces of timber being laid down as "ways" for the spar to glide over. The time consumed in this work depends principally on the nature of the locality; some trees have taken no less than three months' continual work to remove from the place it has fallen to the water-side. Of late years, about the northern part of the country, the spars nearest to the water-side have been expended; and latterly, when placed in the creeks, it requires the aid of heavy freshes occasioned by long rains, to remove the buoyant timber from the shallow inlets. Great care is also required in performing this seemingly easy performance, as a river or inlet in New Zealand winds in various directions, round the compass [76] and has such acute angles, that often a spar has become fixed across a bend in the river, blocking up the navigation for canoes; and impossible to remove

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[76] A river in New Zealand, from twenty to forty miles in length in a direct course, often flows in serpentine directions nearly three times that length; the salt-water rivers are joined at their entrances by fresh-water creeks, many of which pursue routes inland, through perhaps eighty miles of country.

unless cut in the centre on annual repetition of another flood. In this manner a raft or single tree is often conveyed some miles down a river, previously to its being placed in the dock of the purchaser ; to perform this, the spar-dealer must follow the advice of Shakspeare to " take at the tide the flood that leads to" the sale of his labour. The tides flows generally five hours at the flood, and seven hours at the ebb. The timber-dealer in conducting his raft down the river at flood tide (*tai parré,*) drops an anchor, (a heavy piece of wood or bag of stones) at the end of the flood (*tai pákoa*) in deep water, that he may be enabled to pursue his route at the finish of the ebb (*tai timu.*)

CHAPTER XVI.

FLAX TRADE.—MUTUAL JEALOUSIES OF THE NATIVE TRADERS.—ABORIGINAL PEDLARS.—GOOD FAITH IN TRADING.—NET MAKING.—CARVING.—MENTAL ATTENTION OF THE NATIVES.—DOMESTIC EMPLOYMENT.—WEAVING.—LOOMS.—DRESS MAKING.—QUILTINGS.—VARIOUS KINDS OF FLAX IN USE.—SIMILARITY IN THE DRESS OF THE SEXES.—DISPENSATIONS ON THE SUBJECT.—DYEING.—VARIETY IN DRESS.—ATTITUDES.—LEGIBLE CHARACTERISTICS OF INTERNAL CHANGE.—MUMMY SYSTEM.—SEMI-DIVIDED FEMALES.—GIRDLES AND BELTS,—TRANSFORMATIONS OF MODERN COSTUME.—STATE OF NATIVE TASTE.—EUROPEAN DRESSES.—HOW APPROPRIATED.—FASHIONS AND TASTES.

The occupations of felling timber, scraping flax, and supplying provisions, was the earliest labour required by the Europeans from the New Zealanders. The trade of the two former have been found to be beneficial to both parties; but not to the extent supposed, as no person who has been engaged, however sedulously, in either trade, has made any profits adequate to the risk he has undergone of both life and property, and the discomforts arising from what may be justly termed banishment from the civilized world. The flax is sold to the trader by weight, and aware of this, the wily sellers have often enclosed heavy stones within the flax to procure a larger remuneration. The flax in a basket generally weighs about from

eighty to a hundred pounds, and is either carried (*pikou*), on men's shoulders or in canoes, to the house of the purchaser. Most villages have at least one European resident, purchasing provisions and flax; this person is under the protection of the chief of the district, and rarely he is allowed to trade with another tribe, though residing in his vicinity. This jealousy of the villagers is the more to be deplored by the trader, as the traffic during many portions of the year is far from brisk. The rearing of pigs forms a valuable resource to the natives. The Europeans being willing purchasers, for consumption and export. When the villagers are too ill disposed to work for their trader; many of them become pedlars and taking an invoice of such articles as they expect will be accounted as saleable, take journeys by land, but generally by water, and make purchases of the produce or manufacture, which they dispose of to their European, or on board such ships as call at their port or vicinity.

At other times they make journeys on a voyage of many weeks' duration, furnished by the European, with a quantity of articles, which these pedlars sell to good profit for the benefit of the owner, at a reasonable commission. Such transactions are carried on with much good faith by the natives; any deceit on the part of the European would be severely visited. Nor does barter alone form the occupation of men at home; making or repairing

of fishing nets, or seines, some of which are several thousand feet in length, the material being unscraped flax, is the work of all the inhabitants of a village. In order to ensure completion, which, depending on the will of numerous workmen, might scarcely be expected, the work is made sanctified (*kea tápu*) so that each person cannot apply his hands to any other purpose; and in many instances, the parties are not allowed to feed themselves, or personally make use of any sustenance. Many persons also engage themselves in forming or repairing canoes, making paddles, spears, carving holes to place the village trinkets and feathers, building houses and sheds, carving the ornaments, making handles for spades, hoes, gathering seed for planting, drying fish, all of which cause a stir and bustle that agreeably breaks into the monotonous routine of a village life Conversation of local interest engages the mental attentions of the workmen thus severally employed, ancestral traditions, animosities of tribes, the good fortune of one tribe in battle or agriculture; the ill stars that presided over the efforts of others in similar occupations; the probable assurance of a good harvest, attending their own exertions, or the chances of success in some intended predatory excursion, forms the subject of converse while the work is going forward at a distance from their houses.

In the mean time the females busy themselves

in sweeping their houses as early as their husbands and children have left them, and arranging with neatness the very little furniture that cannot be said to encumber their place. Ablution then follows, much care and attention to the head-dress being paid, that at once denotes the difference of sex in every part of the globe. After all the little arrangements are completed, weaving of garments is next attended to, at such periods when the lands are either prepared for planting, sowing, or the reaping has finished, in each of which the females also assist; they next engage in such employments as all natives regard as belonging peculiarly to their department, such as washing the clothing of the household; and in the vicinity of Europeans, bleaching, ironing, and sewing, which is performed in a very creditable manner. The weaving of dresses is a favourite and truly feminine performance, as it agreeably passes time, that with civilized people is supposed to pass too quick; but to a barbarous unemployed people too slow. Weaving is the most social of all occupations, as the working of a dress is the performance of many persons. Generally a mat is worked in a small shed, where the gossips of a village assemble to discuss the affairs of the primitive state. Some stakes are forced into the floor about six feet apart, on which cross-wise the frame is formed. The size of the mats varies from three feet square to five in width, by seven in length. The work is exces-

sively tedious, as neither meshes nor needles are made use of; but continual use renders the ladies extremely accurate in working the entire dress of the requisite width. To a European the method appears the most tedious operation that can test temper or lose time; but the latter is of no moment to these people. It affords a vast fund of amusement to the ladies of a village. As early as a dress is undertaken by a wife for her lover, husband, or child, she gives notice of her intentions to the neighbours, who generally promise their aid to discuss the matter. These meetings resemble similar meetings of the sex in many parts of the globe, and villages of European provinces which are termed by the Americans "quiltings." In these meetings every subject that can be thought of is discussed, with the appellations passing current among each other of "my dear," "my love," etc. as made use of by civilized folks. The common mats wove by the females are subject to less care The costume of either sex has no material difference in shape, as the materials are alike.[77] The flax (*korari,*) forming the dresses is of two or

[77] This was objected to by the Mosaic laws, as an abomination, persisted in by the heathen nations around Palestine. (Deut. c. 22, v. 5.) The Romans, of both sexes, at an early period of the republic, dressed alike, as did the Greeks from whom they copied their costume.

three kinds; the most coarse, called muka, is employed for working the common garment (*kákaou máori.*) This flax is also made use of for laying up ropes, lines, &c. The superior dress called Kaitáká,[78] is made from silken flax, (*hungá hungá.*) This is often produced in an elegant manner, being formed by hand, of a quantity of threads as glossy as silk, and bound cross-wise half an inch asunder. Every coloured wool or cloth the weavers are enabled to procure are also worked in the mat; to the bottom is appended a deep rich heavy border, of sometimes a foot in depth, of a variety of patterns that evinces much taste and ability in design, with

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[78] The *toga* of the Romans was a sleeveless gown, and was termed *vestis forensis* when worn in the street. The tunic was an inner garment, and similar to the *toga*, resembles the costume of the New Zealanders. The *cinctus* or belt of the former, is termed the *witiki* by the latter. This costume was taken from the Greeks; the *pallium*, or cloak, is of humble materials in New Zealand, called *Kierakiki*, formed of a kind of rush. The common garment, *toga pretexta*, was in form like the common *kákáou maori.* It was the custom when the Greek children changed their puerile garments for those befitting a more advanced age, to dedicate a small portion to a favourite deity. The Romans did the same, as Juvenal observes in Sat. 5.

"When now my childish robe resigned its charge,
And left me unconfined to live at large;
When now my golden bulla (hung on high
To household gods,) declared me past a boy."

Dryden.

a substance the needle rarely produces. Dyeing is much used by the females, but from white to a red and deep jet black, the sole colours obtained, by steeping the prepared flax in water, with the bark

A roll of flax prepared for European traders..

(sometimes crushed) of certain trees; the process is so rude as to rot, and damage the texture of the article in some degree. The smallest garment woven is called the *pátai*, principally worn by females for an inner garment; the *korowai* differs but little from the former, except in having a deep fringe of knotted flax strings. The *tátátá* is similar in size to the former, having pending from every part, an infinity of small cords six inches long, of no use or ornament; its origin must be ascribed to the arbitrary taste of fashion. The dress formed of the feathers of the *kiwi kiwi* bird has been mentioned for its rarity; but the clothing of the birds of the shore and ocean are made use of to form a garment; a strong matting being the substance on which the ingenuity of the Chiefs is expended in obtaining the aërial garment. In pursuing this occupation among the females, the warrior forms no bad idea of the gallant Hercules at the feet of Omphale. A valuable garment for the stormy

climate of the southward is called *néri*, and is made of undressed flax or of the *kierakiki*, a species of rush, impervious to rain. This garment is made on the principle of thatching a house; and a native habited in this rude but comfortable cloak, when sitting down, would be taken by an English rustic for a hay-cock; a black shock head peering out, alone destroying the deception. The sitting attitude to avoid rain, is for the knees to become supporters to the chin, and in this attitude a number of natives resemble a commonwealth of beehives. A knowledge of the art of weaving dresses appears to have been coeval with the earliest settlement in the country. The flax-plant, growing in infinity and variety, has been the staple source from whence the inhabitants have obtained their dress and finery. The costume is decidedly modest and becoming, as simple as uniform. A native will rarely habit himself in more than two garments, but the introduction of the invaluable blanket, has changed the patriotic taste of the people from flax to wool. Costume may be said to be a distinguishing feature, delineating the character of a nation; and as barbarism annually gives place to civilization; a legible characteristic of the internal change is externally presented by a change of costume. The phlegmatic Dutchman with antiquated hose is not more distinguished from the mercurial Frenchman; than the New Zealander residing in distant villages of the interior, from his brother countrymen

residing in the vicinity of Europeans. All early nations were habited in similarly formed garments, arising from a dearth in industry; and in New Zealand, from the paucity of articles fitted to form clothing for mankind, as neither the cotton-plant, silk, or the palmiferous tribes, as the cocoa, sago, grows in the country. The children walk in nudity until they arrive to six or seven years; they have consequently a vast advantange over such little people who are compressed in bandages and long cloths; and whose infant limbs are paralyzed in the mummy fashion of Europe. Nor are the ladies subjected to those abominable ligatures round the waist, that are carried to such an extent by the fair of New York, as to start a question among our American brethren worthy of the Consistory Court; whether a lover does not subject himself to a charge of bigamy by marrying such semi-divided females; the idea is worthy of so strait-laced a people. The native costume is to fasten by strings the lesser garment round the waist; the open part closing at the right side, the extremity reaches half down the legs: for a Chief the best flax is appropriated to work this garment. A flax or leathern belt is fastened over this dress, in which a tomahawk is placed, and often a car-

Native Belt.

tridge-box with powder and ball. The females attach their garment immediately under the breast; girdles of flax are also made use of. Coverings for the head (*potai*) are rarely made use of. The natives set great store by all articles of European dress, and are proud to possess the cast-off finery of the army. As they are wholly ignorant of our immediate fashions, so they are defective in their ideas of correctly appropriating the dresses they may obtain. Many of those natives unaccustomed to see Europeans in numbers, are unconscious of the wear a cloth garment may have sustained; and a court-dress of the days of King Ahasuerus of Syria, or Louis Phillippe of France would be accounted as equally modern in fashion: a parti-coloured seam in a garment of unmentionable appropriation, is accounted no drawback to many of the southern tribes, and a round-about jacket over a naked body. Stockings or shirts worn round the throat; shirts turned into trousers, the arms anwsering for the legs; crownless hats; a jacket put on, the front buttoned behind; a stocking on the arm; trousers put on, the seat in front, and buttoned behind; shirts pendent as aprons; the arms being tied round the waist, &c., are the effects of a taste in dress, decidedly uncontemplated by the original manufacturers. These primitive votaries of fashion delight to insert themselves within a small cloth coat, over the naked body, while they contrive to button the shrunken habiliment over an

ample chest, and a body perspiring at every pore; the arms of the wearer being pinioned as civilians would incarcerate a lunatic within a strait waistcoat. The males often appear in the gowns of their wives; and if the latter possess several, it is not unusual for the husband to put them all on his body, arranged in such manner as to show off a portion of each; the ladies placing their gentle proportions in the trousers of the male; a fashion (an ideal one) we believe to be not wholly repudiated by the sex in Europe. Agreeably to the imitative taste of the people, any new fashion, however preposterous, is immediately followed.

CHAPTER XVII.

OPINIONS OF THE NEW ZEALANDERS AS TO THE PURSUITS OF EUROPEANS.—ARTICLES OF BARTER THAT MEET WITH A READY SALE.—ON THE IMPORTANCE ATTACHED TO TIME.—FEELINGS OF THE PEOPLE TOWARDS BARTER.—ON THE INTRODUCTION OF A COINAGE AND A CIRCULATING MEDIUM.—SPANISH DOLLARS.—THEIR DIVISIONS.—MONEY DISPLACING BARTER.—WEIGHTS AND MEASURES.—WILY CONDUCT OF THE NATIVES.—TRICKERY OF SHIPMASTERS, EFFECT OF SIMILAR FREAKS ON SHORE.—VARIATION IN VALUE THROUGHOUT THE COUNTRY.—PRICES OF EUROPEAN GOODS IN SYDNEY AND NEW ZEALAND.—THE PRICE OF LABOUR.—EXPENCES ATTENDING THE ERECTION OF A FLAX HOUSE.—NEW PURCHASES BEGET ADDITIONAL WANTS.—THE TRUISM ILLUSTRATED.—REMUNERATION FOR NATIVE LABOUR.—NATIVES INURED TO WORK.—DIFFERENCE IN THE EMPLOYMENT OF THE PEOPLE BY MISSIONARIES AND LAY RESIDENTS.—BODILY TACTICS —NAUTICAL ABILITIES OF THE PEOPLE.—NAVIGATE IN EVERY HEMISPHERE.—RESEMBLANCE TO BRITISH SEAMEN.—NATIVE INCLINATIONS TOWARDS FARMING.—THEIR PLANTATIONS.

THE opinions of the New Zealanders are highly favourable to European pursuits, whether connected with commerce or agriculture, and give preference to the merchandise of their visitors; their own crude manufactures having dwindled into comparative insignificance and contempt. The articles that now meet with a ready sale among them are very numerous, including hardware, cutlery, clothes of every description, calico, linens, woollen goods, haberdashery, hosiery, glass, earthenware, tea, spirits, sugars, and the everlasting narcotic, tobacco.

Within a very few years since, time was not accounted by a native as of any importance; but the impetus already given to his attention and labour by Europeans becoming resident in the country, has greatly changed his former apathy. The most pleasurable devotion of time, is no longer the dance of love or war; but barter, for which the native will now sacrifice any amusement that in times past engrossed all his leisure. This new passion with the New Zealander, may be regarded as the primary cause of his progression, from incivilization to a new moral state of existence. A circulating medium is understood, but its operations have been in use solely in those places where the Europeans abound in greatest number; and the knowledge of our coinage is confined to the few who possess superior mental tact to their duller neighbours. The Spanish dollar is the favorite coin, as in all barbarous countries, where the distinction in coinage is known; [79] but we have

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[79] In Madagascar the writer has seen Spanish dollars divided into sixteen pieces, each answering for about three-pence and a fraction. A French, Austrian, or South American dollar (of the latter there are perhaps a hundred varieties,) are all held in less estimation, and any Spanish coin, without the armorial pillars inscribed thereon, also meets with the same depreciated comparison, it being supposed the "pillar" dollar contains less alloy in its silver, which formerly most probably was the fact.

often been requested to give change out of one farthing British, and some pounds of tobacco to boot, by a simple native, whose credulity had been imposed upon: and when the real value has been made apparent, the coin has been turned to account by a hole being bored through it, and then appended to the ear of its owner as an ornament (*waka kai*). But among those persons who are aware of the value of the precious metals, a spirit of amassing has crept in, that has wholly overpowered the cravings that formerly animated them for the serviceable blanket, the destructive fowling-piece, and powder, &c. These persons repudiate barter altogether, selling every thing for money, whether provisions, labour, or land. Of weights and measures, the natives have but an indistinct idea; powder and tobacco are sold by the pound; shot by the bag; potatoes by the basket, varying in weight from 15lbs. to 150lbs. Flax is purchased by weight, on which the wily natives remarking that a certain weight was required, formerly inserted some heavy round stones and hard wood inside the package, which were never discovered until opened in Sydney and England; the actors consequently escaped detection. It must also be observed, the natives in turn have been also duped by shipmasters who have traded off the coast, by filling some kegs with sand, a few inches only of gunpowder being placed at the head of the package. Such tricks could not be played off by any resident

on shore, as any person guilty of such conduct, would in all probability be stripped of every article he possessed, as payment (*utu*) for his bad conduct.

The value of an article varies exceedingly in price throughout the country: thus a basket of flax of one hundred pounds weight, might formerly have been purchased for the value in barter of three-pence in several stations at the southward, whereas in such places where Europeans resided in numbers, competition consequently took place; the same weight could with difficulty be procured for fifty times that amount; and a ton of flax is probably more expensive in the Bay of Islands, than in Sydney, where it is imported from the south and west coasts of New Zealand. At the same time European goods being also imported in large quantities, it often occurs that such articles are sold as reasonable in the Bay of Islands as in Sydney, where invoices are disposed of (at times) infinitely below the price of the London market, and at less than the manufacturing price, arising from a glut in the market. In the interior villages in New Zealand, the native manufactures and produce are extremely cheap, whereas European goods are altogether as dear. We have seen a native satisfied at receiving half a head of tobacco (the 24th part of a pound) for one hundred pounds of flax, which he had moreover carried over hill and dale, full forty miles; and a flax-house at

Uwoua, eighty feet long by twenty-four broad and forty feet high to the ridge-pole, was built by a chief and a large company of natives for a small keg of powder 25lbs. in weight. The house was extremely water-tight and warm, and several streams and marshes had been denuded of their rushes (*raupo*) to cover the roof and sides; a similar house could not have been procured at the northward under one hundred sovereigns. The value of the powder was originally about twelve shillings. Articles of European manufacture are now in continual request. If a musket is bought, powder is also required, together with lead, shot, balls, bullet-moulds, &c, A shirt requires the nether part of its wearer to be decently encased in trousers; the thighs thus safe from exposure, kindle an affection on the part of the legs for a pair of stockings, whose soles would soon depart from the body unless remedied by boots or shoes. A piece of flax will remedy any gentleman whose braces are left in the minority; but a waistcoat is required to hide the unseemly shift, and shirt-sleeves minus a coat or jacket is wholly at variance with *ton*. While the body is thus recovering something of a complexion from the former ravages of the sun, the face also requires a similar *countenance* and support from its owner; a hat is therefore purchased, which forms almost a final equipment. But as in civilized countries, with the advocate for fashion, cleanliness

cannot exist versus soap, and the handy-work of a cooper is called into request to furnish a tub. To proceed no further, we would show that however simple the wants of the people may be, yet no sooner are they possessed of one article of European manufacture, the possession of it begets additional requisites; thus slowly, but nevertheless eventually, progresses their civilization. As European articles bear equal repute on the coast and in the interior of the country, many of the natives, similar to pedlars in Europe, carry an assortment of goods, with which they are intrusted by Europeans, to exchange for pigs, potatoes, Indian corn, of their friends inland, and generally perform such commissions in a satisfactory manner.

The New Zealanders have hitherto been taxed as an extremely lazy people; but let us review the scale of prices given to remunerate labour, and we shall find the incentive so small, as scarcely to rouse the people from the early inactive habits of their ancestors. Many servants are well satisfied if they can obtain a sufficiency of food, with now and then a cast-off garment, that we would assure the reader is not too hastily rejected by the original wearers. Some servants work for a month for a pair of duck trousers or a canvass jacket; some are paid at the rate of half an ounce of tobacco per week. Works on a large scale, such as building large houses, palisades, embankments, excavations,

are performed by contract, and generally in some article whereby the chief obtains the sole payment, such for example as a double-barreled piece, consequently, where no incitement has existed, it is unfair to state that the natives are naturally inactive, simply because they are usually so, and have no incentive presented to them to become otherwise. Where an opportunity has been afforded to them to show a contrary inclination, they have taken advantage of it. That the effeminacy of the South Sea Islanders cannot reign in New Zealand is assured from the fact, that the indigenous productions of the country are too scanty to afford human sustenance, and consequently the natives have been obliged to work, to preserve life.

From the restricted nature of missionary exertions, the natives have only been able to obtain employment, mentally or physically, in a very limited degree, whereas the lay residents, from their superior numbers, and the nature of their commercial pursuits, have given ample employment to both. Nor have the natives been mean proficients in the imitation of the arts of European labour, as many very fair specimens of carpenters, joiners, blacksmiths, coopers, wheelwrights, &c., are to be found among them; but the national taste would appear to delight principally in seamanship and agriculture. in both of which they have made great progress. In a former work we mentioned instances where

the New Zealander by the force of merit had raised himself to the situation of chief officer,[80] but many other similar examples can be adduced verifying the same fact. Some hundreds of natives are at the present moment manning ships sailing under the British, French, and American flags, and are regarded by unbiassed persons, equal in their duties to European seamen, and as effective in ability and strength while dieting on similar provisions. The New Zealand seamen may now be found in every part of the globe, under the frozen zones of the north and south, and the torrid latitudes east and west, steering at night and alone on deck the full-freighted ship, amid the pathless waters, joining the hilarity of his brother seamen, and equally watchful aloft when danger may approach, and may be said to present the nearest approach to a British tar, beyond any other nation we know of.

But the most congenial employment to the bulk of the people is farming and domestic service. To the British colonist they will be found invaluable. The native plantations have ever been cultivated with a degree of neatness far surpassing the generality of European farms, and greatly superior to

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[80] Mr. Bailey, of the British barque "Earl Stanhope," a whaling ship of Port Jackson, who, being a foreigner, was debarred commanding the ship.

many of the agriculturalists in British America and the United States. Their principal defect has arisen from want of invention and materials to diminish manual labour, but certainly does not deteriorate from the extreme cleanliness in weeding and general neatness of their plantations.

CHAPTER XVIII.

SOILS IN NEW ZEALAND.—THEIR VARIETY.—MOUNTAINS.—GEOLOGICAL STRUCTURE.—PLAINS.—PREPARATIONS FOR FARMING.—PLANTING.—INUNDATIONS.—DRAINING. — ARTIFICIAL IRRIGATION.—SEASONS.—FARMS VISITED BY THE WEITER.—INCURSIONS OF THE PIGS.—SINGULAR PREVENTIVE TO THE SOUTHWARD.—EARLY IMPLEMENTS OF AGRICULTURE.—THE MATERIALS EMPLOYED.—EXTRAORDINARY VALUE ATTACHED TO IRON.—VOLUNTARY SLAVERY.—REMARKABLE COMPACTS.—OPERATIONS OF FISHING.—METHODS EMPLOYED.—NETS.—THEIR VARIETY AND EXTENT.—FISHING BASKETS.—LINES AND HOOKS.—FISHING PARTIES.—SPEARS.—NIGHT FISHING,—BAITING.—EEL CATCHING.—FEARS OF THE FISHERMEN.—METHOD OF BUILDING FISHING VILLAGES.—VARIETY OF FISH AROUND NEW ZEALAND ENUMERATED.—SHOAL BANKS.

THE soils of the country are as various as a variety in hill, mountain, dale, valley, and lowland, can form; including an extreme difference in the climate of a league only of extent in latitude. Mountains of enormous elevation, some towering to the height of 14,000 feet upwards, attract clouds from a great distance; their sides covered with exuberant vegetation, and impervious to the rays of the sun, are at times flooded with perennial streams, that nourish the lower lands to a vast distance, supplying both irrigation and soil, of which the upper regions become denuded. The geological structure of the country is various, so much so, that it would be almost vain to attempt a general description.

The deepest and richest soil is found in the valleys at the foot of the mountains. This soil is a perfectly black mould, a compost formed from débris of vegetable matter. A series of plains cover a large portion of the country, covered with a very thin layer of mould over a hard, stiff, argillaceous earth, from which the interminable fern-root is with difficulty extracted even by the plough, the roots lying deep, and three several seasons are probably required to work the land previously to entirely rooting up this indigenous edible. The worst soil, is a stiff argil of a deep red colour; this kind of land is found on the plains and hills. The mould in such places is scarcely three inches deep, principally obtained from burnt vegetation; the nether parts contain, it is supposed, the oxide of iron. The native method of preparing land is by burning; the soil is afterwards dug up in clods by spades and hoes, and left exposed for the weeds and new grass (which soon spring up after burning) to decay; the farmer then waits for some heavy rain, which saturating the clods, renders them easier to crumble, which done, the soil is levelled with much care, and the seeds planted. Potatoes are put into the ground either whole or separated according to the eyes; Indian corn is put into small holes, about two feet apart, and kumeras, melons, &c., which are creeping plants, are planted in a similar method to cucumbers in Europe, in raised mounds, so as to allow the vine

to extend itself. In low situations near the sides of rivers, inundations on a minor scale take place during the rainy season, and but few farmers trouble themselves in preserving their plantations by embankments, as land favourable for planting is easily procurable for the purposes of native families. Draining, for the same reason, is rarely resorted to, except in a favourite locality, and artificial irrigation is as carelessly attended to; yet the crops seldom fail, and the bounty of nature is displayed by the year being divided into two agricultural seasons, rainy and temperate, causing a division in husbandry, whereby two distinct crops are raised. At the various farms we have visited each of them presented an appearance supposed only to be found in highly-civilized countries

The soils chosen are generally of the richest quality, and after being made use of for one season are allowed to lie fallow for a long period. The plants which were well weeded flourished with extraordinary vigour: the potatoes, kumeras, melons, *kai pákéha*, or sweet yam, were planted in small mounds, laid out with great regularity. Between the raised earth, the broad leaf of the tarro appeared. In other parts were planted Indian corn and some minor vegetables, such as cabbages, turnips, greens, shallots, garlick, and beet-root; at night, the fires and smoke from land being cleared were discernible for some miles. Plantations are generally enclosed with railings to prevent the in-

gress of pigs, dogs, &c., either of whom are sad destroyers of the *kumera* and soft Indian corn.[81] To the northward of the river Thames, the clime is so extremely favourable, that in many places, crops of various legumes, including potatoes, may be produced at any period of the year.

The implements of the native farmer previously to the arrival of Europeans, were extremely simple and rude; wood was made use of in the absence of iron, and stone, in such cases where the hard woods could not be made use of from their extreme toughness; a dark-gray and black-coloured granite, termed *onewoa* by the natives was made use of in its stead, or the green talc, *poeanámu* and pieces of red jasper chipped off adroitly, resembling in shape our common gun-flints. Since iron has been introduced in the shape of the serviceable hoe, spade, rake, pick, &c., they have been eagerly

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[81] In some islands in the Pacific where pigs were formerly found in large numbers, the race has been extirpated at public councils, in consequence of their dogged propensity to ravage the plantations. We remember once seeing a pig to the southward of Kaipàrá, both of whose ears had been bored when young, through which a stick was thrust, projecting a couple of inches beyond either ear, to prevent the animal entering between the rail-fence. The pig at the moment was standing like Tantalus; and though the causes of the punishment were different, the effects were alike.

adopted by the natives, and their former implements have wholly gone into disuse. Anecdotes indicative of the native predilection in favour of iron might be adduced almost innumerable; the recipients voluntarily entering into a slavery *pro tem.* to work off the debt occasioned by their purchasing such articles[82]; and we were informed by one man, that he had actually offered his head (which was elaborately tattooed) to a European vender, celebrated as a purchaser of such commodities, if allowed but the use of a large axe for a year, that he had taken a great fancy to.

Next to the occupation of farming, the operations of fishing form at once an amusement profitable and serviceable. The methods employed are pro-

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[82] This resembles a custom in vogue between the *Papuas* or Malay inhabitants of New Guinea, and the *Harafouras*, the real aborigines of the country, sunk into the lowest depths of savage barbarism. The former give the latter, at different times, some article that may be held in particular esteem, such as an axe, adze, or similarly serviceable instrument; this *gift* renders the receiver under tribute for life, who is obliged to present to the giver something in the shape of a return at certain periods. Should the *Harafoura* lose by robbery, or otherwise, his much prized implement, he is still accounted the debtor; but should the said instrument become worn away or broken, the Papuan must furnish a substitute, or the compact becomes void. It shows the extraordinary value attached to iron by the South Sea Islanders.

bably the same as followed by their earliest ancestors, and resemble those of the Polynesian islanders. In certain rivers and estuaries of the sea, a line of stakes bar the entrance a few feet in height, sufficiently low for the fish to pass over at flood-tide, yet high enough to prevent their return to their native ocean on the turn and consequent decrease of the tide.

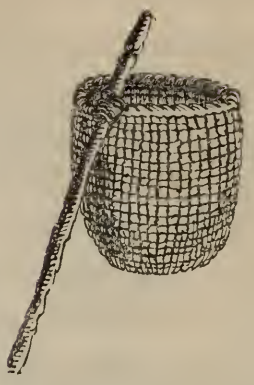
Fishing nets of various kinds are made use of, of excellent quality, and have not the rude stamp that characterizes the form and substance of the generality of their instruments. Some of the seines are of enormous extent, and are made by each family in a village working a certain portion of raw flax, which is quickly ripped with the finger-nails into strips, the boon or useless gummy matter at the lateral parts being discarded. These narrow strips are tied up in bundles and left to dry on poles in the air. Flax nets thus made, are remarkably tough, and resist decay for a long time. After being made use of, they are carefully folded up (some of them are above 2000 feet in length) and placed on a *watá* or small scaffold. While in pro-

Wooden hoe formerly used by the Natives in agriculture.

gress of manufacture, the workmen are placed under a strict *tapu*, probably an invention thus introduced

Fishing Village.

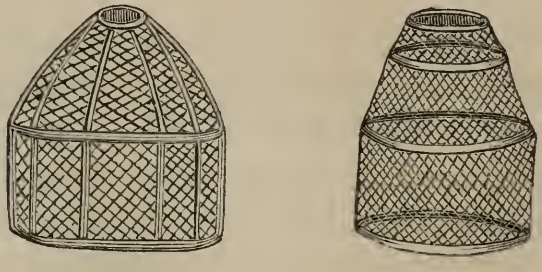
by a wise observer, to attach this fickle people to the attainment of one object at once, which they would be doubtless disinclined to follow without some such stimulant. Land-nets are also in frequent use, one of them is in the form of a bag suspended from a hoop and fixed to a pole; this net is found to be extremely serviceable in fishing for the *kohuda* or



Landing Net.

cray-fish, that congregate among the rocks in certain places very numerously; they are sought after by the feet of the fisher, who places his net near to the fish, and with a dexterous jerk tumbles the scaly prize into it.

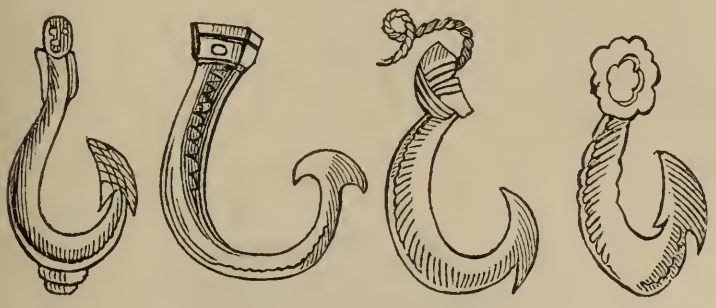
Fishing baskets made from a variety of liands or creepers, that almost form vegetable nets in the dense forests, formed of large capacity below, and narrowing to a small compass at the mouth, are also made use of to entrap the finny tribes, from which escape is impossible. Fishing lines (*hehâho*) are



Na Kêtê. or Fishing Baskets.

twisted from scraped flax, the manufacturer rolling it between the palms of his hands and on his thighs, frequently applying his saliva to assist his operation; they are much stronger than similar articles made from hemp, bearing a far heavier strain, that gives these crude lines a manifold superiority.

Fish-hooks are made from bones of the human body, shell and wood, but are so extremely clumsy, that whenever steel hooks are procurable, the former are generally bartered away to less fortunate neighbours; as no article is repudiated, however it may have fallen into disrepute in the estimation of its owner, without an equivalent being obtained in exchange. Fishing consumes much of the time of



Ná muttou máori, New Zealand Fish-hooks.

these people, who undertake the art in large parties, the entire inhabitants of several villages joining forces to engage in this piscatory warfare; for this purpose, they repair to the sea-girt shores, or to the sides of the numerous bays that imbricate the coast and harbours of this favoured country. Fishing

for young sharks is confined to the southward, principally on the east coast, and especially in the Frith of Thames. (lat: 36° 25′ S., long: 175° 25′ E.) Fish-spears are made use of for spearing flounders and similar fish, that are attracted by flames[83] at night on the river's brink, and fall to the share of the indefatigable fisherman; the only drawback to success in these undertakings is caused by the ceaseless oratory (or rather jabbering) of the people engaged in them, who give timely warning of the vicinage of human kin to the tenants of the waters, and thus fright the fish from their propriety and the natives from otherwise assured success. Shrimps, which are principally made use of as bait, are obtained by scooping a quantity of salt water on the shores of a bay into a basket; they are so numerous, that a number are thus taken, and found on the water draining from the basket. Eels are also

E Kéte, or Fish-basket.

[38] Similar methods of attracting fish are practised by the Smyrniots and islanders of the Mediterranean and semi-barbarous nations.

found in vast numbers in the extensive mud-banks that line the rivers in the country; the places in which they secrete themselves are easily discovered by a small hole which lessens in size from the ooziness of the mud; into these the natives thrust their bare arms and are generally successful in obtaining their prey. They are quickly killed by the thumb-nail being pressed into the back of the head. Travellers by night often fall in with parties of fishermen who spear flounders; their torches are visible far distant; when successful, the fish are hung up in bunches on the branches of trees to dry in the wind and sun. A fishing-party on a large scale, induces a series of preparations that cause much bustle and activity in a village: where the place proposed as the scene of operation is far distant, the intrepid fishers make for a convenient shore every night, these people being mortally fearful of their own shadows after night-fall. As soon as the canoes touch the ground, the men instantly leap out and clear a piece of ground by tearing up the bushes and fern, while several engage themselves in searching for brakes and sticks, which are thrust in the ground as framing for huts. The fern and brush is employed in thatching, especially the *kaikátoa* (a *philadelphus*) that renders them water and air-tight. The females (who invariably attend parties of peace or war) secure the provisions, anchor and take care of the canoes, or

prepare with decayed wood a fire for cooking and heating the oven; if bad weather is predicted, rollers of wood are gathered to facilitate the hauling of canoes on shore. The coasts, rivers, creeks, &c., of New Zealand abound in fish of infinite variety, and equal in taste and flavour with those of Europe;[84] large shoals of various species visit, at certain seasons, the coasts, especially the east side, of which the natives take advantage to procure an abundant supply for the winter season, by drying

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[84] Among the piscivorous tribes, are those well kuown in Europe under the appellations of snapper, tench, haddocks, pollock, salmon, gurnets, john dory, hakes, bream, sword-fish, elephant-fish, diodons, pipe-fish, cod, parrot-fish, flounders, skate, cat and dog-fish, sting-rays, eels.—Among the larger tribes that sport in shoals in the vicinity of the shore, are, sperm-whales, called *párá parauá* (physeter macrocephalus); black whale, *mungu nui* (black physeter); right whale, *tohora* (balæna mysticetus); finback, (balæna physalis); sun-fish (diodon mola); large-lipped whale (balæna musculus); hump-back (balæna gibbosa); shark, *mango* (squalus); hammer-head (zygæna); pilots, (scomber); flying-fish (exocætus volitans); and an infinity of others, beside a great variety of testaceous and crustaceous fishes that almost cover the rocks under water, such as clams, muscles, oysters, crays, cuttles, limpets, wilks, gigantic muscles, a foot in length, cockles, sea-cars, sea-eggs, star-fish, mutton-fish, &c.; from the latter the pearl is procured which they insert in the eyes of their carved images and boxes.

them in the wind, sun and smoke. Deep sand-banks within a short distance of the shore, are extremely favourable for the congregating of shoals of mullet, cod, mackerel, a bastard salmon, and shark. Beating the waters with rods, is another method employed to force fish into nets.[85] It is not uncommon for the fishermen to present a torch at the mouth of the holes in the mud-banks, where numberless eels of large size and excellent flavour conceal themselves; the fish, attracted by the sudden glare, starts forward to discover the cause, when the patient native hastily clenches the prize, and kills it in the usual manner.

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[85] *Fishing.*—The use of seines was hardly known to the ancient Britons. The poor starving pagans of Sussex had no knowledge how to procure fish, save eels, which were very numerous, until tanght by Bishop Wilfrid, who took 300 at a draught. The pagans were delighted at the discovery, and the good Bishop in turn spread his nets for them, and easily effected their conversion.—Life of Wilfrid.

CHAPTER XIX.

THE CONSTRUCTION OF HOUSES.—SUPERSTITIONS IN CONNEXION WITH THEM.—INEQUALITY IN WORKMANSHIP.—ORNAMENTAL CARVINGS.—HOUSES OF ASSEMBLY.—MATERIALS EMPLOYED.—OMISSION OF DOORS, WINDOWS, AND CHIMNEYS. — LODGEMENTS FOR TRAVELLERS.—VILLAGE MUSEUMS.—FLAX-HOUSES.—KUMERA-STORES.—HOUSES FOR CANOES.—COOKING.—PROVISION PLATFORMS.—CURIOUS AERIAL DORMITORIES.—FURTHER SUPERSTITIONS.

THE ingenuity of the New Zealanders is shown in a variety of serviceable forms, but none to greater advantage than in the construction of their houses and canoes, and the details and minutiæ of the carvings bestowed (often elaborately) on both. Houses are accounted as sacred to the use of the persons for whom they are built, and rarely, after a battle, when every savage enormity has been perpetrated, are the houses of the murdered proprietors made use of by the victors. Such places are deserted and left to decay in ruin, and the fallen aud rotten frame-work, after years of disuse, is not allowed to be made use of as firewood. If the most valued and expensive material, such as a double-barrelled fowling-piece, or dollars, were placed on the roof of such houses, few natives, out of the pale of European society, would be hardy

enough to touch, much less personally appropriate such articles. The inequality of the houses of the people, may be judged by the fact, that the superior tenements take as many months in building as the inferior kind employ days. In standard or permanently established villages, houses of a superior class are formed. The materials, such as joists, posts, &c. are carefully squared, generally by the chiefs, who are often very expert in the use of the adze, &c.; the posts which support the ridge-pole are carefully morticed and firmly fixed in the ground. The height is generally from

Native house erected for a European,

twelve to twenty feet. The sides are plaited with variously-coloured reeds neatly arranged, the roof is thatched with palm-leaves interlaced, over which

is spread a thick coating of bulrushes (*raupo*) cut from the marshes in the spring, and left to dry during the summer, packed up in long bundles. These houses in frame somewhat resemble a bird-cage. Over the door-ways and window-sills, handsomely carved boards are fixed, painted in flaming red, these are placed horizontally or in a gable form called *maihi*, surmounted by a wooden image termed the *taupáre warré;* some of these figures are exceedingly droll.

The Maihi, a carved board for the front of a house, surmounted by the Touparé, or figure-head.

The door-ways and windows (if any) are equally garnished, carved, and painted. Such houses may

House erected for the acccommodation of visiting chiefs,

be termed houses of assembly, as the chiefs for whom they are built, and who also assist in their erection, inhabit huts, similar to those of the commonalty. The arrangement of the reeds, and the painting of the several parts, affords much pride and satisfaction to the builders. The floors are well beaten, the most approved method being effected by a native dance.

These houses occupy several months in their erection, and when newly finished bear an impress of cleanliness, neatness, taste, and effects of unwearied patience, as alone would raise in the mind of a stranger, unversed with the usual manners and customs of this singular people, an idea that they possessed a refinement in civilization that a more intimate acquaintance alone could dispel.

The houses of the superior people, and even of

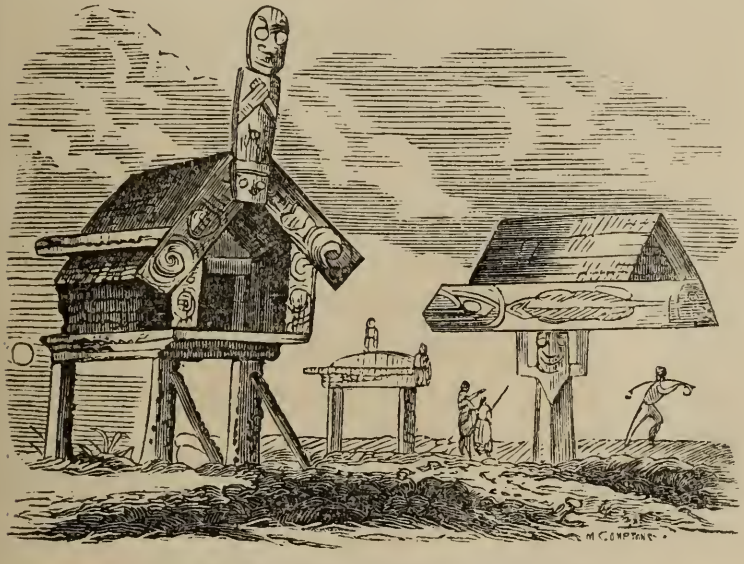
the aristocracy, are but apologies for "comfortable lodgings for single gentlemen" or married either. They are rarely built above eight feet in height, and often five and six feet; they would shame by their vicinage an English dog-kennel: two forked sticks thrust into the earth distant ten feet and often six feet apart, above which a ridge-pole is attached or inserted, the former giving an angle of forty-five degrees, forms the woodwork; small uneven-shaped sticks, fastened with flax withes against the inverted poles, are then covered with rushes, over which a spear-grass (*toitoi*) is plentifully added, which ensures the place as water-proof. Doors are omitted,

Sheds erected by travellers.

a small aperture presenting itself in lieu thereof, through which a native or any other person anxious to enter, is obliged to edge in, like a snake, on the stomach. In these huts the natives delight in con-

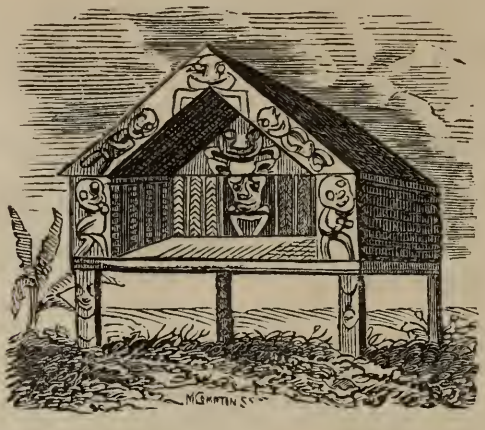
Native habit of getting out of a house.

gregating at night round a green-wood fire, lighted in the centre of the apartment within a small hollow encircled by stones. As windows and chimneys are wholly discountenanced in these tenements, Europeans, unless extremely well-seasoned to the native habits, would be unable to breathe ten minutes in such a suffocating atmosphere. A village of this kind has the appearance at a distance of a republic of beehives, or rather haystacks; the quickness with which whole villages of these houses are raised has been just described above in the account of fishing-parties. Travellers make use of sheds only thatched on the windward side, and often a few bushes tied in form of a cone, serve as lodgments to these hardy people, who comfortably ensconce themselves within their blankets, or a grass mat of the *kiérikiki*; such is the habitude of sturdy warriors, or their slaves.



Ná Powaka, or Village depositaries of the natives.

Next to the *Warre no te Rangátira*, or native palace, the village museum (*powáka*) in which the valuables of the community of the place are deposited, receives the careful attention of the native Vitruvius. These erections are raised on four stout carved poles, the sides of the house are faced with boards, carved with a profusion of indelicate subjects, exaggerated in such a manner as to leave no spectator in any dilemma as to the actual meaning and intention of the artist.



A Powaka, ar Village Museum.

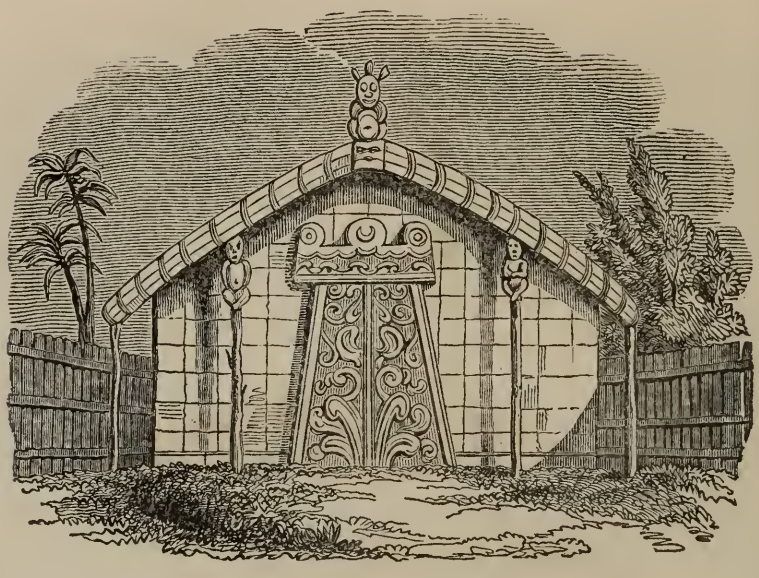
In these huts, or rather boxes (the literal meaning), are placed fowling-pieces, esteemed garments and foreign implements, trinkets, powder, and similar articles, equally valuable and of public utility. The *powáka* is kept neatly painted red with *kokowai*.

The largest public works undertaken are those of flax-houses, some of which are above one hundred

Native Stores for Flax, near to a Kouri Forest.

feet in length, thirty feet in width, and forty feet in height. These are built less for ornament than being durable and water-tight, as any rain pouring on the flax would discolour and finally rot it. Among the natives, the sides of a flax-house are generally open, with poles only placed across; the flax within being tapued, the whole is safe from depredation, but the property of Europeans being out of the pale of such wholesome restrictions, their flax-houses are carefully enclosed as an ordinary house in their use.

Kumera-houses, expressly built for the storing of that favourite vegetable, are put together with much care and neatness, of similar materials and workmanship to the superior houses. For such



Store House erected for the Kumera.

houses the floors are raised, and the lower parts boarded at the sides, to prevent in some degree the incursions of the rats. A verandah is generally carried from the roof entirely round the building supported by pillars loaded with whimsical sculptures. The doors are often formed like the Egyptian style, contracting towards the top. On the roof a wooden image is generally fixed, remarkable for latitude of tongue and protuberance in the abdomen. On these figures the native artists delight in showing their ingenuity, and as they are in the habit of indulging in caricature, few of these figures are made without immediate reference to some character, either in general repute, or noted for some peculiarity.

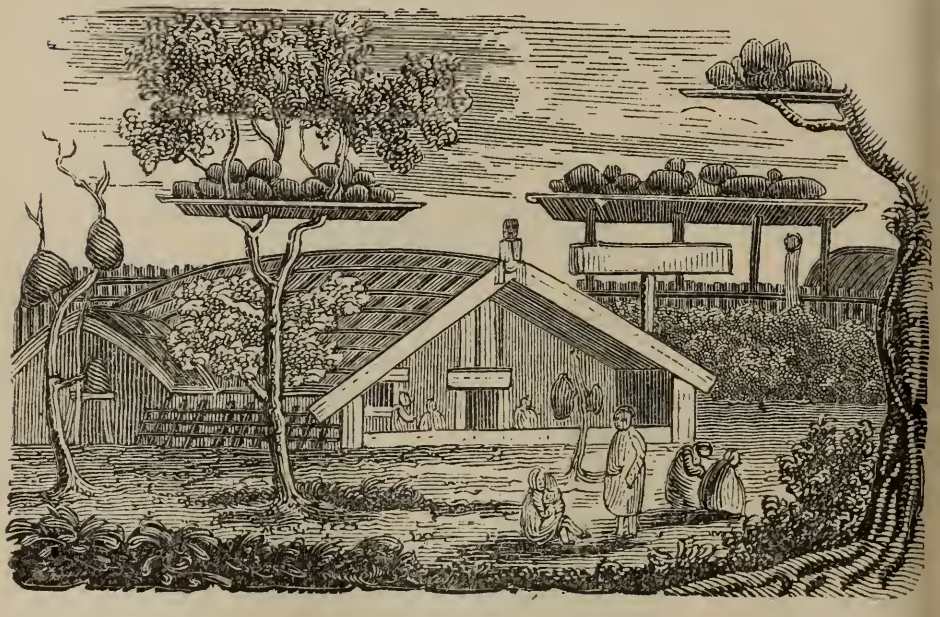
Toupare Warré, or figure placed on a house front.

A similar figure is placed above the door-way. The door, formed of a canoe plank, is also painted in *relievo* with hieroglyphics.

Carved doorway for the Council-house of a village.

Houses are also erected for war-canoes, the sides being generally open. The posts are made strong, for it often occurs that beneath the gable roof, families dwell who ascend the attic by means of an *ára wata* or notched pole, literally a ladder. Beneath the canoes are placed large rollers of timber to prevent them from rotting, and of similar height, that the vessel may meet with no strain. *Koutas*, or cooking-houses, are merely small sheds to protect the *artistes* from the inclemency of the weather.

Wáttás or platforms built upon trees having stout branches as supporters, are common to every



Ná wattá, or Platforms for holding Provisions in a New Zealand Village (Kainga máori.)

village.[86] These erections are found of infinite service in protecting food from the decay incident to lying on damp ground, as also from the incursions of rats and dogs, that infest the purlieus of every thing in the shape of viands. Superstitions affect houses as well as every other substance in New Zealand. No food is eaten in them, and the usual accompaniment of a verandah is principally as shelter to partake of food in unfavourable weather. The interior of a house is generally kept in neat

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[86] The chief of a slave tribe, occupying the river Opotiki, (bay of Plenty,) 57° 50′ lat. S., 174° 30′ long. E., informed the writer, that on his people (all runaway slaves) congregating together, as their numbers were but few at first, they with difficulty arranged the locating of a favourable spot, at the same time sufficiently distant from their former captors. On arriving at Opotiki, fearful of surprise, they procured a number of strong brakes, which they placed horizontally along the stout branches of trees, some of which were very lofty, and on this arborary foundation, they built small huts covering them with bulrushes and grass. When completed, the women were conducted into them, and the lower branches cut away, as no aid could be afforded to an enemy. The ladder was extremely rude that enabled these aërial residents to ascend their houses. On their numbers accumulating, these precautions were no longer required. Similar lodgements are built in various parts of India; by the Battas of Sumatra, the Kookies who infest the mountains of Chittagong, the Malays at Nattall, the Oran Badjoos or wild men of Borneo, and the Harfours of New Guinea.

order, save that fleas and another *creeping thing*, reign paramount in social equality. A deserted house, whose former proprietor has ceased to exist, becomes of sacred importance; any portion made use of as fire-wood or for any other purpose, would subject the culprit to the clerical ban; any implement placed on the decaying roof, though by accident, would also subject the same to a taboo or deodand. These superstitions have been carried to a most extravagant excess; even pigs, while pursuing the uncertain tenor of their way, if seduced by the luxuriant herbage that flourishes indigenous on those deserted spots, should they enter the interdicted *cordon*, death, without benefit of proprietorship is the portion allotted.

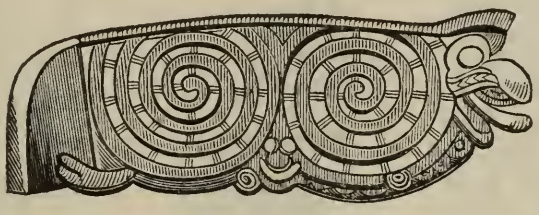
CHAPTER XX.

MECHANICAL INVENTION IN CANOE BUILDING.—FORMATION OF THEM.—PROGRESS OF LABOUR.—DEFICIENCY OF IMPLEMENTS.—DESCRIPTION OF A FIRST-RATE.—EXTRANEOUS ORNAMENTS.—HEIROGLYPHIC PAINTING.—PADDLE.—INCITEMENTS USED FOR PROPELLING CANOES.—NATIVE CARPENTERS.—ROPE AND SAIL MAKERS.—PAINTERS.—CARVERS'—CANOE NAVIGATION.—SUBSTITUTE FOR CANVAS.—THE TIARU.—THE MOKI.—CANOES OF RAUPO.—ANCHORS.—CELEBRATED PORTS FOR THE MANUFACTURE OF CANOES.—SYSTEM OF EXCHANGES.—ARTISTICAL TRIBES.—FAVOURITE DESIGNS AND DEMANDS.—CARVED BOXES.

THE mechanical invention of the New Zealanders is principally confined to the *wakiro* or art of carving; the canoes and house-boards evince this fact. Canoes are as various in name as length, breadth, and topsides can cause. The *te wai* is the least ornamented without being raised on the side, and generally formed from one undivided tree; they vary in length from six feet to sixty. The building, if we may so term it, of a large canoe, consumes some months ere brought to completion. Antecedent to the introduction of iron implements, a large tree was felled by fire being applied to the roots on the windward side, which required being continually fed by fuel, and being a work of time, the slow progress served to harden

the wood, by drying the sap and rendering manual labour more difficult in the achievement. When felled, the same agency was made use of to hollow and widen the trunk; it was afterwards dressed with stone adzes or axes, most barbarous apologies for those invaluable implements of steel. Canoes are now obtained, by the intended builders laying the axe to the root, three or four persons engaging on the trunk of the tree at the same time. Fire is made use of to widen the body of the tree, and the dressing that follows proves that the natives are able workmen in wielding the axe and adze. Some canoes are fully eighty feet in length, upwards of six feet beam, four feet in depth; the bottom being worked to the sharpness of a wedge, the sides are consequently well projected. In order to support the topsides or shore-planks, the gunnels are two inches in thickness, and, towards the keel, three inches. The two side planks are also formed from one large tree, dubbed down with much care, and no little stock of patience; these are lashed to the hull by holes being made in the canoes and the plank sheer, and fastened with withes of flax. A piece of lath, painted black, and decorated with feathers, covers the seam, and to prevent leaking as the vessel rolls, is caulked with the down of bulrushes. The beam of the canoe is preserved by a number of thwarts, laid across the gunwales, to which they are lashed with cords of flax.

The *Pitou* and Rápa, as figured below, notwithstanding the projection of the former, and the height of the latter, are simply made fast to the head and stern by flax-cords without the aid of dovetailing, wooden pins, or nails, and yet withstand the heavy assaults of the sea when pitching forwards.

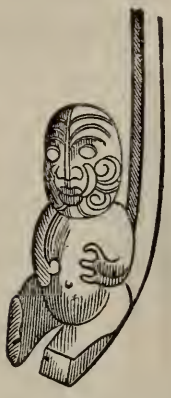


Pitou, or Figure-head to a Canoe.

The *pitou*, or figure-head, is neatly fitted and lashed to the bows, projecting four feet beyond the hull, and three or four feet in height. The *rápá*, or

Rápá, or Stern-post to a Canoe.

ornament for the stern, is often eight feet in height, and even higher, two inches thick, and eighteen inches in breadth.



Rapa, or Stern-post to a Canoe.

Pitou, or Figure-head of a Canoe.

Back of a Stern-post to a Canoe.

On gala days, garlands of divided feathers, stripped from the plume of sea-birds, are appended from the stem and stern, and assisted by the red mixture of *kokowai*, altogether presents an imposing and beautiful appearance on its native element. The carvings are often most grotesque. In addition to which, a variety of hieroglyphics, resembling tattooing, adorns the hull, painted in white or black on a red ground. The paddles for pro-

Waka pani, or Painted Canoe.

pelling a canoe are principally shaped from the *kaikátoa,* and when dry are extremely light, and fitted to bear a heavy strain of water. They are made extremely neat, the centre of the blade is the broadest part, tapering to a point. A carved paddle

E'hohi máori, or common Paddle.

E' Rapa maori, or Native Stern-post to a Canoe.

is rarely seen, and is used by its owner as a truncheon to be displayed on gala days, when the chiefs stand up in the canoe, shouting and waving to the rowers to incite them to exertion, or as the solos which are responded to by a chorus, and the exact keeping of time effected by beating the paddle in the water, which propels the canoe with great velocity. Paddles are generally four or five feet long, and those made use of for steering are six feet, and form the only rudder that the peculiar shape of a canoe can admit of as serviceable.

Paddles are almost invariably made of the Kaikátoa tree, (Philadelphus Australis,) a polyanthus, termed the sea-plant, from the leaves possessing the myrtiform appearance of the Chinese herb. It bears a profusion of white and pink blossoms throughout the year, emitting an odour that gives a pleasing fragrance to the vicinity. Similar to the British Ash, it possesses an elasticity that enables the light thin paddle, whose blade at the edges is scarcely the sixth of an inch thick, to resist the powerful waves that impetuously lave the sea-girt shores, whereas paddles formed from a hundred various hard woods of the country, would immediately on trial snap asunder from their brittleness.

E' Hohi pani, or Painted Paddle.

Outriggers, invariably made use of by the South Sea Islanders, are unknown in New Zealand, and canoes are never or rarely lashed together; nor are platforms raised over the gunwales, and sheds erected on them, as is the usage of the above nations.

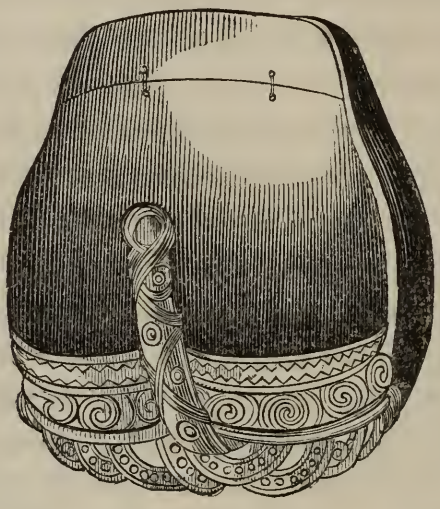
As a war (or large) canoe, employs the carpenter, flax-dresser, rope-maker, painter, carver, caulker, and sail-maker; it is regarded in a similar manner as many vessels sailing out of a provincial port in Europe and America, the shareholders (or rather part proprietors) being more numerous in New Zealand, though shares of twenty and even ten pounds are held in ships in the United States. Some canoes are double banked, or two rowers placed on the same thwart to paddle on either side. A canoe can be propelled seven and eight miles an hour, but sailing they are only enabled to proceed before the wind; beating against a head sea or adverse wind being impossible, as these vessels have little hold from their shallowness in the water. Paddling is less fatiguing than might be supposed, and the chorusses alike chanted by free and bond relieve the exertion in a great degree. It is necessary that a canoe be well caulked, as they roll very much, the gunwales at times even with the water. They are found navigating every part of the coast, carefully hugging the shore. As in houses, no food may be eaten in a canoe when paddling in the vicinity of a sacred spot, and more

than once we nearly met with a watery termination to our adventures, by incautiously neglecting to obey this command.

The sails are the most clumsy and heavy articles that could have been invented. In shape they are triangular, formed of bulrushes dried in the sun, and tacked together, the upper edge being cut into vandykes. It is fastened to two poles which serve for mast, yard, &c. The sheets are formed from plaited flax fastened to the head of each pole. To prevent the unpleasant position that the wedge-like bottom of the canoe would occasion to the rowers, a raised floor or grating of small stakes neatly put together, is laid down with openings to admit of the water being baled out, which is performed with an instrument called a *tiaru* or bucket (called *tátá* to the southward) which is essentially necessary to the

Ná Tiaru, or Carved Bowls for baling water from Canoes.

vessel, as in windy weather the canoes are kept in the trough of the sea (as it is termed) and are continually washed by the sprays. The *tiaru* in its carving generally denotes the invention or taste of the workman, the handles generally presenting some fanciful obscenities or absurdities. In the



A Tiaru, or Carved Bucket.

absence of canoes, a quantity of dried bulrushes are fastened together, on which the native is enabled to cross a stream by sitting astride and paddling with his hands; these humble conveyances are called *moki*, and resemble those made use of by the Egyptians in crossing among the islands of the Nile. They are extremely buoyant, and resist saturation for a long period.

Among the early occupants of New Zealand, canoes were entirely made of the bulrush. We

have seen one of these vessels of olden times, nearly sixty feet in length, capable of holding as many persons, but they are now wholly in disuse. They were remarkably thick, formed entirely of rushes, except the thwarts, and resembled the model of a canoe in every particular. They were remarkably light, like the *coracles* of the ancient Britons, though many bundles of rushes were consumed in forming them, and were paddled with much velocity, until saturated, when they settled down in the water. These vessels are no longer formed, and specimens are extremely rare, having long since fallen into disuse. Canoes are generally anchored by filling a basket with one or more large stones, or (like the Chinese) a heavy piece of wood; in approaching bad weather they are carefully hauled up, care being taken (as with boats) to keep them even on their keel, to prevent straining.

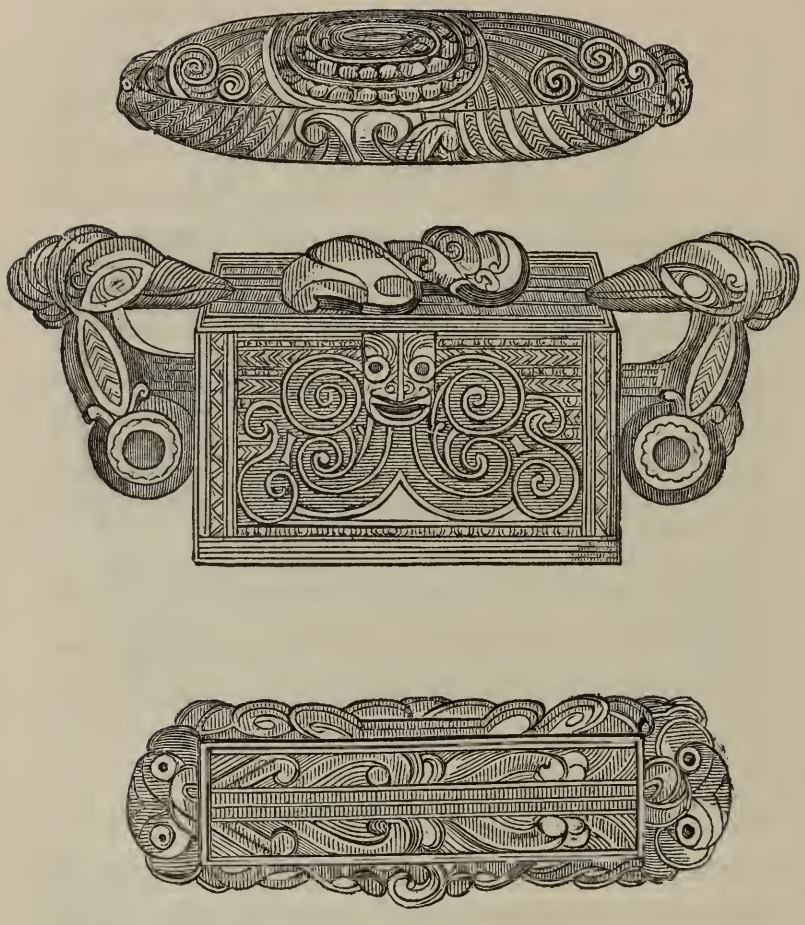
There are very few rivers on the northward of the country where large canoes are made; to the southward of the Thames and Manukau, lat: 37° 39′ S., long: 172° E., the principal portion are built; the most superior are to be found at Wairoa, (Hawkes' Bay) the tribes at that place employ the *totarra* or red pine, the *kouri* or white pine being rarely found beyond the Thames (Horáké). On the East coast a system of barter is carried on between the natives of *Turunga* (Poverty bay) with those of *Wairoa*, the former furnishing blankets,

muskets, powder, &c., in exchange for canoes, sails, carvings, &c.

The most celebrated artists in carving, either reside at the East Cape, (*Wai Appu*) lat: 37° 44′ S., long: 178° 36′ E., or at Poverty Bay (*Turunga*) one degree further south; the principal feature is an intricacy of design not always confined to moral subjects, but the effect is extremely good, leaving certainly at an immeasurable distance, similar performances further north. The price demanded for a piece of carving was formerly so extremely small, that it is somewhat remarkable that the discouragement an artist met with did not disgust him from continuing to exercise the art. Among other favourite subjects, lizards are continually portrayed, and though we have seen many articles whose carving was at once a memento of ability, industry and perseverance, yet the generality of the designs were unlike any created thing known at the antipodes or either "in the heaven above, or in the earth beneath, or in the waters that are under the earth." The most elaborate carvings are bestowed on the boxes (*powáka*) that serve to enclose feathers for decorating the head on gala days, and other portable trinkets. But the art is not confined to articles of native manufacture only, as we have obtained elaborate carvings on pistol and gun-stocks, bowls, and similar implements of European manufacture.

Powaka Wakiro, or Carved Box for preserving Native Trinkets.

These boxes are cut from the red pine, and some months are consumed in one of these performances, some of these boxes are heir-looms in a family, and considering the frequent fires that take place and consume in a very brief space whole villages, it is surprising that so many articles should be extant among them. A stone adze was once shown to us, whose carved handles had been destroyed in a succession of fires.



Carved Boxes for the reception of Feathers and Native Ornaments.

On the death of an esteemed warrior all his favourite vessels are buried with him, such as his canoe, paddles, baler, arms, powder, clothing, and boxes, &c. which is another method of consuming these articles, as even to touch them after being once tapued is strictly interdicted.

CHAPTER XXI.

SUPERSTITIONS OF MANKIND.—RELIGION OF THE NEW ZEALANDERS.—FORM ASCRIBED TO THE DEITIES.—THEIR DISSIMILARITY AND INDEPENDENCE OF EACH OTHER.—FLATTERING UNCTION PAID TO THEM.—WORSHIP OF THE ANCIENTS, AND TYPICAL REPRESENTATIONS.—POWERS ATTRIBUTED TO THE ATUAS.—OFFERINGS TO THEM.—TEMPLES ERECTED TO THEIR HONOUR.—THEIR METAMORPHOSES AND TASTES.—FOOD OF THE ATUAS AND UBIQUITY.—MISHAPS PRODUCED BY THEM.—NATURE OF OFFERINGS.—CAUSES INDUCING PERSONAL MISFORTUNE.—MISTAKEN IDEAS ON IMAGES.—FALSE DEVOTION.———INSTANCE OF RELIGIOUS FEARS.—LODGEMENT OF A SPIRIT.—WRATH IMPUTED TO THE SPIRIT OF A PERSON DROWNED.

It would appear to the philosopher given to the study of the human intellect, that people composing every nation, civilized or otherwise, are led away, more or less, at some period of their lives, to mental fears, more commonly termed superstition. In civilized societies, on the event of a sudden death taking place among the members of a family, an indefinable sensation of dread agitates the minds of the survivors, that a highly-gifted mind is often for a time unable to disenthral itself. Among the lower classes of every country, superstition has, from the creation to the present moment, taken deep root; and if we find some thousands of persons affecting to put their faith in revealed religion, yet tenaciously believe in the system of unlucky days, or that salt capsized on a table, and its neighbours,

the knife and fork, crossed, are productive of direful results; that a titillation in the hand signifies a near receipt of cash; a sudden shudder of the body denotes, that an ambulator is marching over the grave of the affected person, and a million of similar inconsistencies; if such paralyze the soul of the European, it will readily be credited by the reader how deeply imbued the New Zealanders are with such preposterous fears. We shall proceed to detail a few anecdotes on this subject, in the course of this chapter.

It would be difficult positively to assert the nature of the national religion of the people,[87] when each person is satisfied in following the dictates of his own passions undeterred by a future retributive award. They have no particular deity to address

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[87] The Egytians worshipped Anubis and Apis, whom they carried at their processions in a chariot. Jupiter Ammon was placed in a boat by the same nation, and the Carthaginians also, gave his deityship the advantage of a chariot. The Romans, more servile, carried him on their shoulders. The Gauls modestly concealed their gods with white veils. The Lacedemonians and Ephesians, built a portable temple for their ambulating divinities. The Chaldeans and countrymen of Abraham bowed down before fish, as did the Greeks to Oannes, the Guebres (Persians), to fire, the Hindoos to water (Ganges,) &c.; indicative of typical representations of one Great Creator, the Maker of those substances and animals, to whom they attached great importance from the benefits they received from them.

on any supplication they may make, but equally attempt to propitiate birds, trees, rivers, rocks, their own shadows, animals, or substances animate or inanimate, and the works of the Creator generally. It is scarcely possible to assert that the original intention of their addresses resemble those of the Asiatic and African nations, who worshipped images similar to the Catholics, as typical of the object of their adoration. A mere trifle, or natural casualty, will induce a native (or a whole tribe) to change his Atua; but while on good terms with them, be becomes, for the time being, a very dutiful subject. The *Penates* or household gods of the ancients are unknown among them, but almost every village has its deity, generally in the form of a little bird, which is supposed to inhabit the cemetery of the village, the priests of the place monopolizing the discourse with the little god. The only national deity is *Máwé*. Thus the idols of Doubtless Bay, have no connexion with those of Wangaroa, thirty miles distant, and in turn, the latter are independent of those appealed to by the tribes in the Bay of Islands, a distance of thirty-five miles; and the gods of the Bay have no weight with the tribes of the River Thames; we might say that almost every family has its own peculiar divinity (but not a household figure) whom they look up to with adoration, and place implicitly (for a time) their confidence.

When a native is particularly desirous on any

subject, he prays to his *Atua*, flatters him with fine promises, which the petitioner has no intention of fulfilling. Thanks are never vouchsafed for past prosperity, the requisitionist being too intent on putting forth fresh requests. The *Atua* is supposed to be well versed in the three tenses of past, present, and future, (as much as if Lindley Murray himself had personally superintended their grammatical knowledge) that they are enabled to inflict punishment, by entering the body of any impious person, and causing *an intestinal embarrassment*, or visiting a tribe with an epidemic, drowning, burning, unsuccessful war, and have the power of elancing thunder-bolts, lightning, fire, and meteoric stones. They offer prayers to deprecate their anger, taking pretty considerable care to excuse themselves, and denounce their enemies. Anything exhibited in the shape of a scare-crow by Europeans, to frighten away the hawks from the poultry-yard, is termed an *Atua*. Offerings of the most trivial kind are supposed to counteract the ill agency of their enemies. A lock of hair cut off, and consecrated to an *Atua* by the owner, is supposed sufficiently efficacious to dissipate intended mischief, diseases, &c. The gods are supposed to inhabit places worthy of their elevated stations in society; thus not a hill or mountain in the country is untenanted. The most honoured is that of *Ikorangi*, situated in thc valley of *Wai-appu* at the East Cape; on this mountain Máwé is supposed to

have ascended and "was not." Natives never ascend this mountain alone, it is consequently pathless, and is the resort of the *Kiwi-kiwi* bird, lizards, and innumerable birds, all of whom are supposed to be inferior deities, attending on the *Genius loci.* The gods are enabled to metamorphose themselves into any shape, and as such, rival the details of Ovid. But the brutalities ascribed to Ganymede and Jupiter, and indulged in by their unnatural worshippers, is not practised by the New Zealanders, though one of the gods called *Gniturihu,* has been remarked for his appropriation of little boys with red hair. His residence is on a mountain in Doubtless Bay (*Piroa.*)

The deities are supposed to respond to invocations, and to partake of food, &c., when offered to them; consequently no enemy is sacrificed without a portion being presented to the divinity. Potatoes, fish, and other edibles, are placed in a small basket on the branch of a tree, near the *Wai tapu,* and should a small bird be observed picking at it, the divinity is supposed to express, in a manner not to be mistaken, his perfect satisfaction at the offering,[88]

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[88] Offerings to the gods were peculiar to the ancient nations. The slaves made offerings of their chains (no doubt glad of putting them upon others even in idea.) The Philistines presented images to circumscribe the approach of mice. The Hindoo females, (like the pilgrims of old) offer beads, hair, &c. The Greeks, when

and the intended purposes of the donors, for which they had made the offertory. The gods are gifted with the valuable powers of ubiquity.

This idolatry, like that of the Greeks, is so mixed up with the most gross obscenity, as to pervert every sentiment of morality, and its follies are so conspicuous, that many chiefs have become reformers, in doubting the entire fabrication. Public mishaps, such as a battle ending in "an untoward event," or an unfavourable season for planting, are ascribed to the ill conduct of the divinities, who get hard words in return (and probably hard blows if the parties were of substantial mould) but personal misfortunes are suspected to arise from errors unwittingly fallen into; as for example, smoking from the pipe of an ill-wisher, dressing in the garments, eating or drinking from the same utensil of an enemy, casualties only to be removed by the purification, not of water, but the *tapu*, or prohibition not to touch any article for some days, including even food, the penitent being fed by a servant or companion. Singular to relate, there are no images of worship, and consequently no temples are re-

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afflicted with illness, offered a limb in precious metal as a memorial for that part of their person that had been afflicted; an eye for an eye, tooth for tooth, and a silver foot, as a redemption for that corporeal member. See the golden emerods and mice of the Philistines, 1 Sam. c. 6, v. 4.

quired; and though the numerous grotesque images sculptured by the people, have been supposed by travellers to be representations of divinities, yet the natives have never attached any such ideas to them. The surf, which breaks in a furious manner on the sand-bars of the rivers, and the entire shores of the western coast, are supposed to be caused by the tyrannical vehemence of the *Atua*. "See," said one of those priests of Baal, who resided in the vicinity of the Hokianga. "See! how the *Atua* foams at the mouth, because I have not preached my *Kauwau* (prayer) to-day. If you had not acceded to my wishes, I would have raised such storms that the sands on the sea-shore would have been impassable, your canoes should have been *mati* (sick or dead)." This *imposing* type of the native clerical profession was gratified with a mere trifle of tobacco.

When travelling past a *wai tapu* or cemetery, if any of the numerous little birds that crowd the bushes of solitary places in New Zealand, struck up their notes clear as musical bells, an *Atua* was instantly recognised by the infatuated natives, who passed the spot with great trepidation as they accounted those notes as an intimation not to be disputed, that they should quit the place with the greatest celerity. The bird was always supposed to be the *wairua* or spirit of a departed warrior, who had the power to warn all whom it might concern, not to trespass in his vicinity. A ground-

swell in a river is also supposed to proceed from the ire of the ghost of a person drowned years previously about the spot, and at whose urgent appeal the *Taniwoa* or native Neptune, has discomforted the voyagers.[89]

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[89] Birds, it would appear, have entered into the religious superstitions of all uncivilized nations. Their flight, or song, struck up at a critical moment, position of the entrails in sacrifice, were powerful inducements among the priests of the several Greek, Latin and Roman nations.

Among the aborigines of South America, birds were accounted as spirits of departed persons, and the priests under the Caciques were wont to repair to the lone forests at nightfall, and imitating the mournful notes of the owl, induced that sagacious genius of the night to enter into a colloquy on things under the head of the three tenses, which the priest reported on the following day. The present half-cast population have yet the same faith iu those aërial spirits.

CHAPTER XXII

INSTANCES OF IMPIETY IN MAN AND BEAST.—IMPIOUS ACTION OF MARCELLUS.—ATONEMENTS NECESSARY.—SUPERSTITION OF THE AURORA AUSTEALIS.—DISCOVERY OF A HEAD.—FORM OF THE GODS.—TENEMENTS INHABITED BY THEM.—THE REINGA.—PUGNACITY OF THE ATUAS.—SOLEMN APPEALS.—DEATH MET WITH RECKLESSNESS.—THE TAUIWOA ATTRIBUTES ASCRIBED TO THEM.—LIZARDS.—THE NATIVE CHRES.—THE WINDS.—SUPPOSITIONS ATTACHED TO THEM.—PLEIADES, AND CELESTIAL PLANETS.—SUPERSTITIONS ON RAYS OF LIGHT.—NATIVE INTERPOLATIONS AND OPINIONS ON DIVINE REVELATION.—INVESTITURE OF THEIR DEITIES WITH MORTAL PASSIONS.—CONFUSION IN THEIR ATTRIBUTES.—SUPPOSITIONS ON THE CREATOR.

To eat in or near any spot where the dead has e en buried, is accounted the height of impiety, or to take a meal in a canoe while passing opposite to such a place. For a European to do so is supposed to be bad enough, but for a native to be thus guilty, nothing less than drowning is expected to result.[90]

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[90] Impiety (and justly) is rarely forgiven. Marcellus, after conquering the Syracusans, rifled their temple of the most valuable treasures, comprising statues and pictures representing the gods. Many nations conceived in consequence great indignation and hatred to the Romans, whom they affirmed had carried into captivity both gods and men. The ire of the Hebrews were equally raised against Titus, surnamed the De-

A mere trifle constitutes impiety in the opinion of the New Zealanders. The crime is not confined to man only, but even beasts, as the wandering of a ruminating pig over a sacred place, is only to be appeased by his death, and the making use for firewood or any other purpose, of a rotten piece of wood; the remains of the residence of a chief, subjects the aggressor to a like infliction. In many cases it has been atoned for by blood or loss of property. But much depends on the disposition of the European who may trespass on the farms and superstitions of the natives, if he be irascible, they will not fail to take advantage of it, if fearful, they will cunningly work their will, but if (apparently) jocular and careless of consequences, he may be assured of escaping from those advantages that would be perpetrated, if he exhibited nervousness or undue irritability.

At one period holding a scull that lay on the ground by the sea-shore, an attendant pretended great alarm; but after some conversation, we per-

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stroyer (at a later period) for carrying away the splendid treasure from the *Sanctum Sanctorum* of the temple at Jerusalem. It is equally an act of impolicy as cruelty to set at defiance and treat with bitter contempt the feelings of religious veneration borne by a nation; and history at various periods shows us, that many a nation has effected the overthrow of its oppressors when thus wantonly goaded by their insane conquerors.

suaded him to lay hold of it; after many efforts to wrestle with his fears, he did so, while his comrades stood aghast at his hardihood.

In this instance we had acted wrong, for had any illness occurred during the journey, the cause would have been laid to our handling of the remnant of mortality. On the circumstance being repeated to a priest some time after, he observed that the act was one of infinite impiety, and that the actors might congratulate themselves on having a European in company, who he verily believed possessed about them some secret, or effectual charm, which they were unwilling to impart to the natives. On the same evening, we perceived several brilliant flashes of light in the heavens towards the south, at seeing which, the natives inquired with some trepidation, if *that* could portend anything connected with handling the head, which having been seen far distant from a *wai tapu*, it was taken for granted that it had found its way to the shore for some particular purpose; the probable fact was, that it had been placed in a coffin on the branch of a tree near the shore, and had rotted and fallen from its elevated position, and had search been made among the bushes, the residue of the bones would doubtless have been discovered.

The favourite form of the Gods is supposed to be that of a lizard or a bird; and should the former frigid reptile lose its tail when handled by a European, which from the slight joints easily oc-

curs, the divinity is regarded as curtailed in the honours due to it: many a simple white man has given a payment for causing the mishap, and has been derided by the natives for the success of their attempts on his fears.

Deep chasms, marine and subterraneous caverns, are reputed as inhabited by the tutelar divinities, and hollow noises occasioned by the high-flowing flood-tides in foul weather, rushing into the former, are said to be the noisy war-councils of the tenants of those dreary mansions, debating to which tribes the palm of victory shall be awarded! These places partake with the mountains, the scenes of the legendary superstitions of the people. Much hollow ground is found in various parts of New Zealand, the districts having been in volcanic ignition; to walk over such places requires no little circumspection, as a false step might precipitate the incautious traveller into a deep abyss beneath. At the North Cape, called the *Reinga*, is the Avernus of the natives, or the country of their dead, where the spirits of the departed warriors find their last home, not resting-place, for the gods are said to be as pugnacious and irascible in the world beyond as they proved to be while men on earth. The chiefs who have had the greatest notoriety as unflinching cannibals, are the divinities of the people, who have been apotheosised after their decease, as we have stated. At those periods previous to a battle or a treaty, they are appealed to

by their tribes with much solemnity, on the supposition that their affection is equally fixed on their friends as when living in this existence, and that their power to be serviceable to the tribe is equally important. They are fully satisfied that their earnest supplications are attended to, if answered by a bird at the time, and the wily priesthood generally invoke the divinity when some of those songsters are perched in the vicinity, and generally procure an answer by either imitating the bird in secret or practising ventriloquism, in which art we have seen some adepts. We have remarked that the chiefs are regarded by their followers as deities in this existence, which accounts for the recklessness with which they meet death, as they are aware of the apotheosis that is in reserve for them, and that their memories will be treated with similar honours and respect, as they had been accustomed to venerate their predecessors. From this circumstance the theogony of the people is continually on the increase; every renowned chieftain that dies forms an additional deity to the divine catalogue. Despite the respect paid to the memories of those apologies for saints, their acquaintance is palpably disliked, as ill-success of every kind, and the diseases of life, are carried to the credit side of their account. The aquatic deities, or *ná-taniwoa*, as they are named, are said to inhabit every port, river, creek, lake, and stream in the country; and the sharks of the sea are identified as being the said

diavoli. All the bad passions of life, such as fear, anger, revenge, vindictiveness, malice, remorse, sorrow, are attributed to the gods; but those sensations that render life most desirable, as love, prosperity, health, &c., are supposed to exist without any divine intervention. Lizards are accounted as virulent deities, that enter the orifices of the human body, devouring the inside of the hapless sufferer, until a priest intercedes, and by means foul and fair, drives the intruder from his quarters. *Mawi rangi* is the Ceres of New Zealand. When the heavens appear chequered with white clouds on a blue surface, the god is said to be planting his potatoes and other divine edibles, as food is accounted as peculiar rewards for the saints above. When a famine ensues on earth, a small pottle of cooked food is placed in a basket and hung on the branch of a tree, as a present to the divinity whose commissariat is suspected to be in what has been termed a *healthy state of insolvency,* and has consequently abridged the portion of his followers on earth. The winds and every point of the compass have been deified, the westerly wind is accounted the most vehement, and when it ceases to blow with its usual violence, it is said to have choked itself with its own bile. The *Pleiades* are pointed out as the left eyes of the most valorous of the gods. The traditional inventions relative to the sun *(Rá)* and moon *(Moràma)* are innumerable; *Rona* is the "man

in the moon," whose lodgings on earth have been vacated previous to the decease of *Máwi*. His amorous propensities are much dwelt upon by the priesthood; the dark spots *(maculæ)* observable in the sun, are said to be the shade cast on the planet by battling warriors, and those luminous spiral rays of the sun (*helio-cometes*) are said to be caused by the last glances taken by departed chiefs on the land of their mortal birth, to which they were so endearingly attached.

Of the great and beneficent Creator, adored by the believers of revealed religion, the poor natives have scarcely a conception, as they cannot divest their divinities of being possessed of the baneful passions of this life, as fearfully exhibited by their self-willed ancestors when in being while on earth.

This specimen of the mythology of the New Zealanders is not the avowed national belief, if we may so term the scattered and disunited tribes, as they have not possessed hitherto any written language, or hieroglyphics answering for the same purpose, consequently, the various attributes of the several deities are often confounded. Interpolations and changes in name, as best suit the locality or the inventive genius of the narrating improvisatore are added or diminished. The supreme Creator to whom the European offers his devotion, is regarded by the natives as too great and incomprehensible to be worshipped by themselves, or ranked among their theogony, and

the only intercourse they admit of having had has been by the diseases introduced by their visitors. Such as the influenza, measles, and another yet more to be deprecated.

Though a native chief regards himself, and is believed by his people, to be a deity walking on earth; yet they have not the hardihood to affirm (poor worms) that they are equals to Him "who guides the whirlwind and directs the storm."

There are no peculiar forms attributed to the deities on their renewing (spiritually) their intercourse on this earth, as they are supposed to enter the body of birds, fish, animals, reptiles, and even insects, which induces them to repudiate any notion bordering on the atheistical; thus a storm, ground-swell in a river, severe rains, earthquake, or any natural phænomenon, is immediately attributed to the *Atua*, or the presiding divinity, which in the absence of divine revelation, is the Great Spirit to whom all nations address themselves, differing only in the exterior forms with which they invest the Creator.

To the early deities were appended *á posteriori* tails of matchless length, and sadly wanting in brevity. These grotesque addendas probably arose in the living representations having habited themselves in the skins of wild animals. The addition of a tail to the otherwise fair proportions of an enemy was a common practice of the Egyptians, who thus delineated the Ethiopians, who clad themselves as described, between which people a bitter animosity existed.

CHAPTER XXIII.

ON THE PRIESTHOOD.—ADOPTED BY THE ARISTOCRACY.—THEIR IMPORTANCE IN WAR TIME.—AUGURIES PERFORMED BY THEM.—AND ANCIENT NATIVES GENERALLY.—ANATHEMAS.—THEIR SUPPOSED EFFICACY.—IGNORANCE OF THE LEVITES OF THE ATUA THEY ADDRESS.—ARE UNIVERSALLY CONSULTED.—ANECDOTES.—ON THE SHADE OF THE DEPARTED.—MUTUAL JEALOUSIES OF PRIESTS.—TITHES.—THEIR INEFFICIENCY.—PRIESTS ARE EVEN AT AN ARGUMENT.—ARE NOT BIGOTED.—VALUE OF PROPHESYING.—ANECDOTE.—A LUCKY HIT.—SUPERIORITY OF JUDICIAL PROFESSORS.—A VIEW OF THE HAPPINESS PROMISED HEREAFTER.—SUBJECTS OF BELIEF AMONG THE NATIVES.—DIVINATION.—UNIVERSALITY OF ITS PRACTICE AT HOME AND ABROAD.—ORIGIN OF THE PRACTICE.—PRUDENCE OF THE NATIVE WARRIOR.—OBJECTS FOR WHICH ASTROLOGY IS PERFORMED.—THE SYSTEM OF LUCKY DAYS, AND THERE ANTITHESIS.—INSTANCES COMPRISED IN AUGURY.—NECROMANCY OF NATIONS.—ORACULAR DENUNCIATIONS.

Among the most influential in a native assembly are those persons who unite in their own persons the hereditary power of chieftainship and adoption of the priesthood.[90] A Priest (*Tohunga*) once

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[90] Among the ancients it was not uncommon to meet with priests also invested with the regal dignity of the country. Thus Melchizedek king of Salem "was the priest of the Most High God." Gen. xiv. 18. The predecessors to Tarquinius Priscus, King of Rome, also survived the functions of the priesthood, Romulus setting the example. Numa also assisted the pontifices. Ju-

established, becomes a person of much importance among his countrymen. As in civilized societies, it is adopted by the younger branches of respectable families, who possess but a small portion of worldly goods. There are many sensible natives who laugh at these people; but the force of habit or early example is sure to triumph in times of sickness, as those free-thinkers succumb to the priests, who pretty well mulct them, until a recovery takes place, when the convalescents again enter the lists of reformers. In war-time, the priest becomes an important personage. The warriors look to him, whether battle shall be given or peace proclaimed, and as the success of his auguries may prove, they act accordingly.[91] The flight of birds in certain directions are especially attended to; if they wing their way to the right of the sacrifice, it is accounted propitious, that is if the villages of the tribe are in that quarter; but should they disappear in the direction of the enemy, war is not to be undertaken. The ana-

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lius and Augustus Cæsar, added the levitical cognomen to their titles, and the Christian Emperors, until the time of Gratian, were distinguished as officiating heads of the church.

[91] The auguries on a human victim among the New Zealanders, in no wise differs from those of the Romans in the most enlightened periods of the Commonwealth; the same omens were remarked and observed upon, and were equally affected by flights of birds, etc.

thema of a priest is regarded as a thunderbolt that an enemy cannot escape; yet, scarcely a village exists without a dozen or more of those spiritual weapons hanging over its community. Such prayers are supposed to be extremely efficacious in working the ruin of an enemy, but if the priest is asked by a European to whom does he pray? he becomes confounded for an answer; when it is demanded of him, who sends the rain he prays for, he answers the *Atua*, but to which *Atua* he is unable to ascribe, he supposes it is the *Atua* or rather *Wairua* of a deceased warrior; they do not ascribe intellectual abilities to those *shades*, and though they offer prayer (but never thanks for past or present) own, that they feel no assurance, of the being they invoke, and whom they knew in this life, whether it be deeeased altogether and resolved into the elements, or became the immortal "thing of eternal life," they address it as being.

Scarcely a movement is undertaken in life without the village priest being first consulted, even the females when in that interesting state "which ladies like to be &c.," demand of those ariolists as to the future sex of the embryo fœtus, and are satisfied of the result of the prescience of the priest until the period of parturition, when the fallacy of the prediction is proved undeniably; on such occasions, the priests contrive to shift the blame on some village magician as having prayed for

the change of sex while yet unborn. In demanding of a priest (a younger son of one of the aristocracy) the reason why he prayed to a particular *Atua*, addressing himself to the sky generally, and not to a certain spot, where he might as reasonably expect him to be domiciled, he answered "that the *Atūa* looked down from heaven to earth, after his death;" but when further questioned, why should he pray to that whose existence had ceased, answered "that the substantial portion had certainly rotted away; but the Wairua (spirit) hovered around the place where the bones had been interred, and as the deceased could be at all places at the same moment, it was immaterial whether he addressed it from a cave, on shore, or at sea. That the spirit resided at the *Moodi wenua* (*Reinga*, literally, extremity of the earth) from whence it would never retreat." The priests are extremely jealous of each other, and when two of the trade prophesy together in public on the same subject, and arrive at contrary opinions, the one who meets with a successful result, becomes so self-important, as to eclipse his rival in the opinion of the villagers, the latter is obliged to hide his diminished head, by taking up his trade and importance to a village further distant.

The tithes of the priesthood are few and far between, except partaking of the human sacrifices, on which auguries are performed before, during, and at the conclusion of a war, otherwise these sarcophagi, have but little to boast of.

In the performance of their functions, it is difficult to discover whether these dogmatists are deceivers of the people only, or may be included among the deceived.

They rarely attempt an argument with a European, but though easily driven from their strongholds, do not profess belief in what their antagonist may have advanced; but laugh heartily, generally observing tantamount to "I do not desire to enforce my opinions on you, nor do you attempt my conversion to yours, simply because I have not a ready expression to confute you." The priests, though wedded to their own opinions, are far from bigoted, nor have they the slightest idea of making a convert. Prophetic knowledge of future events is purchased from the priesthood at a cheap rate, these astrologers never giving away a chance of profit, however trifling.

When a cheap prophecy turns out contrary to the reality, the priest, if taxed with his fallacy, will ask in turn, "what could be expected for such a trivial offering," and should it prove true, the necromancer will demand another "consideration" for the exercise of his abilities, or if he is previously assured of obtaining nothing, he nevertheless takes pride to himself for his disinterestedness, and will instance the exorbitant price obtained by the cupidity of others exercising the profession whose prophecies were attended with less happy results. Among the latter, a priest

Te Wainga, Priest of Araitehuru, the presiding Deity of the entrance of the River Hokianga.

named Arrawata once informed us, for the truth of which he successfully appealed to his companions, that he was applied to by the wife of a chief, who had been united to her husband (*tané*) some years, but the union had proved barren; the magician bade her to rest tranquil, and he would address the moon (*moráma*) on the subject, and inform her as to the reply.

After certain mummeries (actually moonshine) he called on the lady, and desired her not to be disheartened, as it lay at her own option whether she should become pregnant or otherwise, as the moon (in conjunction with the chief) would effect the object, by her sending from her daily meals, a portion in a small basket to the priest, who would take the trouble of dedicating it in form to the complaisant planet. The chief and his wife were satisfied in doing so, and the priest had the daily satisfaction of enjoying the effect of his wit, when unluckily (in one sense) the prediction became true, which caused the priest to lose his daily rations, but raised his name to much celebrity. From this period his repute procured him much respect, and some profit, and though more than ordinarily unfortunate in his after predictions; yet he may be said to have lived on his success in the instance above described. The functions of the priesthood comprise every thing connected with the ecclesiastical affairs of the people,[92] the

[92] In the East, the priests fulfil the highest offices in

judicature being within the power of the chiefs, to whom the ecclesiastics are obliged to succumb, when both offices are not united in the same person.

The actual state of the native elysium (*Reinga*) was thus described to us by a priest. That it was infinitely preferable to this world of care, as the spirits, who were extremely numerous, possessed every thing they had enjoyed best in this existence, almost to satiety. That the females were evergreens who, in addition to longitude of life, were subtracted in that latitude of tongue allowed to them in this mundane existence, that fighting was prohibited (several of the clergy dissented from this), but a rapid succession of pleasurable excitements rendered the place as delightfully happy as if fighting was allowed with the meed of eternal victory. Food, most grateful to the taste, was at the service of the spirits whenever they chose to rifle the celestial larder, and the quality and *espéces*, &c., were beyond what mortal conception could picture to the imagination.

Among the superstitious feelings of the natives, implicit belief is reposed in dreams, visions, second

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the council and legislature. Among the Greeks and Romans, and ancient nations of Palestine, they interpreted dreams (as Joseph at the court of Pharaoh) and oracles, and in many instances led the troops to battle, and acted as standard-bearers, an office performed by them in the early reigns in England.

sight, the efficacy of charms, and divination, the power of the *Makutu* or curse of an enemy, the necessity of observing the forms of the *tapu* or prohibitory levitical ceremonies, the existence of spirits, ghosts, evil eyes, evil wishing, good and ill omens, the necessity of immolating human victims, either to appease the *manes* of the dead or discover by augury future events, and the value of retributive punishments to the latest generation,

Few practices are more condemned as being ridiculous, yet more indulged in than divination or augury, whether it be found in the refuse of an old lady's teacup or the cards, as prevalent in Europe, especially in the provinces, or as practised by the New Zealanders, who pluck the entrails from the (almost living) human victim, smoking with the warmth of animation. The origin of the practice may be variously accounted for, many parents, children, lovers, delight in encouraging a delusion, that animates the hope of their wishes being granted in an assurance of early beholding the objects of their love.

This divination is made use of to discover the sudden secrets of futurity in every circumstance of life. The warrior "girds up his loins," when the oracle declares in his favour, but should he obtain a contrary conclusion, he may say "Othello's occupation's gone," as the native chief has no notion of obtaining the "bubble reputation even in the cannon's mouth." The traveller by this

means ascertains whether the day be favourable or not for undertaking his journey, the fisherman is hopeless of piscivorous gains should he enforce his fortune despite of the warning made by divination, the farmer hastens to plant, the slave to cut and dress flax, the females to work the loom, if the augurs state favourably, but should the contrary be proved, no dress will be commenced, no seine cast, no fish-hook baited, no ground turned up, seed sown, distant visit made, flax cut or dressed, timber cut, canoe formed, or even food partaken of.[93]

Several methods are made use of to work out the divine will by angury; appearances in the heavens are supposed to portend good or bad fortune to the nation, the locality determines either: a meteor falling towards the quarter where an enemy resides, is a sign that they will be overcome in the next

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[93] In Madagascar, where the writer also travelled, children are put to death when born on an unlucky day; and as the year is (about) divided into lucky days and their antithesies, so one half the population is murdered in infancy. The horrid work is performed as early as the child sees the light, when a hole is made in the ground of the house-floor, the infant placed in, often alive, and the ground stampt upon by the brutal relatives.

The *Ombiasses* or priests, enforce this law of Moloch, and personally perform this office, should the circumstance arrive at their knowledge of a parent being refractory to the law, in favour of natural affection.

campaign, if it falls in a contrary direction, the loss is assured as *vice versâ.*

During the practice of divination, should a bird pass over the place, and a feather from it fall on the spot, the fates are said to declare against the tribe divining; should it sing, the case is in their favour, but if it should chat or imitate the human voice, *concordia discors*, and the declaration is against them.[94]

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[94] Divination was probably the invention of the Chaldeans, from them it descended to the Egyptians, Greeks, Tuscans, Latins and Romans. When the cup was found in the sack of Benjamin, the steward of Joseph says, "*Is* not this *it* in which my lord drinketh, and whereby indeed he divineth," Gen. c. 44, v. 5. Cups were made use of by the Romans for this purpose, as well as by British ladies in 1840. The former melted wax in hot water and gave the infusion to the augur. The latter arrive at the future by the display made by the refuse of Souchong and Hyson, young (or old), &c. The Roman augurs were particularly attentive to the visitations of thunder, lightning, comets, &c. The word *auspices* is derived from the consultations on the flight of birds, *Avis et conspicio.*

Ill-luck in spilling salt or wine we derive from the Romans. Meeting on the sea-shore with dead fish, birds, &c. was also unlucky. The Tuscans, in excuse for practising a number of superstitious rites, observed, that they received their knowledge from the lips of a boy, who had been ploughed up by sheer accident from the ground, and with uncommon politeness imparted to the *simple* priests, a knowledge of the art of

augury. The oracular denunciations of old, were the first systematic attempts at divination. In those temples it was universally supposed, that the gods conversed with the utmost familiarity with the libidinous priests and priestesses, who were endowed with prescience of the past, present, and future.

CHAPTER XXIV.

SYSTEMATIC DIVINATION.—SCENE OF NATIVE MAGIC.—PARTIAL STARVATION INSISTED UPON.—STAR-GAZERS.—THE MAN-FISH.—ITS HETERODOXY.—WORKING OF PREDICTIONS.—THE BEST METHOD TO ENSURE A FAIR HOROSCOPE.—NON-RESISTANCE TO TEMPTATION.—EFFECT OF FORTUNE TELLING.—BELIEF IN A MAGICIAN.—PROPHETIC WEATHER ALMANACS.—APOLOGIES FOR A MISTAKE.—ILLNESSES EXORCISED.—CASTING NATIVITIES.—PREDESTINATION.—SCAPE-GOATS.—CHARMS.—AND NATIVE ANODYNES.—CONSIDERATION PAID TO DREAMS.—THEIR IMPORTANCE DURING WAR.—SUPPOSED CONVERSE OF DIVINITIES.—VISIONS.—GHOSTS.—SHADOW OF A SHADE.—ANECDOTE.—OMENS.—OMINOUS DREAMS.—AND UNLUCKY APPEARANCES.—SECOND-SIGHT.—FORBIDDEN SACRIFICES.—A CONNUBIAL MISTAKE.—EVIL-EYE.—GIANTS.—DWARFS.—OGRES.

THE native necromancers generally perform their unhallowed rites in the vicinity of the cemetery. We often witnessed those farces. One of the first we chanced to behold was by accident. On arriving at the place, we discovered a venerable magician surrounded by a half-dozen of his tribe, entirely in nudity. It was eagerly demanded if we had partaken of food, (as fasting is a necessary accompaniment,) and much to their gratification, our reply was given in the negative. They insisted on our returning to the village, as the rites they were about to perform would not admit of any person present but those of the priesthood.

We expressed willingness to do so, but bade them remember, we could not curb the irritability of our appetite, which was not to be trifled with when the temptation of eatables was placed in its way. This induced a permission for our stay, as it was sagely argued that a European could not disconcert the ceremony by his presence. On the ground they had fixed about twenty sticks in two opposite rows, representing their people and those of the enemy, each stick stood for a tribe, on the top of each a small pebble was placed, and the event of the war was to be determined by whichever pebble fell first to the ground. At another time, while on our travels in the interior, a similar mummery was attempted to be palmed on us, which had we not interfered would probably have retarded our proceeding early, which was at the period of the utmost importance. A similar exhibition of sticks and stones took place, our representative having a wisp of bulrush (*raupo*) attached as a distinction, without a difference. The pebbles placed on top of each were to have remained an hour, and if none of them fell to the ground, our journey was to be propitious, but whichever stone fell, death, in some shape, was to be the lot of the hapless person represented. Perceiving that arguing the point was out of the question, as such a method with the natives would be only encouraging obstinacy, we cautioned them on the result, that no Euro-

peans would visit their district, if thus subjected to the most silly of annoyances; but if they would reject such follies we would present them (for their pains) with a modicum of tobacco each. This offer was of too tempting a nature to resist, this narcotic being the *ne plus ultra* of vegetable gratifications in the shape of smoking, accordingly the stones were carefully taken down, and the sticks uplifted and thrown into the adjacent bush. Soon after our companions rushed to the spot, with anxiety and eager expectations depicted on their faces, each desirous to know the effects that the incantation would produce. These simple souls were fully persuaded that the result predicted would certainly ensue. With the warmth that distinguishes this hasty people, each (with a volubility that wholly put the ariolists beside themselves) demanded to know what their ultimate fate would be. At last the principal of the Augurs with a gravity worthy of a Druid celebrating a sacrifice, gave each so satisfactory an answer, that the utmost hilarity prevailed. The words of the old magician and his conclave were implicitly believed, and we congratulated ourselves on the effects which the tobacco had produced in this instance.[95] Fire is often made use of for the pur-

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[95] The kings of the Phrygians and Lacedemonians were always attended by augurs. Isaiah, says (c. 45, v. 12, 13.) " Stand now with thine enchantments and

poses of incantation, any stick taken for this purpose from the hearth, the wood or embers, can never be made use of for any other purpose; it becomes *tapued* or sacred to the purposes of necromancy. To make use of any such fire-wood would bring down on the head of the transgressor condign punishment for his impiety.

The priests are supposed to be enabled to discover (with an acumen that would rival Mr. Murphy,) the future weather by similar prognostics.

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with the number of thy sorceries, wherein thou hast laboured from thy youth." . . . "Let now the astrologers and star-gazers, the monthly prognosticators, stand up and save thee from these things that shall come upon thee."——The easy belief of the New Zealanders is not confined to them at the present day, or in times antecedent. In the reign of Henry I., one Ralph de Coggeshall affirms the fact of a man-fish having been caught at Orford in Suffolk, gifted with a human face and flowing beard. As it was presumed by the sages of that day, that it had also the gift of speech, they applied several cruel tortures to induce the poor monster to "speak out," but its silence was not to be overcome. With a discernment worthy of the mental refinement of its captors, it was taken to church, and dubbed a heretic in not showing any sign of devotion. We know not what punishment might have been awarded to the contumacious malignant, had it not escaped the vigilance of its keepers, and once more regained its native element, heartily disgusted, no doubt, with its inhospitable reception. Astrology was firmly believed in England by the king, nobles, and people, until the time of Henry VII.

With the subtlety of the profession in all countries, they become well acquainted with natural causes, and are able to make pretty shrewd guesses at the approaching weather. But should the priest be mistaken, nature is absolutely taxed, for misleading the priest, instead of the native enchanter being roundly rated for his inconsistency. These soothsayings do much hurt in the country, as the natives are kept back from that free wholesome habit of thinking for themselves, as would, if indulged in, prove the fallacy of trusting in follies, unworthy of an infant in Europe.

In illness a priest is invariably called in, as they unite in their person the respective offices of physician, apothecary, soothsayer, magician, conjuror, priest, legislator, and barber-chirurgeon, and when united with chieftainship, both judge, counsel for plaintiff and defendant, foreman and jury. On appearing before the sick man, instead of feeling the pulse, observing the tongue, or general appearance of the im-patient, the doctor requests to know, from whose pipe he smoked last, if he put on the garment of any other person, if he lay in the hut of an enemy, or lifted up the ax or any other weapon, of any evil wisher. If he fails to discover any such consequences, he then boldly says that the *Atua* has decidedly entered his body, where, probably delighted with his quarters, he is sure to remain until he (the doctor) exorcises him. On this a fee (baskets of potatoes,

corn, kumeras, or a pig) is promised, on which the astrologer commences an exorcism to eject the *atua*, instead of a medicinal dose. Should the patient recover, the doctor takes credit to himself that he has ejected his godship, and will not hesitate to assert that he discovered the rascal leaving the mouth, nostrils, or ears, of the sick man in the shape of a lizard, (*ruatára*) or some such animal. Casting nativities is often performed by the astrologers, and in this case, a good fee is expected. Trial by ordeal is also made use of, after the usual fallacious manner of their divination, and as *destiny* is fully relied on, the result equally falls on the innocent as guilty. Scapegoats are also supposed to bear away sins and peccadilloes, and a fish or vegetable, bearing the curses of the priests is cast into the sea, or interred in a *wai tapu*.

The *charms* made use of by the natives, are generally the teeth of their enemies, which they hang pendent from the ears, or a bundle of hair, which they place on the branch of a tree in a cemetery. Locks of hair are often interchanged between persons of both sexes, as charms or memorials of ardent love. Anodynes for the cure of diseases as practised by other nations are unknown among the New Zealanders.

Great consideration is paid to dreams, and much amusement is derived by the natives, when sitting in circles and communicating the subjects they

may have dreamt. At such meetings each person gives *his* interpretation as may best suit his ideas on the subject in discussion. During or previous to war the old sages are continually dozing and dreaming, and a new edition is presented in all shapes and sizes. Much depends upon dreams,[96] should a series of them chance to be decidedly inauspicious, no public work, whether planting, fishing, or war, is undertaken, but should the contrary be the case, fresh vigour nerves the warrior to the fight, and the generality of the people to their intended occupations. The vagaries of old ladies come greatly into play during the absence of the chiefs and their friends at war, scarcely a nap is taken, but the sleeper when awaking makes an awful shake of the head, and though there is

[96] Dreams were supposed by the ancients to be the natural mode whereby the gods conversed with the generality of mankind, but that divination was often required to explain their tendency. Julius Cæsar dreamt that he lay with his mother, which he construed as enjoying the empire of the earth, the mother of all terrestrial creation. He might just have suspected his early death and lying in the earth. The emperor had certainly eaten of supper too heartily.

Alexander the Great also dreamt that he should be murdered by Cassandra. (Val. Max. lib. 1. cap. 7.)

The ancients believed that there were methods of inducing good dreams. Provincial ladies in Great Britain and Ireland have similar notions, and *we have heard* of young ladies sleeping with their stockings under their heads, to dream of their future husbands.

nothing in it, yet it becomes of great import to the younger villagers. Visions are fully credited, and belief in images of forms, shapes, and appearances.

They also firmly believe in ghosts that haunt their tombs, in consequence of which, the native would be accounted a hardy being, that would pass a cemetery alone after nightfall. A Cock-lane ghost-story would be received with the most intense avidity, at the same time it would shake the nation into fits.

One chief who had been dead some time, appeared suddenly to his tribe, this was regarded as peculiar ingratitude on his part, as every requisite ceremony had been performed at his interment; his wives had affectionately immolated themselves, and a number of slaves had been respectfully murdered to attend him in the world of spirits, yet it would appear he was unsatisfied. After long submitting to the annoyance of this intruder, whose present company had never been requested, a priest had the boldness to summon sufficient resolution to address the *shape*, who replied with much *naiveté* that he was dreadfully stinted in his celestial rations, and begged the further sacrifice of a pig, and he would no longer trouble his good people, accordingly the sacrifice was performed, the pig was placed in the cemetery, and the same night it disappeared. This plausible story was narrated to us by some natives, with full belief that they were relating an indisputable fact.

Implicit belief is also given to omens, and the most trifling matters intervening, will put an end to the most serious consultations of an assembly; simple as the cause may be, it becomes oracular among the natives. An owl to hoot during a speech is termed an evil omen, a rotten branch to fall from a tree, though it can readily be traced to decay and the wind, is of bad import, as is also the appearance of a bat or owl at the birth of a child, or even a cry to emanate from them, though hid among the bushes.[97] On consulting about war, for a hawk to pounce on a fish is good, but should he afterwards drop the finny prey, mis-

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[97] Virgil on omens writes. (Georg. c. 3, v. 48.)

" The victim ox that was for altars pressed,
Trimmed with white ribands and with garlands dressed,
Sunk of himself without the Gods' command,
Preventing the slow sacrificer's hand;
Or, by the holy butcher if he fell
The inspected entrails, could no fate foretell,
Nor laid on altars, did pure flames arise,
But clouds of smoke forbade the sacrifice."

Dryden.

The ancients were equally as silly in superstitions. Sneezing on a certain side was pregnant with good or ill-fortune. Comets were supposed to denote omens of dire import.

If an even number of persons sneezed in concert, it was lucky; but if 1, 3, 5, 7, or any odd number did so, it was ill-omened. Some persons have a similar repugnance to sit in company with twelve more persons.

haps are suspected to ensue. For a warrior to stumble on entering the enemy's country.[98] Slavery or his death will ensue, but should he discover any food, fruit, or any article, however trivial, but which can be of any service, success will crown his exploits.

This subject could be continued *ad-infinitum*, but it is presumed the above samples of the national wisdom resembliug the provincial prejudices of far more civilized nations will be sufficient.

The abstruse doctrine of second sight is also adhered to. Many relations were made to us, one of which will suffice to show the implicit belief of the people on the subject; a native chief of minor grade accompanied his comrades to a war, which had been carried on some months with the tribes distant about eight miles from his village. After an absence of several weeks, his wife was astonished by the sudden appearance of her husband, who entered the house she resided in, and sat mute by the hearth. After satisfying herself that she saw his *fetch* or his *wraith*, she rushed forth to summon witnesses of the fact, but on her return, the *shade* had vanished. As no messenger brought tidings of the war, the disconsolate wife (alias

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[38] The same story is told of Julius Cæsar; William the Conqueror; and Henry IV., at Ravenspur, who had the presence of mind to kiss the earth, converting the accident into a lucky omen.

widow) re-married, having been wooed and won within a month after which, the husband returned one fine morning "sound as a roach," on which the wife after sundry screams, tears, and protestations, was taken back by the "returned sound and in good condition." The lady escaped punishment, as it was supposed some evil *atua* had purposely deceived her, like Eve of old, "and she did eat," &c.

The pseudo-doctrine of the evil eye is fully depended upon. They suppose that evil wishes conveyed with the eye can cause death to a child, or sickness leading to decay to an adult.[99] Confused ideas are entertained of the existence of Giants, Dwarfs, &c., dwelling in deep forests or submarine caves, also of enormous birds, that play the part of the Ogres, who catch the natives "to grind their bones and make them bread," as was formerly fancied in Europe.

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[99] The evil eye was well known to the Greeks and Romans. The snake-locked Gorgons, and the head of Medusa, were adorned with evil eyes. Pliny, with much simplicity, says, that the nations of Illyria could kill with a look. Animals were even invested with such optical *visionary* powers, as *par ex.* the cockatrice, the fascination of serpents, the basilisk, &c. The Turks and Asiatics distinguish some of their Africs or Goules, (dæmons of the first water,) with such wild stretches of imagination. For a further description of *enchanting* eyes, see the Novels and Romances of the Minerva Press.

CHAPTER XXV.

RELIGIOUS RITES AND CEREMONIES IN NEW ZEALAND.—WHEN PERFORMED.—HOW TO DISCOVER A THIEF AND THE WEATHER.—SYMBOLIC REPRESENTATIONS.—INSPIRATION OF THE PRIESTHOOD.—CANONIZED BEASTS.—NATIVE FEARS.—A VEGETABLE ANIMAL.—CHARACTERISTICS ATTACHED TO WHIRLWINDS, WATER-SPOUTS, RAINBOWS.—NATIVE DIGNITY.—HOW AGGRIEVED AND ACCOMMODATED.—PROPITIATING THE GODS.—PROHIBITION OR TAPU.—ITS EFFECTS ON LIFE IN NEW ZEALAND.—NATURE OF THE OBY, QRISGRIS AND FETISH.—BELIEF IN RELIQUARIES.—INTERDICT ON RIVERS.—PAYMENT FOR NON-OBSERVANCES.—OBJECTS SUBJECTED TO THE TAPU.—THE POÁPOÁ.—OFFERINGS FOR TRANSGRESSIONS.

THE religious rites of the New Zealanders are very numerous, and a non-attendance in fulfilling any of them, renders the transgressor open to robbery of all his effects, and a yet more severe punishment. The ceremonies performed in honour of the birth and death of the chiefs have been given. Marriages are blessed by the priesthood, who invoke the sun, moon, stars, earth, and even the winds, to be propitious to the bridal pair. Among the superstitions, the following may be mentioned.

The method of discovering a thief, is found by a priest taking a number of small sticks (or pebbles) previously making a small circle on the ground.

Each stick is notched, to represent one of the parties suspected of a lapse in honesty, and all are thrown up in the air, and the stick that falls within the circle, the representative is declared the thief, but should all of them fall wide of the mark, the suspicions are accounted fallacious, but the stick nearest to the circle is supposed to be connected directly or indirectly, and a fresh batch of the articles, representing his relatives or companions (as the case may be) are thrown up. If a result similar to the former takes place, no further notice is taken.

Previously to a party leaving a village for a campaign, a number of sticks are placed slightly in the ground, (each stick representing a person) during a calm, after a strong breeze has sprung up, the priests take a survey of these rods of divination, and such as have fallen indicate the fall (in battle) of the persons represented. A deal of trickery is practised by the priests in such instances, as those whom they would favour, their effigies are pushed deep in the earth, and to whom they bear malice, their representatives are scarcely placed in the soil. These ridiculous symbols are carefully gathered and placed in a canoe in which no food is allowed to be partaken of, and carried to the war. They may be termed the native sibylline oracles.

Inspiration is said to be afforded to the priesthood by the divinities. A priest who greatly boasted of a circumstance which he had predicted

as *likely* to come to pass, and which by chance happened to do so, boasted that he felt assured that he could not be mistaken as he had the information from a shark, who had conveyed it to him in a confidential communication.

Every animal has a chance of becoming sanctified for a time, during which his life is assured. Hogs are sometimes named after great chiefs deceased, and when thus canonized are never allowed to be killed. Thrice fortunate indeed is the animal thus elevated from his herd, as he may roam in sacred places, grub with his sainted snout the luxuriant herbage in a *wai tapu*, and can attain a good old age, fearless of the fate that attends his kindred. We have seen monstrous representations of animals [100] placed in cemeteries to scare

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[100] Struys in his Travels, observes, that in a vast salt plain on the western side of the Wolga in Russia, there grows a plant having a wonderful resemblanee to a lamb, with head, tail, body, and feet complete. Further, that it grew upon a stalk three feet in height, turned itself to the right and left, feeding upon the surrounding herbage, which it ate after the manner of a lamb. Several writers have copied the description of Struys, among others, Dr. Darwin has characterized this production in the following lines :—

" Crops the gray coral moss and hoary thyme,
Or laps with rosy tongue the melting rime ;
Eyes with meek tenderness her distant dam,
And seems to bleat—a vegetable lamb."

This plant has been discovered as being an *asphidium*,

away these freed brutes, but attended with ill success.

On the natives passing the tombs of their celebrated warriors, they become seized with an awe which they cannot define; it is not uncommon for them to throw a dried shell-fish, such as a cockle or clam, at the tomb, and often in lieu, a thread from their garment, at the wooden image set up as a cenotaph.

A whirlwind of sand has been described to us as a hasty departure of invisible spirits to the Reinga, or world of shades. A water-spout was characterized as arising from a deficiency of water in heaven, a portion of which ascending, was necessary for the existence of the divinities located there. Meteors were said to be caused by the forcible ejectment of an Atua for misconduct. A rainbow is called an *ara wata*, or ladder for the chiefs to ascend to heaven. A chief will not hesitate carrying an European on his back, and we have often witnessed disputes between those members of the aristocracy as to whom the preference should be disposed; but a slave would regard himself as humbled to the dust if obliged to perform the same duty for his master.

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a species of fern, the roots thickly matted, is elevated from the ground by scaly tuberous roots, giving it a very indistinct resemblance to a lamb; but he must be a witless shepherd who would be deceived by it.—*Les Voyages de Jean Struys en Muscovie*, Amst., 1681.

A slave is not allowed to partake of food which has been carried on the shoulders of a chief. European families, on whom the blessed light of civilization has fallen, are, (we had almost said,) equally prone to superstition, that even a sense of religion cannot eradicate; but this feeling among all savage or semi-civilized nations is most absorbing. They all implicitly believe in omens, dreams, second-sight, predestination, evil eyes, bewitching, auguries, relics, charms, bequeathings, philtres, sorceries, enchantments, astrology, &c. Every singularly formed rock, elevated mountain, conical hill, dense forest, river, lake, cave, marine, or subterranean, hollow tree, are remarkable as not being a work of the great Creator, but as the habitation of spirits ever on the alert to take advantage of any *lapsus* that may occur in the conduct or demeanour of the morally benighted natives. To deprecate the ire of the imaginary *atua*, he attempts propitiation by the commission of crimes of the deepest-dye, fearing otherwise, (*adficietur malo*) he will meet with a terrific retribution. The prohibitory law of the *tapu* enters into every subject relative to life in New Zealand. The priests have the sole management of the penitential fasts, that devolve on the person who breaks through the rules of his faith.

Parents are unable to caress, or even touch their children, while either labour under the interdict, food must not be handled by any person, which must be extremely annoying to the chiefs to be fed

by other persons, but the poor slaves, who have no such indulgences, are obliged to gobble the food from the ground on which it is laid. If they should be lucky enough to get an assistant, many a trick is played them, by cramming victuals so excessively hot in their mouths, as to bring tears from their eyes, and in case of dropping the pungent vegetable, the assistant decamps.

The sea-side is often *tapued* by certain tribes who possess the sole right of fishing for shell-fish on the beach.

Farms and their productions while ripening are also similarly protected.[101] The *tapu* generally con-

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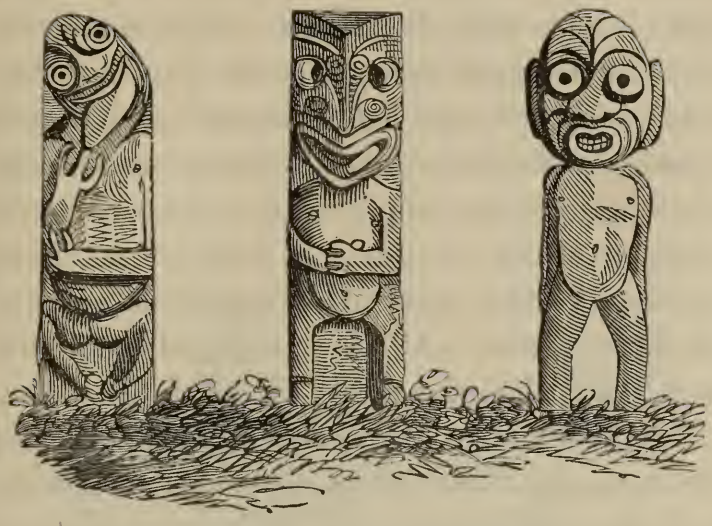
[101] Among those lawless beings on whom civilization has shed no ray of light, talismans are regarded as the infallible agents of the darkest powers. Among the Maroon negroes in the Caribbean Islands, the *oby* is similarly regarded as the *fetishes* of the sanguinary chiefs of the east coast of Africa. In the islands off that continent, the *grisgris* answers the same purpose. These anodynes are preserved with the greatest care and veneration. The runaway slaves, or Maroons, often waste their mornings in casting lots or divining, with the endeavour to presage the destiny of the same and ensuing day. The bones of ancestors are made use of by the Africans for necromancy.

The belief in reliquaries had attained to such a height among the Anglo-Saxons, as induced King Edgar to form certain canonical laws, preventing the insane devotion of the people to "trees, stones, and fountains," losing sight of a veneration to the Creator, in the substitution of his works.—*Spelman.*

sists of a bunch of human hair being affixed to a tree, or a piece of old garment; should this sign be violated, a quarrel and war ensues in consequence. The prohibition often interferes with the European traders, as often a river is not allowed to be navigated while a seine is preparing on its shores. In the interior streams, if any person was found paddling a canoe, while the waters lay under an interdict, the people of the district would not hesitate in shooting the person so disobedient as to transgress the *tapu*. Among such persons who are of a less sanguinary disposition they become satisfied by *only* robbing the delinquent of every thing he possesses, including his canoe, paddles, freight and garments, ignorance of the existing *tapu* being no excuse for breaking the law. If a native feels himself aggrieved, the same law is open to him, whenever he has the opportunity to enforce it. Few words have a more extensive meaning. If an accident takes place in a forest, during the felling of timber, the place is deserted, and wood, for the future, is prohibited being cut in that place.

When a place is to be *tapued*, the intimation is announced to all whom it may concern (or not) by a *raoui* or grotesque carving in wood, painted with the usual red earth, which is found in certain districts, and is baked after the native method.



Na Rauni, or Monumental Effigies.

The vicinity of the spot being thus announced as sacred is never infringed.

Fruit trees are often sacrificed in like manner, as on such *karaka* (native fruit) trees on which human hair has been hung up, the fruit is no longer allowed to be made use of. Any *raupo* or bulrush flags put apart for building certain houses, &c., the same can never be made use of for any other purpose, as the rush is tapued for that express purpose.

The first fish of the season is tapued as an offering to the gods, and the priest and chiefs take the clerical trouble of gastronomizing on them, for the benefit of the *Atuas*. Few people exhibit greater devotion in this respect than the New Zealand priesthood.

On a party of natives undertaking a war, a canoe is tapued for carrying certain objects, such as the bones of deceased warriors, of ferocious and cannibal memory,[102] supposed as particularly efficacious in aiding the tribes, or the muskets, paddles, and other relics of the defunct chiefs, which are never made use of but as charms. In default of the above, rotten sticks that once formed part and parcel of the house of the chief are substituted, even fern-pounders, and similar trifles.

Viands are often *tapued* for certain chiefs, and the messenger (*Karári*) carrying it is not allowed to partake of any kind of food until he has delivered his message. These viands are termed *poápoá*, and sometimes consist of pigeons preserved in their own fat, the several bones being carefully extracted, and often the remains of human victims who have been murdered in sacrifice. Portions of food are often placed in baskets to propitiate the *Atua*, either for actual (present) misfortunes, or those that may in all probability be pending. The basket is hung up on the branch of a tree or notched stick; at other times it is placed in a small round calabash,

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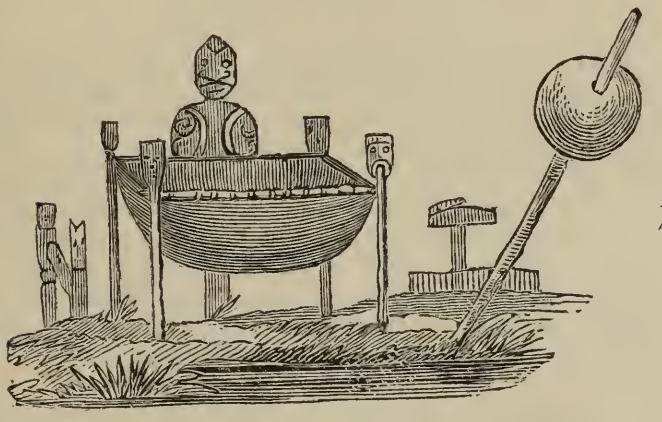
[102] This bears resemblance to the follies of the Crusaders, who carefully carried with them, encased in gold and precious stones, splinters from the cross, bones, finger and toe-nail parings of celebrated saints, a few heads of the self-same saint, tears dropped in agony from deceased martyrs, and similar veritable reliquaries.

and a small stick run through it in the centre and inserted into the nearest *wai tapu*. Mats hung upon four sticks also serve for this sacred purpose. Punishment without benefit of the native clergy, would visit any person guilty of partaking of such viands.



Receptacles for Poapoa, or Sacred Foôd.

If a native should be unfortunate in any of his expectations, he immediately suspects that he has offended an *Atua* (but the particular one he is unable to guess at), he immediately offers (what he imagines to be) an adequate payment, by setting fire to the house of his antagonist; or should such persons be too powerful for him, he consumes his own house; but, if his ill luck should still continue, he thinks at once to retrieve his good fortune by attacking, clandestinely, an enemy, or even friend (for he is not particular to a shade), and should he possess superior strength, murders him, as an expiatory sacrifice.

CHAPTER XXVI.

THE MAKUTU, OR BEWITCHING HUMAN BEINGS.—ITS SUCCESS.—THE KAUGA OR MALEDICTION.—INCANTATORY RITES.—CANNIBAL ORGIES.—ON THE ANATHEMAS OF THE ANCIENTS.—EXTRAORDINARY EFFECTS OF SORCERY.—OATHS OF THE PEOPLE.—RECIPROCITY OF RETRIBUTION.—ANCIENT PLEDGES OF FIDELITY.—HUMAN SACRIFICES.—ADDRESSES OF THE PRIESTHOOD.—WHOLESALE DISSECTIONS.—SACRIFICING TO MOLOCH.—METHOD OF ITS PERFORMANCE. — IMMOLATION OF CHILDREN.—AND HECATOMBS OF HUMAN BEINGS. —ALBINOS AND VICTIMS DEDICATED FOR THE MOUTH.—ON CANNIBALISM.—GENERAL DISBELIEF EXISTING ON THE SUBJECT. — REFERENCE TO WRITERS ALIKE REGARDED FOR THEIR ABILITY AND VERACITY.

THE ridiculous phantasy called *Mákutu*, or the power of bewitching a person to death, is implicitly believed as "confirmation strong as proofs of holy writ." This evil report has often been made use of to effect the death of an innocent person.

It is believed by all barbarous nations, and in New Zealand it has slain its thousands. A person is supposed to be bewitched by smoking from the pipe of an ill-wisher, lying in his hut, putting on his dress, drinking from the same calabash, eating together from the same basket, paddling in the same canoe, and even bathing in the same river. Often have the bones of hapless wretches been produced to us, who had been murdered and subsequently devoured by their brutal foes. A *konga* or

malediction is tantamount to the *mákutu*.[103] Bewitching is often performed by incantatory rites, and when a whole tribe is consigned to death, human victims are despatched to fully effect the malediction. Cannibal orgies follow, too horrible and heart-sickening to dwell upon. The priesthood revel in the abhorrent food, and with their bodies sprinkled with human blood, raise piercing shouts, and join in dances, distorting their features and bodies in the most repulsive manner, and sing aloud the curses that shall annihilate their enemies. An illness rarely occurs without the patient or his friends attributing it to the *Mákutu*; consequently if he should recover, he hastens to wage war,

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[103] A curse was accounted of dire import among the ancient nations: thus we find that Abraham prevented his son Isaac from wedding with a woman of Canaan, among whom they resided, because Canaan, the father of the land, had been cursed for misconduct. (Gen. c. 9, v. 25.) Balak also observes (Gen. c. 22, v. 6.) in his message to Balaam, "for I wot that he whom thou blessest is blessed and he whom thou cursest is cursed." Goliath, who bore no considerable affection for David, said "Am I a dog, that thou comest to me with staves?" and the Philistine *cursed* David by his gods. (1 Sam. c. 17, v. 43.) David reaped curses elsewhere, as Shimei, the son of Gera, cursed him as he was passing by with his warriors. (2 Sam. c. 16, vv. 7. 13.) *His* maledictions appear to have been too grievous for forgiveness, as David charged his son Solomon "his hoar head bring thou down to the grave with blood." (1 Kings, c. 2, v. 9).

murder or rob, the tribe of the person suspected, which in turn, is severely visited by the injured man or his tribe. Interminable warfare, *guerre à outrance*, follows. To fully effect the *Mákutu* it is necessary to possess some corporeal portion of the devoted victim, such as a lock of hair, the paring of a nail, the saliva caught on a mat, or even yet more repulsive remnants that remind us continually that we are mortal. This obtained, it is steeped in blood, and the malediction is aspirated. But the most extraordinary circumstance is the *effect* that follows the curse. Death almost in all cases ensues; for as early as the victim discovers that his life has been cursed, he abstains from taking sustenance, and gradually sinks into an atrophy, that closes with death.

Some priests possess the good sense to rally their flock from the effects of the *Mákutu*. We often attempted to rally such persons who had taken the *Mákutu* to heart, but rarely succeeded in doing so.

One young man consented to follow the advice we gave, but notwithstanding his best efforts, he eventually sunk under this astonishing power of the imagination. This may be truly termed "*Vox et præterea nihil.*"

Oaths are much indulged in by this people—they generally savour of the dreadful enormities accompanying cannibalism. They are equally eminent in abusing each other. We have often seen and heard two men cursing each other with the most bitter and injurious expressions, several spectators

looking on, bestowing applause on the ruffian who best acquitted himself, or whose expressions were most insulting. Among such maledictions, are the following: *Ekai ná to wangánà,* may your head be eaten off (as food for your enemy). *Kai koe to matua,* eat thou of thy parent. *Puke tuki tukia,* may your stomach be eviscerated, and many others too indelicate even to make allusion.[104] The persons to whom these oaths are addressed, have a just right to demand payment, which is demanded in sub-

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[104] Oaths are coeval with the earliest pledges of mutual intercourse. Abraham and Abimelech made an oath of future amity. (Gen. c. 21, v. 23.) The method of placing the hand under the thigh, we find practised with the patriarch by the eldest servant of his house. (Gen. c. 24, v. 1—9.) The herdsmen of Gerar, swear to friendship with Isaac at Rehoboth. (Ibid c. 27, v. 28—31.) In lieu of oaths, a witness was called in, or the erection of an altar substituted in place thereof. Such a pillar was erected by Jacob and Laban. (Ibid. c. 31, v. 54.) Jacob had previously erected a similar pillar, of the stones of which he made a pillow, "and vowed a vow." (Ibid c. 29, v. 18.) But we will not further multiply examples.

The ancients regarded the raising of an altar, as indispensable in a public solemn engagement or oath, and calling on the name of the most high God. Altars and oaths we observe linked in the works of Homer, Virgil, Polybius; as also is fully detailed in Hooke's *Roman History,* Crevier's *Reigns of the Emperors,* Kennett's *Romæ Antiquæ Notitia,* and Davies's *Histories of the Celts and Druids.* On vows, see Numb. c. 30.

stance, but has been exacted in blood and sacrifice of life.

No chief or his tribe would rest tranquil under any malediction addressed to them. For a person to tell a chief that he would cut off his (the chief's) head and sell it to the Europeans, would be an opprobrious curse that could not meet with forgiveness. The chief would attempt by every possible means to possess the head of the speaker, and pretended friendship, the better to disguise his treacherous intentions, would in such case be accounted fair play. This occurrence has often taken place, and retributive punishment has followed. We have already recounted the religious festivals of the natives. The most awful rite persisted in by them,[105] is the

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[105] Sacrifices are among the most ancient rites of idolatrous worship. The statue of the celebrated Moloch (Livit. c. 18, v. 21.) was a statue of hollow brass, resembling the bull of the monster Phalaris. The shoulders of Moloch were surmounted with a bull's-head, the arms of the horrid figure were stretched out in a receiving position. The sacrifices were performed by the gigantic statue being heated red, when children were placed by the priests into the deep hollow hands; drums and loud instruments drowning the shrieking voices of the sufferers. The children of Israel were again enjoined (Deut. c. 18, v. 10.) not to let any of their "seed pass through the fire to Moloch," as being "an abomination to the Lord;" yet tainted with the universal customs of the nations around them, it appears, (Jerem. c. 7, v. 31,) they disregarded the commandment alike repugnant to their merciful Crea-

sacrifice of their countrymen to visionary fears, as these people possess no visible objects to pay their adoration to, no music or display to charm the senses,

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tor, and the ties of human nature. These awful rites generally took place when public danger was at hand, and even private sickness. Thus "when the king of Moab (2 Kings, c. 12, v. 31.) saw that the battle was too sore for him, he took his eldest son that should have reigned in his stead, and offered him" for a *burnt offering* upon the wall, in sight of the army assembled. Among the heathen kings it was customary to sacrifice their children to perpetuate their own lives. The Northmen, (comprising Danes, Swedes, Norwegians,) sacrificed their children to Wodin or Thor. One king sacrificed no less than nine of his sons to preserve his own worthless life: this affectionate parent discovered at last that he had laboured under a great mistake, as Wodin eventually proved himself unappeased. (Deut. c. 12, v. 31.) makes mention of these practices. (1 Kings, c. 8, v. 63.) mentions similar doings on the part of the Canaanites. The Peruvians when sick also sacrificed their children to the Sun, (the object of their worship.) The Greeks, Phenicians, and Latins, burnt human sacrifices; and Saturn, the father of the gods, is represented as having dined and supped on his children. The Egyptians had certain cities, where foreigners and fair-haired people were sacrificed (supposed Albinos) in public, to propitiate Anubis and Apis. The blood and ashes were sprinkled on the populace, each person accounting it a blessing when any portion fell on them. In Micah, (c. 6, v. 7.) it is demanded, "Shall I give my first-born for my transgression?" Abraham obeyed the voice of God in taking Isaac to sacrifice, it being the custom of his ancestors the Chaldeans, and

or (save the bones of the dead) to engage their veneration. Human sacrifices are performed when the fate of a foreboding war is to be ascertained, or during the interim of an engagement. The first prisoner taken is generally the victim, whose death is comparatively easy, for in the eagerness of each warrior to enslave his person, he obtains a friendly blow, that stays the necessity of competition. The chief priest devoutly addresses the god Wiro or Spirit of Evil, to render his tribe successful in the strife, and at the same time confound the enemy, who the *Atua* is respectfully informed to be a stubborn, cannibal, and vicious race, wholly unlike the petitioners, with whose *meekness and kindness* the enemy could never compete. The body is then disjointed by a tomahawk or small axe, and a fair portion is allotted to each chief representing a principal family. The arch-chiefs and priests are only admitted to gastronomize on the first body slain, and the great captain, or generalissimo of the tribes, has the peculiar gratification of having the bleeding heart of the victim as his portion of the

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his agony must have been less dreadful from example. In many parts of India, it is not uncommon to sacrifice infants in this manner. The monster Juggernaut is well known. Formerly several families vied in giving up living souls for sacrifice. The olden Danes and Germans, invariably sacrificed twelve human victims on one day, as feasts for each of the months (twelve moons).

feast. After the battle, wholesale dissections take place, accompanied with atrocities of the most revolting nature, and in addition, as a refinement in barbarity, the dissections are made in presence of the captured relatives and friends. The scene of intense agony and horror, presented by the tortured parents and ehildren, wives, husbands, friends, all of whom are enslaved to the victor, is not to be described, rendered more appalling by the yells and rejoicing of the cannibals.[106] Similar enormities have been practised by every savage people, previously to the dawning of civilization. The atrocities that were committed by the negroes in the West Indies, between the French and English in North America, the former and the Spaniards in Spain, and existing cruelties in the present civil war, and in parts of disorganized Ireland, shows that human nature, unrestrained by wholesome laws, is the same in every clime.[107]

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[106] That cannibalism is not confined to the New Zealanders the following extract of a letter published in Galignani's Messenger will show. "At Monte Video (South America,) General Rosas gave a dinner (in August last,) at his country house at Palermi, when the head of the unfortunate Cullen and the reins of General Astruda, late Governor of Corrientes, were served up with the repast.—*Morning Post, Nov.* 13, 1839.

[107] We purpose omitting the horrible deeds of cannibalism that have (during nearly a seven years' residence) come to our knowledge. Such atrocities are

too revolting. It is decidedly a practice of most ancient date. At the famine in the days of Elisha, the women even devoured their children—2 Kings vi. 29. All of the South Sea Islanders delighted in revelling in human flesh, and among those people the excuse of famine could not be entertained. Mr. Bourne, a member of the London Missionary Society, was an eye-witness in several islands (in 1825) to this enormity. He says this horrid cruelty is practised towards those who in civilized communities are objects of the most endearing affection. The husband has preyed upon the body of his wife, and the parent upon the child, in a most revolting manner without previous preparation. For the most horrid details, to which even Sir John Barrow himself must become a convert, we refer the reader to the Evidence of the Church and Wesleyan Missionaries, extracts from whose correspondence were laid before the Select Committee for the Colonization of New Zealand in May, 1838. See also the writings of Drs. Spry, Harrison, Leyden, and Forster; Captains Cook, King, Croget, Singleton, D'Entrecasteaux, Bougainville, Duperry, D'Urville, La Place, Kötzebue ,Krusenstern, Porter, Carteret, Wilson, Mendana, Lemaire, Drury, Rochon, Crawfurd, Artis, Raffles, etc.

END OF VOL. I.

E. VARTY, Printer, 27, Camomile Street.

MANNERS AND CUSTOMS

OF THE

NEW ZEALANDERS.

PARRAMATTA, KORORARIKA BAY, THE RESIDENCE AND PROPERTY OF MR. POLACK,
BAY OF ISLANDS.

MANNERS AND CUSTOMS

OF THE

NEW ZEALANDERS;

WITH NOTES CORROBORATIVE OF THEIR HABITS, USAGES, ETC.,

AND

REMARKS TO INTENDING EMIGRANTS,

WITH NUMEROUS CUTS DRAWN ON WOOD.

By J. S. POLACK, Esq.,

AUTHOR OF "TRAVELS AND ADVENTURES IN NEW ZEALAND BETWEEN THE YEARS 1831 AND 1837."

WATERFALL AT WAITANGI RIVER.

VOL. II.

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HAUPATU, A CHIEFTESS OF WAIPOA.

MANNERS AND CUSTOMS

OF THE

NEW ZEALANDERS.

CHAPTER I.

ON THE PRACTICE OF WAR.—AND PREDATORY EXCURSIONS.—LEGITIMATE ABILITIES EXPECTED FROM A WARRIOR BY HIS TRIBE.—OPEN WARFARE RARELY ATTEMPTED.—METHOD OF DISCHARGING FIRE-ARMS.—ACCIDENTS ARISING THEREFROM.—THE WAR DANCE.—ELABORATE POSTURES AND DISTORTION OF FEATURES.—FREQUENCY OF CIVIL COLLISIONS.—DEPARTURE OF WARRIORS FROM THE VILLAGE FOR THE SCENE OF STRIFE.—CONSISTENCY IN BEING EVER INCONSISTENT.—FREQUENT CAUSES OF BICKERING.—A BIVOUAC FOR THE NIGHT.—CONDUCT AND PREPARATIONS OF THE BESIEGED ON VIEWING THE ADVANCE OF AN ENEMY.—DEVICES TO CALL THE ATTENTION OF ALLIES.—SACRIFICE OF THE SLAIN.—ENORMITIES COMMITTED BY THE BESIEGERS.—EJECTING OF MISSILES.—IMPROVIDENCE OF THE BESIEGED.—INSANE METHOD OF QUITTING A FORT.—HORRORS OF A CHASE.—BRUTAL DEBAUCH ON THE FIELD.—BARBARITY OF THE VICTORS.—A VALOROUS RESISTANCE OFTEN EFFECTS A CONQUEST.—SURRENDERS DEMANDED.

THE primary instruction of a young New Zealander is the study of war, or rather, the practice of the deceptive cunning that shall compass with *éclat* a predatory excursion, and falling upon the enemy at a period when least expected and unprepared. True legitimate valour has nothing to do with the composition of the warrior, but superior tactics in

deceit and treachery; and it was a full knowledge of this ingredient in their character, that induced Captain Cook to observe, "Never trust a New Zealander." In justice to them, we must however remark, that until within a few brief years, insincerity begat habitual mistrust, and in those parts where Europeans have been located for many years, a better order of things has been manifested, and is usurping the old and blood-shedding régime. An open warfare on a plain is rarely or ever entertained, especially if the forces are equal in number, but the respective combatants look out for a comfortable and well-sheltered curtain, such as a stockade, or in lieu thereof, projecting rocks, trees, bushes, and the forest. The method they have of firing at each other is agreeable to *their* general method of fighting, as the brave warriors hastily discharge their pieces, while lurking behind a fence, and the only apprehension the leader can have of a "return killed" occurring among his vigilant troops, is arising from accident; as the natives generally carry a small bag of powder attached to their necks, and as they are careless how they discharge their pieces, the powder often ignites and kills the bearers. The prime impetus to the commencement of a fight is the practice of the war-dance, which inspires courage, and indomitable hatred towards the enemy, whose nerves in return are supposed to be contrarily affected. Each of the belligerents perform the dance previous to the battle, during every interval

and at the close, by the victors. This wild movement is performed by the entire army, entirely naked, except a belt and cartridge-box well filled, firmly attached round the waist. During this mélée, muskets are discharged in the air, the united yells of perhaps a thousand men, and at times treble that number, all of whom attempt to outvie each other, their voices being stretched to the topmost bent, and bodies keeping time in volitory movements uniform with each other. Some of them jump several feet from the ground, each trying in this also to emulate his neighbour. The feet falling with vehement force to the ground of so numerous a body, the yell in chorus, and the sound elicited by each man at the same moment clapping his left breast with his flattened hand, produces an astounding shock that may be heard in calm weather several miles distant. The valour of the combatants is principally shown in making sorties, there they present themselves (at a respectful distance from the musketry) before the enemy, making a variety of contortions of feature, and throw themselves into attitudes that would defy a European posture-master to copy. They almost roll their eye-balls out of their heads, distend their mouths to an extraordinary width, and show their contempt by darting their tongues in derision at the foe. Modesty is scouted in these exhibitions, the enemy is invited with vehement gestures and fitting language to take aim at the *sternest* portion

of the human body as a natural target, and the fate that will eventually befall the besieged is elaborately recounted with all the truths of cannibal ferocity.

Wars are undertaken in the most desultory, careless, and slovenly manner. After the astrologers and wise men have predicted success to the tribe, an altercation ensues as to whom the war shall be conducted.

This natural question is often concluded in blows as in a Polish diet, and consequently, a civil fight ensues, which often puts an end to the original intentions of the tribes. Should such an untoward result be avoided, (and it is by no means uncommon,) arrangements are speedily made to commence forthwith, and each family takes with them as much provision as can well be carried by their servants and slaves, the latter of whom (on the route) are dismissed back again to the village, if they have no taste for the ensuing contest, to prevent a useless expenditure of provisions. The canoes are all carefully caulked with the down of bulrushes, and the valorous party put to sea, saluted with the parting lamentations, aud *addios* of such ladies who choose security to honour, and feel contented in listening to tidings of the war, rather than becoming actual spectators and actors.

But many of the women attend their husbands and relations either as sutlers, or to assist their friends in the battle, either to prevent their husbands and lovers from obtaining more than one

conquest, or to become themselves amatory victors of the enemy.[1] The confusion that prevails in the order of their going is indescribable. Clamorous, quarrelling, and riotous, all are consistent in mutually disagreeing with each other. One party will probably wish to land on such a place (the canoes well hug the shore) this meets with disputation, some others observe that the ebb-tide has commenced, and it is a waste of strength to proceed further; this assertion is perhaps outvoted by another portion of the *select* party, the lazy members refuse to paddle, the willing ones refuse to work alone, and thus confusion is heaped on confusion. At last night-fall approaches, when it behoves the valiant forces to look out for a lodgement on shore for the night. Here again they become non-plussed, one shore is *tapued* by a ghost, another by a cemetery, fears are entertained that an ambush may lie in wait on a third, the next place is, perhaps, too marshy and wet, the fifth is too dry, and wanting water for the thirsty warriors, and perhaps, if it was not for a swell caused by the breeze, the night would often be passed in discussions as to where the landing should be made, until the necessity of doing so

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[1] The Grecian Women (according to Ovid) attended their husbands and lovers to battle, taking care to habit themselves in their best dresses, to attract the notice of their conquerors in case of losing their dear connexions. (See Remedy for Love.)

would be past. As early as the canoes make the beach, the natives jump into the water pell-mell, and scamper into the nearest bush to procure sticks for building houses for the night, and if the weather prove bad, to gather grass to render the roofs impenetrable to wind and rain. This done, the canoes are hauled on shore above high-water mark, to prevent drifting to sea, all the provisions being previously carried on shore by the women and slaves. The muskets and ammunition are placed ready to be handled in an instant, and such is the carelessness of these people, that not unfrequently a greater portion of the night is passed in casting bullets, or making cartridges by the light of a large blazing fire inside the hut, and the lighting and smoking of pipes around; many accidents occur in consequence. Previously to partaking of food a portion is reserved in a small basket for the dryad of the place, which is hung on the branch of a tree near to the landing-place or *tauranga*. Similar precautions to propitiate the said *atua* are taken in the morning, oftentimes he is obliged to rest satisfied with a lock of hair, which is elevated in like manner. If the weather should set in bad for some days, a circumstance of frequent occurrence on the coast, the army continue in their encampments until the sea is fit to take and proceed on their voyage. The delays that occur make a sensible diminution in the commissariat branch, and as no thought is bestowed on the morrow, but each

person invariably fills himself to repletion, serious privations are incurred which is only compassed by sacrificing some slaves, with the hope of renovating the number afresh in the ensuing campaign. Instead of conducting the famished troops with the utmost secrecy, so as successfully to steal on the crops of the enemy, every method is taken to prevent such a *denouement*, as instead of appearing in a body, detached canoes reach the shore, and each party instead of waiting for their comrades hastily rush to the right and left in search of prey or plunder, and but for the fear which overcomes the besieged, the whole of their assailants might be cut off, in small detachments, as they arrive. As soon as the enemy is seen approaching the fort (*pá*) which is always situated on high scarped hills, when such a situation can be obtained, the inmates immediately shout to their friends "*é táwa! é táwa!!*" (a fight! a war!!) These people hastily run to their plantations, dig up their provisions ripe or otherwise, and carry them into the *pá*, before the enemy gathers together in sufficient numbers to intercept them.[2] They also shovel

[2] Among the besieged of the nations of Palestine, large fires and beacons were raised on the tops of hills, and torches waved in the air. The same methods were customary among the Ancient Britons *et al.* The Grecians, according to Homer, practised similar devices to call the attention of their allies. In the day-time clouds of smoke made known the danger.

earth against and over their rush-houses to prevent the fires and torches thrown by the besiegers from taking effect. On the beseigers losing their prey, they scour the adjacent country in search of any of the enemy who may be absent from the fort; in such cruises they are often successful, and as many as can be caught are sacrificed instantly as provender for the arny. The first caught is sacrificed to *Wiro* or *le diable* and *Tu*, the Mars of the country.

Eager to annoy the besieged and make them quit there lodgement, they commit every wanton excess that can raise their anger and vengeance, ransack the cemeteries, strew the sacred bones in every direction, or keep them to make flutes or ornaments, set fire to the *raoui's* in the *wai tapu's*, and finally, commit every gross enormity that in the eyes of a native can qualify a human being as a future companion to the devil. The besieged are generally stricken with fear, at the reckless conduct of their adversaries, and omit to take advantage of the numerous opportunities afforded to them by the enemy of cutting the latter off, as they roam in small bodies in every direction in search of food and plunder.

Missiles[3] are thrown from the fort, but the plun-

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[3] The Syrians and several other nations were in the habit of heating their iron bucklers red hot, then filling them with lime and sand, which mixture was

derers take especial care to keep at a convenient distance, being alive to the truism, aware that,

"*He* that fights and runs away
Lives, to fight *another day*."

During a protracted siege, the most direful sufferings are felt in the fort. With the invariable recklessness of these people, the provisions are never rationed out, but are consumed and wasted just as if a large supply existed. The dogs, pigs, rats, &c., are first attacked, then follows the wolfish desire of cannibalism, and the slaves are killed for sustenance, strange to say, this supply is lavishly consumed, with the improvidence natural to savages, leaving them to all the horrors of despondence, and grievous starvation. A flight from the fort is then proposed, but to what cause it can be assigned, it is impossible to state, but instead of quitting the place under cover of the night, and leaving fires burning to deceive the enemy, the besieged rush forth in the middle of the day, throwing down their fences, and giving warning to their enemies to follow. This is speedily taken advantage of; a chase is instantly given by the besiegers, who with dreadful yells, knock on the

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thrown down from the battlements on the heads of the besiegers, which often caused blindness, and getting within the armour by the open neck, caused the most painful agonies, obliging the warriors to strip themselves of their outer casing.

head every wretch they can come up with, who having no weapon of defence, and destitute of strength from long exhaustion fall an easy prey to the blood-hounds that follow. In such flights most natives are killed or become prisoners. A thousand persons have been known to be killed on the spot, most of whom were deliberately devoured by the victors, who force the slaves captured, also to partake of their late relations and companions. The gluttony of the victors has been such, that numbers have sunk under the horrible debauch unable to recover from their brutal orgies. On the field it is scarcely possible to distinguish friend from foe, as the limbs become so much mangled, heads dissevered, &c., that it becomes impossible to distinguish individuals of either party, neither sex is spared, and infants or children are alike barbarously devoured by the insatiate monsters. Human bones are gathered in tumuli and burnt.

The fortune of war does not always declare against the besieged, as their enemies in attempting to force the stockades are sometimes beat off with success, much presence of mind being evinced by the people of the fort, and should they possess a really valiant leader, they will follow the enemy in their flight, and generally in such cases wholly discomfit them, and obtain many prisoners. Such an évènement puts the besiegers to flight, who do not attempt reprisals until they have gathered a

greater force, wherewith to commence the next campaign.

Surrenders are frequently demanded, during a war, on the part of the besiegers, and spies are sent to discover the state of the native citadel.

CHAPTER II.

EXTRAORDINARY INTERCHANGE OF VISITS.—SINGULAR SYSTEM OF BARTER.—CONFIDENCE BETWEEN ENEMIES.—EXTRAVAGANT FOLLY.—POMPOUS DICTION OF AN UNLUCKY ORATOR.—IMPETUS REQUIRED TO CONTINUE A WAR.—PRUDENCE OF NATIVE WARRIORS.—THE HERALDS' OFFICE.—RECEPTION GIVEN TO ONE BY AN ENEMY.—ASSENT AND OPPOSITION.—EFFECT OF WAR CRIES.—AND CRUELTY TO ANIMALS.—EXAMINATION OF THE DEAD AND DYING.—CAUSES FOR CONFLICTS.—METHOD OF SKIRMISHING.—MARTIAL BOMBAST.—WANT OF DISICPLINE.—THE MELÉE.—AND CONSEQUENCES.—THE FORM OF A BATTALION.—IMPORTS AND SUPPLY OF THE COMMISSARIAT.—IMPULSES TENDING TO LENGTHEN HOSTILITIES.—SPOILS CAPTURED.—SCUTAGE.—INTRODUCTION OF FIRE-ARMS AND AMMUNITION.—ITS SERVICEABLE EFFECTS IN HUMANIZING THE PEOPLE ILLUSTRATED.—THEIR MILITARY CHARACTER AND RECKLESS EXPLOITS.—TREACHERY ADMISSIBLE IN NATIVE TACTICS.—MUTUAL WARS OF AGGRESSION AND EXTERMINATION.—REVENGE.—SPIES.—THE ORIFLAMME OF A PARTY.—A BATTLE FIELD.—RANSOM.—PUNISHMENT OF TREASON.—TRAVELLING IN WAR TIME.

Among the most extraordinary of circumstances attending the native warfare, is the interchange of visits that take place between the belligerent warriors, and those natives known to be most bitterly opposed towards each other. Yet, such is the fact, a mutual exchange of visits takes place during the armistices that ensue, and they mutually enter into conversation with an apparent confidence as though they bore sentiments of unalloyed affection towards each other. Another singular incident is, that they rarely are known to take advantage of each other during the existence of such intercourse,

and as most tribes are in some degree connected by relationship with each other, the most interesting information is mutually exchanged. Nor does the intercourse end here, as a system of barter is entered into. The besiegers, who may be in want of blankets, exchange their superabundant ammunition to the enemy who may be in want of those very articles, to pursue the war against the persons who thus put arms in the hands of their enemies against themselves. Confidence becomes the order of the day, no information is hidden on either side, the besieged make known the dearth of provisions existing among them, and the besiegers, absolutely state the ambuscades *they intend to attempt*, the intrenchments and weak points of the fort are pointed out, and the subjugation of the people and place would consequently ensue, but for the circumstance that each party are more engaged listening to their own details, than paying attention to their neighbours. To a European, such a detail of extravagant folly can scarcely admit of belief, but such is the fact. Sometimes, but rarely, a war ceases in consequence of the friendly intercourse that takes place; at other periods, the conflict is hastened, as some of the respective people quarrel in bartering: at the moment a blow is given, a fight ensues, which leads to a general action. During the intercourse, councils are held by both parties, each orator giving his "why and because," his "for and against." "My wrath" observed a war-

rior to us, " has risen against the enemy as high as the *puke Haupápá* " (the mountain of Cape Egmont, 1400 feet above the level of the sea) " its effects shall be spread as far as the land of *puhia Wakari*," the volcanic isle off the Bay of Plenty. This unlucky orator was laid as low as the foot of the first mountain, and the fires of Wakari yet continue to shake the land on the main, (earthquakes are felt there,) but *his* fire is extinguished for ever.

Orations are generally the spur to a war, (during a period of idleness, when the grievances of their ancestors are elaborately dwelt upon,) and the war dance may be said to be the impetus that lengthens its continuance.

Similar war-cries, are made use of by either party, and as they are used for the same purpose, lose much of their effect in scaring each other.[110] Running away from the field is accounted individual *prudence*, and a wholesale retreat is not commented on as an act of cowardice, a wound received in a

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[4] According to Spelman, the war-cries of the savage Anglo Saxons, were terrific at the onset. Their complication of shouts, hootings, and shrieks, greatly appalled the Normans at the onset of the battle of Hastings in A. D. 1066. To prevent their horses starting from so horrid a din, they had a cruel method of making the horses deaf, which was accounted so barbarous even at that period, that the ecclesiastical courts interfered for its prevention.

part, where gravity may centre, but not *our* nations of honour, is the subject of legitimate praise.[5] The *Kárari* or Herald is an accredited personage in the native warfare. This office is generally undertaken by an old man, related to either party, and on his arrival in the camp of the enemy, he is generally received with every demonstration of affection, if he has held himself guiltless during the war. A circle of chiefs are instantly summoned round him, to hear his proposals, which are listened to with profound attention, the venerable employé dancing to and fro in the ring, shaking his *hani*, (a short wand,) and torturing his body into numerous contortions. Should his proposal be acceptable, his terms are agreed to without a dissentient voice, if his auditors differ, the opposition commence a series of speeches, which, for prolixity and repetition, would rival a portion of the lethargic oratory, delivered at certain parliamentary houses, by which the night's rest of many a member is invaded by the interference of a sound nap, during the debate.

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[5] It was the custom of the Spartans to examine the bodies of their wounded and dead. If the former received a wound in the *seat* rather than the *front* of honour—his recovery was not attempted by his friends, on whom he had cast an irrevocable stigma. If the body was found lifeless, and the wounds behind, it was buried privately, if all were received in front, deathless renown and a splendid funeral took place.

From the hasty disposition of the natives,conflicts frequently occur. Jealousy in the supplying of European traders often causes ruptures that commence as suddenly as they terminate. During their ungovernable rage, the chiefs and people strip stark naked, apparelled only with the cartridge-box and belt, and acoutred with the musket and tomahawk. They run about like infuriated madmen, without order or attention to one object, and like an indiscriminate rabble, rush to the parley. Every horrible grimace is made to strike terror into each other. Muskets are hastily discharged, not by applying the butt to the shoulder, but the stock is hastily lodged against *the hip,* and thus discharged. In these rencontres the respective belligerents prudently keep at the most polite distance, so that etiquette herself (*if* she be a goddess) would award her approval. On the sudden termination of these hostilities, which may be truly termed martial bombast, the venerable heralds pass over from either party and settle terms of future peace, an attestation of which is made by all parties having a friendly dance, discharging their muskets, as they leap, in the air. Indiscriminate intercourse takes place, each of the combatants boasting with the tact of a *gascon* on the valour of his exploits. In this prudent kind of warfare, predatory excursions, or any expedition where great advantages are certain to be gained in their favour, this people greatly delight

in.[6] They have no idea of military discipline, each chief, and even freeman and slave, are equally wayward, following the individual bent of their inclinations; in this absence of a bond of union, each becomes jealous of the other and envious of the spoil his neighbour may obtain. The causes of war are too frivolous to name, as a pig passing over a cemetery is as legitimate a cause for hostilities as the death and eventual mastication of a chief. On the first rush in a battle (if such a mélée deserves the term)[7] the combatants hastily discharge at random their pieces loaded with shot and ball, which often does far more execution among themselves than the enemy. Previous to the battle, the combatants

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[6] The Normans delighted in war, and were absolutely unhappy when peace was observed, or military enterprises abandoned. They excelled in the onset and attack, and when equal in number with their foes, generally became victors, they did not decline to fight with unequal numbers, as they were no less expert in stratagems and the art of corruption.—*William of Malmesbury.*

[7] The difficulty experienced by the Normans in fighting with the Anglo Saxons was in consequence of the latter forming themselves into a close phalanx in form of a wedge, which was too firm to be broken; the Normans, by making feints to fly, at last broke this position, which could not be retrieved. It was so solid that many wounded persons were pressed to death. The Normans afterwards adopted the plan, and it did especial service at the battle of the *Standard* in the following reign of Stephen.

strip themselves of every garment. The muskets are then hastily thrown behind them, which are quickly picked up by the wives or daughters who attend for the purpose of securing the spoil. A close mélée ensues, but the fortune of the day depends on the first onset. Yells of the conquerors, shrieks of the wounded and dying, screams of the women, is the music of the scene; and on either party taking to flight, no possibility exists of a stand being again made, as fear so much unnerves the conquered, that fifty men in pursuit would easily chase six times that number. Every cruelty and horror that man can perpetrate is inflicted on the captured wretches, the blood of the dying being quaffed by those insatiable cannibals before life is extinct. The heads of those persons who are well tattooed, are preserved, and the punctured skin of the breech is scalped, to cover the cartridge-boxes of the victors. The bodies are cooked on the spot. All the disgusting obscenities practised at such times by the North American Indians are rife among this people also.[8]

The taxes or imposts for the carrying on of a war

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[8] These horrors are much exceeded by the enormities committed by the barons of Europe, during the first thirteen centuries of the Christian Æra, Baldwin, second King of Constantinople, and his French Barons, drank (according to Du Cange) reciprocal draughts of the warm blood of their enemies.

are levied in a very rude manner. Each chief is supposed to look after his own immediate family and dependants, who take the greatest part of their winter stock of dried fish and provisions, leaving the slaves and inferior women to shift as best they can. The village seines are often taken, the sea being a commissariat provision-branch in itself.[9]

When the war is prolonged and the assailants encamp themselves in the vicinity for one or two seasons, provisions are sown, reaped, and forwarded to them; upwards of 3000 large baskets of kumeras and potatoes have been exported from the north to the *army* (!) at the south at one time. Much dependence is placed on foraging sorties, and it may be added, a native campaign is rarely productive of any great event, as to sudden impulses alone are to be attributed the greatest loss of life in war. The spoils taken in war are trifles unworthy of mention,[10]

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[9] *Scutage*, or shield-money, was demanded by the Anglo Saxon and Norman Kings from the Barons, for the expenses towards a war. Additional grants called *aids* could also be imposed for making an eldest son a knight, on the marriage of the eldest daughter, and as ransom in case the king was captured. This fell heavily on the merchants and labourers of those days, as the Baron was a king in miniature, and he could inflict fine and even death on those who resisted his exactions.

[10] The spoils of the Romans were dedicated in the temples of their deities, and were hung up in a similar manner to the decayed bunting that is appended in St. Paul's Cathedral, formerly captured from the French and Spaniards.

human flesh being the principal in the estimation of this people, either living as slaves and wives, or the dying and dead for cannibalism.

The emblem of an ambassador is the branch of a tree, but this simple symbol of peace in use among the most ancient nations would be ill respected, did not the bearer equally belong to either party in relationship. Instances are far from rare, when neither the symbol nor relationship could save the body of the bearer from a violent death, and subsequent mastication, and his safety principally depends on the power of his tribe to inflict summary punishment, on his person being subjected to violence or insult.

The introduction of fire-arms into New Zealand has been of essential service in preserving amity among the tribes. The effects of their original introduction, as confined to the commencement, when they were partially distributed, as well as the intention of the Europeans in supplying the natives with ammunition, is much to be deprecated; and though every free native possesses at least one or more of those dangerous weapons, yet the natives have less to fear from each other than formerly, as physical force is equally on a level. With this feeling, the natives have not been so hasty to avenge old grievances or seek heedlessly for new ones. The bitter malignity that characterized the warfare of old is also past; fire-arms have prevented the close collision when those horrible enormities took place

that admit not of description. A distance is now kept as respectful as convenient, and the vindictive implacability generated by the death-struggle, is now unthought of; the desire of accomplishing a scientific display of the musket having taken its place, and has eventually caused a diminution of cannibal ferocity and war. The best illustration that can be given of the above, took place in 1837, at the Bay of Islands (where, from its occupation as an emporium of trade, a native contest will in all probability never take place again.) There were at anchor during the period, perhaps eighty ships, and probably not less than thirty at one time, consequently from pride, which is the ruling passion of the New Zealand chiefs, they would essay their utmost abilities to bring their courage to the sticking point, and appear valiant in the sight of at least one thousand Europeans, of several nations, who were individually witnesses to the contest: Some hundreds of thousands of rounds of *ball cartridges* were discharged by the doughty champions against each other, and but *three* accidents took place during the first month In the latter part of the contest a few persons lost their lives from what was termed fool-hardy exploits. Be it remembered, the fury of the combatants was raised to the highest pitch; the tremendous shouts of the war-dance resounded from every quarter of the compass; war-songs animated the strokes of the paddle, and the stillness of night was fearfully broke upon by the

shrieks of the distant orators; but the returns of killed and wounded were demonstrative proofs that what has always been deemed the direst infliction, had in this instance been a safeguard to this people. To call them constitutionally brave would be about as correct as to designate a hungry shark as merciful; yet their noise, indecent gestures, and contortions of body, have scared many nervous white people. A native will never engage in a fair combat, advance to an attack, or fight, without a shelter in reserve, unless forced by circumstances to do so, That fool-hardy exploits *do* occur is true, but the young men who are goaded by pride to act so, will be found scarcely willing to repeat the experiment. The native military tactics may be comprised in one word, treachery (*kohudu*), to cut off (*kotea*) an unarmed party, for a number of *warriors* (!) to set upon some decrepit old people, or make captive some little boys and girls, is regarded as a stroke of consummate policy. How far back we may ascribe the commencement of the native wars of extermination, it is impossible to say, but from the earliest periods of their historical remembrance, they have been bred in coutinual fear of each other. Not a single family in the country is exempted from reciting its tales of horror and dreadful suffering inflicted on them at some period by distant enemies or nearer neighbours. Revenge[11] is as dear to these people, as the greatest enjoyment of life.

[11] The revenge of the celebrated Roman General,

When it is known (by spies) that a village is left unprotected by the warriors having quitted the place on an expedition for war, fishing, or planting; the wily tribes then gather together, and after lying in wait some time in the vicinity, to assure themselves from an ambush, pounce on the place and indiscriminately massacre the babe in arms, and the decrepit invalids, neither sex nor age being any protection. The miserable victims are hastily cooked on the spot, and the remains (if any) are carried in baskets to rejoice their friends. Every enormity that revenge can dictate, is committed by these people, and the most insulting abuse is expressed by the victors to a corse, which is not allowed to be buried.[12] Head chiefs are rarely taken alive, being regarded as the *oriflamme* of their party, or as

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Camillus induced him to fight Brennus (who had set fire to Rome,) in so many battles, that not *one* man was left to tell the tale. The same feeling induced the Romans to oblige Scipio to raze Carthage to the ground.

Revenge among the Arabs is best effected by filling up wells of water, the *life* of the East. See the strife of Abraham with Abimelech, (Gen. xxi. 23.) Small garrisons are erected in Syria for their protection, while in some places, a regular tax is paid to some of the wandering tribes, to prevent their being filled up or destroyed.

[12] Pausanias says, that Lysander a Spartan General, overcame an Athenian fleet, and refused burial to its commander (Philocles) and 4000 prisoners who were killed.

a banner around whom all should rally. A battle-field presents the appearance of an indiscriminate scrambling; military order is unthought of. Ransoms are often taken in exchange for prisoners, the articles consisting of arms, ammunition, dresses, canoes and slaves.

Many inferior chiefs have been killed on the spot when about to be captured, in consequence of the numerous ferocious applicants to obtain their persons, when the rough treatment ensures a hasty death. A traitor to his tribe and people is abhorred by the natives, and any person who has run away from his party, to give information to the enemy, is listened to with earnest attention, but as soon as he has delivered his treasonable knowledge, the struggles for his capture as to whom he shall be retained as a slave, speedily causes a retributive tomahawk to cleave his scull and body.

Travelling for a European, in time of war, is almost an impossibility, as the natives become too mutually tremulous to leave the precincts of their village. The mark of a single footstep in the sand has an effect similar to that experienced by Robinson Crusoe on the shores of Juan Fernandez, on beholding the impression of the human foot on the desolate beach; and it may be said with truth, that the fall of a rotten branch in a neighbouring forest would scare, at such times, the most doughty champion in the country.

CHAPTER III.

NATIVE FORTIFICATIONS DESCRIBED.—THE LOCALES SELECTED.—SCARPING.—CAUSES OF CAPTURE.—STOCKADES.—INTERIOR OF A FORT.—PROHIBITED VEGETATION.—NATIVE CONTRIVANCES.—PÁ OF E'ONGI.—MILITARY WEAPONS OF THE ABORIGINES.—VARIETY OF SPEARS.—STONE TOMAHAWK.—ITS USE.—SLINGERS OF OLD.—NATURE OF THE POENAMU.—THE ONEWOA.—THE HANI-ATOKI PU TANGATA.—PÁTU.—CLUBS.—DAGGERS.—JAVELINS.—ARMOUR.—CANNON.—HEATED STONES FOR PROJECTION, ETC.—MUNIMENTS OF THE ARMY.—PERSONAL COMBATS.—SUICIDES.—TREACHERY.—PUNISHMENT OF TRAITORS.—CONFUSION CONSEQUENT IN BATTLE.—TROPHIES.

THE fortifications of the natives are called *Pá* or *E'Pá* (*the* fort) and written by Cook as *Hippah*. The spots chosen for these defences equally evince sound judgment and habitual fear. The *locale* accounted as best adapted for such defensive places is on the summit of a hill that towers above the adjacent country, or a mountainous pass, having at its foot a river or running stream. Insular retreats distant a few miles from the main are also in especial repute. Another principal object is to scarp the hill in such a manner as to render the ascent both difficult and dangerous to a foe. Remains of such works are to be found on every remarkable elevation throughout the country, except where trees have usurped the flatted sward from long disuse. The defence of the fort is formed by

two, and even three stout stockades of irregularly-sized poles and posts, varying from eight to thirty feet in height from the ground, in which they are thrust from three to seven feet. The large poles are placed about a dozen feet apart, on which are often carved ludicrous representations of men and animals, the spaces between the poles are filled in with stakes close together, and bound firmly with horizontal pieces by a creeper called *torotoro* which is tough and serviceable for a long period. These strongholds thus improved by art, have often proved superior to any force the natives could formerly bring against them, and if the defenders had possessed two requisites, viz., provisions and courage, they might not only have defied their assailants, however numerous, but by keeping up a good fire, and a good look out, could have scared them away with much loss. In fact, few instances have perhaps occurred of a *pá* being taken by a brisk siege; cowardice, treachery, improvidence, and often the triple conjunction, having aided the besiegers. Sorties have been sometimes successfully made, but such heroism is rarely displayed, unless an inferior complement of the natives appear. The stockades that enclose the fort are within a few feet of each other, the outer gate [13] or entrance being much

[13] The Gate of a fort was anciently the seat of judgment. The High Priest Eli fell from a similar place and brake his neck.—1 Sam. c. 18, v. 4.

less than the inner opening, which in time of war is entered by stepping-stones or small wooden posts like a turnstile. The width is so contracted as scarcely to admit a large-sized man, and between the fences, a fosse is often cut about four feet in depth, sheltering the besieged while in the act of discharging their pieces at the enemy. A more confused scene can scarcely be conceived than *a pá* during a siege. Some hundreds of low arched huts lie huddled together without form, street or path; among these pig-sties some native palaces raise their heads, and platforms (*watás*) built on trees for the preservation of food, and not for defensive purposes. Mounds have often been erected during the night, by an enemy, to overlook the interior of the fort, but they are of rare occurrence.

The rush huts near the *tiápa* or stockade are covered with earth and clay, rendering them musket-proof to their inmates. On these huts, vegetation takes root, and not unfrequently a variety of indigenous products may be seen flourishing on these singular garden-plots; but every article that grows is strictly *tapued*, and a musket placed by accident on such place would become a sacred or prohibited object ever after.

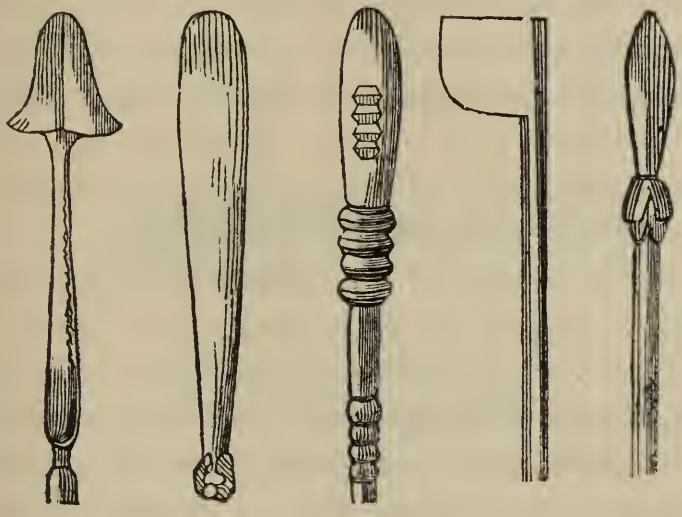
Some forts have been selected with consummate skill, having the command of mountain-gorges, and narrow passes, that might keep in check an army,

if defended by a handful of stout-hearted valiant men. Various able contrivances have been invented to render the approach to a fortification extremely difficult of access, and many of the *locales* being out of the reach of cannon, and a wooden post with notches, (whereby one person only can ascend at a time,) being the only method of entering the place, has placed the tribes inhabiting such aëries independent of their belligerent neighbours around.

The *pá* formed by the celebrated E'Ongi on a promontory jutting into the lake *Moperri,* situated half way between the Bay of Islands and Hokianga, was a work of much merit. Its skilful arrangement added greatly to the consequence of the self-taught engineer among his countrymen. In the harbour of Wangaroa, 35 miles north of the Bay of Islands, are mountains celebrated for the *pá's* that were formed there; but the former resident tribes of the place have long since been broken up and utterly destroyed.

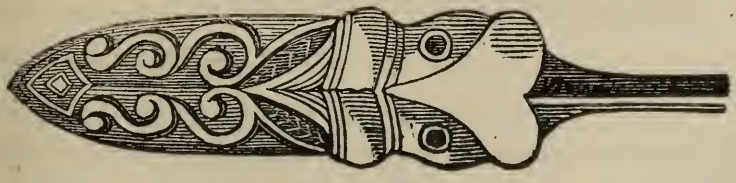
The weapons employed in the native warfare were not remarkable for beauty or variety, and are now entirely laid aside in favour of the fowling-piece, and the equally destructive tomahawk. The bow and arrow found among all savage nations were unknown in the country, where numerous woods exist admirably fitted for the formation of such universally known weapons. Slings, another

implement that did much execution, were also unknown.[14] Spears of various length and thickness were the largest weapons, formed from the *Kaikatoa* (a philadelphus,) and hardened by fire. The



Spears formerly in use among the New Zealanders.

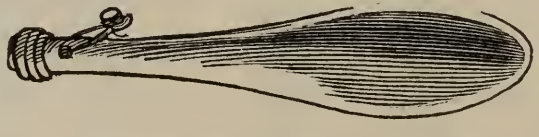
Hani was among the shortest, but was only fitted for parade, as in a close contest, space could not be obtaining for wielding them; they were, therefore,



The Hani, or Native Spear.

[14] The faulty tribe of Benjamin were remarkable in being able to throw a sling within a hair's breadth. The Picts, Celts, and Goths, were able slingers, as are also the inhabitants of the Balearic Isles to this day.

speedily laid aside, and the *Meri nó poenámu* or tomahawk of green talc,[15] was immediately taken from the belt where it was suspended, and the lashing of dog's skin attached to it fastened to the wrist of the right hand, while the left was engaged fastening on the tresses of the enemy, whose heads were cut off or split open by the fatal instrument.



Méri no poenámu or Native Tomahawk.

The *Méri* is generally formed of the green talc, jade, serpent-stone, and jasper (for it has been called by all these names) also of wood, and a dark-gray granite called *Onewoa.*

The *toki* (axe) and *toki poo tangáta*, an instrument in form of an adze, were also formed of the same materials, and proved particularly useful, as the blows of the combatants were generally directed to the head and neck.

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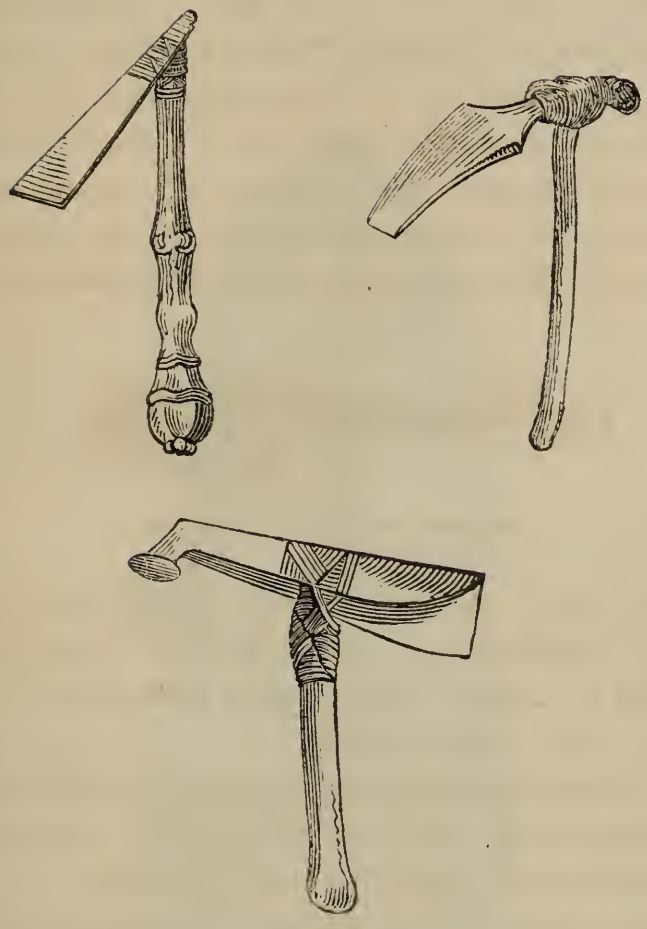
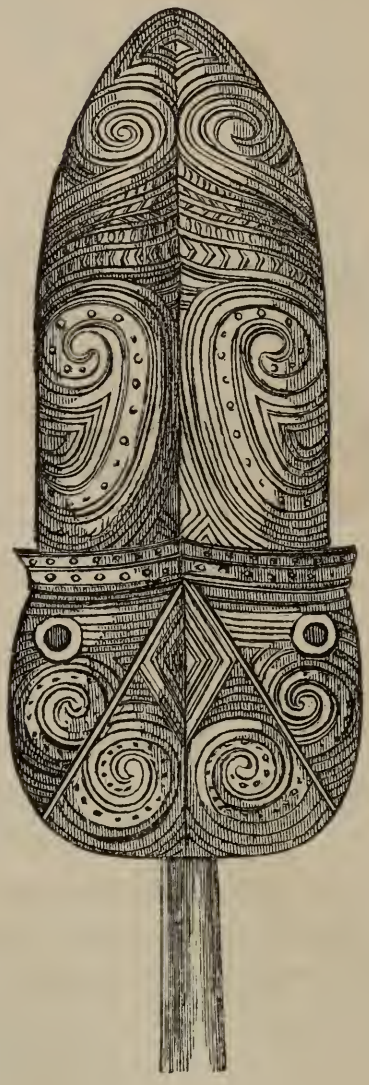
[15] Green talc is held in the highest estimation by the natives. It is only found in the Island of Victoria in the lakes on the South East side of the Island. In its original state it is disposed in layers like flint, with a similar white incrustation on the edges. When first dug up, it is said to be of a soft nature, hardening on exposure to the air. When not too thick, the talc is transparent, of a variety of shades in green.



Ná Toki, or Axes of the New Zealanders.

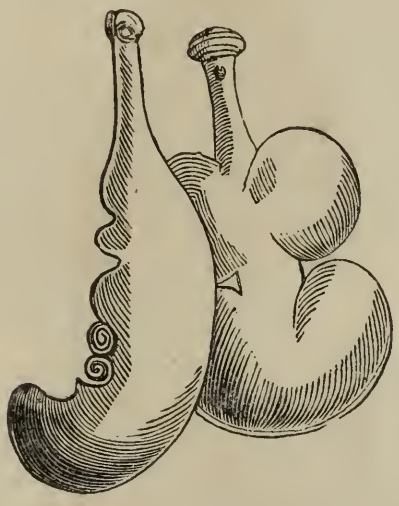
The head of the spear is called the tongue, (from the resemblance it bears to that active member of the human body,) and is carved with much fancy and neatness. Tufts of parti-coloured feathers are fastened round it. The spears of ten feet in length, noticed by Cook, have long since disappeared. The present spear is only made use of as

a truncheon, to direct or animate the strokes of the paddles in a canoe, and keep time for the chorus.



Araro no te Hani, or Tongue of the Native Spear.

The *pátu* was a wooden implement, not unlike the figure of a violin, and generally made of the *rohito*, or iron-wood, the handle was often carved, but has long been disused in favour of the tomahawk.



Ná Patu, or Ancient War Clubs of the Natives

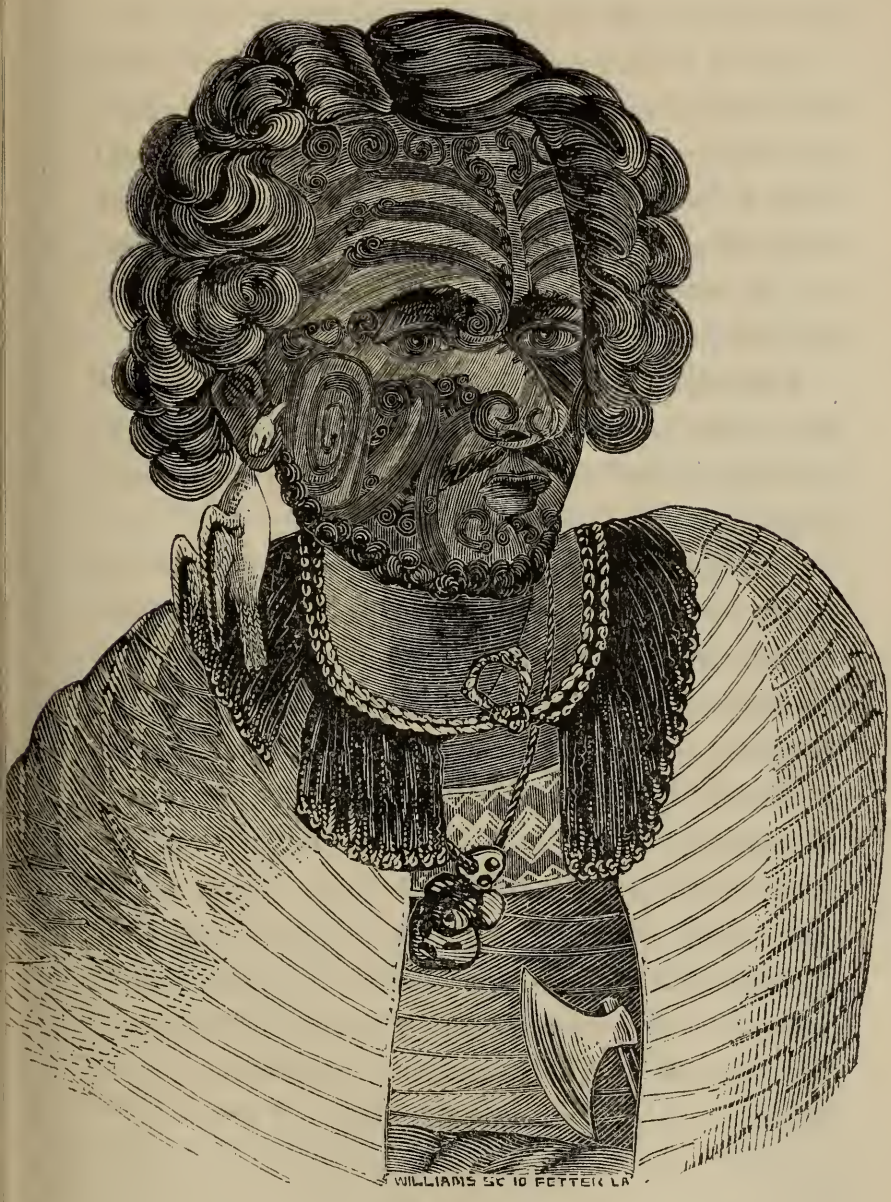
Clubs with an edge set with sharks' teeth were similarly handled; these were terrible weapons, that inflicted wounds and fractures to the last degree painful, as also wooden daggers, rendered hard by the appliance of fire. Javelins, or short spears, did but little execution, being thrown by the hand. A suit of European armour was first made use of in battle by the warrior E'Ongi, who had received it from His Majesty King George IV., but it rather served to impede than aid that chief; at his death, it was distributed among his children. Cannon of a small calibre, and swivel guns have been much prized

by the natives, but they possess not the tact of rendering those implements formidable.

Stones heated red-hot were also made use of by the tribes to the southward; they were usually ejected among the rush huts in the forts, and caused irremediable confusion when they took effect at night, in the contracted space of the burning fortress. On success attending such efforts, the fort was generally speedily reduced.

Well-filled cartridge-boxes are never omitted to be worn by those natives possessing muskets, and the *wetiki* or belt is an unfailing companion round the waist of the warriors.

The annexed portrait is that of a warrior, by name *Urua-wero*, or the Red Hair; a chief born of the tribes of the East Cape, but whose transcendent cruelty induced his brother chiefs to put him *viva voce* out of the pale of their society; disgusted at the affront, which he had not the power to avenge himself, he quitted the tribes, and with a few of his connexions, betook themselves to the natives of *Nuwáka*, a district in Hawkes' Bay (*Wairoa*), under the domination of a chief named E'pátu, and were subsequently distinguished for the exercise of a long course of carnage and brutality towards their former friends and relatives.



Portrait of Urua-wero, or the Red Hair, a Chief of the East Cape.

In going to battle, each person arms himself as best he may be enabled, some chiefs having double barrelled fowling-pieces and pistols to their share, while slaves, or inferior freedmen, have to work their way ofttimes with a hard pointed stick only. The ability of a warrior in battle is apparently directed to two objects, the capture of prisoners, should his party win the day, or if the contrary should occur, to retreat with laudable swiftness.

Personal combats rarely or ever occur among these people, and a duel with fire arms would be accounted most preposterous, or akin to insanity.

Suicides do not unfrequently occur; jealousy between the sexes, offended pride, being principally the causes for the unhallowed step. The numerous instances of feminine self-immolation may also be adduced among casualties under this head.

The New Zealanders, from the benighted state in which they have remained during many centuries, are much given to treachery, and when successfully practising this most baneful of practices greatly exult at the cunning that has effected their purpose. At the same time no mercy is shown to the wretch who is discovered as being about to betray the tribe or village to the enemy, every torture known among them is inflicted. A traitor has no benefit in becoming one in New Zealand, as he meets with punishment alike from friend or foe. The annals of the country abound with instances of

the practice of treachery. Chiefs, on paying visits to each other, have been slain while in the act of paying the salutation (*ongi.*)

Feasts have been made expressly to promote friendship on the one side, when the donors have been set upon and murdered by the guests at a given signal. In other cases the same scenes have been acted *vice versâ.*

Marriages have been instituted, to accommodate hostilities; the consummation (of the union, but not peace) has taken place, and when the fort has been thrown open to the enemy as revellers indiscriminately, the besiegers have arisen *en masse* at a given signal, and destroyed the confiding people. The above may be termed as general heads that have induced treachery, producing interminable warfare, that has only ended by the entire destruction of one or more of the tribes. This crafty people have also stripped many ships, by treachery and apparent hospitality.[16] The noise

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[16] Extract from the Log Book of the Schooner "Ann," at New Zealand, Friday, March 2, 1838.—"At 7 P.M. a settler of the name of John Davis, came on board to inform the captain that he understood the natives intended to plunder the vessel; upon which he (the captain) ordered one man to load the muskets, while himself and the remainder proceeded to clear the hawser, and unmoor the vessel. While thus employed, the natives took the advantage of the ship's company being forward, and rushed down to the cabin, seized the man

and commotion attending native warfare, may be said to be past endurance to the ears of any civilized being; quarrels, shoutings, shrieking, and fighting, yells from the living, and screams and groans from the wounded, tend to out-Herod Herod. Nor are the priests silent, amid the clamorous outcries and din created by their followers; incantations follow each other with rapidity, the petulant warriors scarcely giving them time to rest, from personal anxiety to ascertain the subsequent casualties that may befall them.

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loading the arms and endeavoured to lash him; he, however, escaped, and joined the rest of us forward. They then commenced plundering us of everything moveable, even to our bedding and clothes, ship's papers, and every nautical instrument on board (some of which were returned afterwards). After possessing themselves of everything moveable, they departed, leaving us in possession of nothing but our lives, and the clothes we wore at the time."

"By the *Buffalo*, we learn that a new schooner called the *Hokianga*, built by Mr. Clendon, at New Zealand, was entirely stripped of her cargo by a party of New Zealanders, while at anchor in the Thames. Previously to plundering the vessels, the savages seized the master and men, and lashed them to the ring-bolts on deck."—*Sydney Herald, Aug.*, 1838.

CHAPTER IV.

PRESERVED HEADS.—PROCESS EMPLOYED.—AND RESEMBLANCE RETAINED OF THEIR ORIGINAL STATE.—EXCISION OF THE TONGUE.—SERVICES RENDERED BY DECOLLATION.—PRACTICES IN CONNECTION WITH DECAPITATION.—BRITISH COMMERCE IN PRESERVED HEADS, PROHIBITED BY GOVERNOR DARLING.—ON THE MOKO OR PUNCTURING THE BODY.—DISTINGUISHING TRAITS UNOBSERVABLE TO EUROPEANS, ITS ORIGIN.—PURPOSES FOR WHICH IT WAS ORIGINALLY USED.—MADE SUBSERVIENT TO IDOLATRY.—TORTURES INFLICTED BY ITS PERFORMANCE, AND EFFECTS WHEN PERFORMED.—EXPERTNESS OF VARIOUS TRIBES IN THE ART.—THE PINTADOS.—PERFORMED ON EUROPEANS.—MEDICAL EFFECTS.—REPRESENTATIONS PRODUCED ON THE HEAD AND BODY.—CURIOUS INSCRIPTION ON THE BREAST OF A SAILOR.—EFFECTS ON AGE.—INSIGNIAS OF A TRIBE.—SIGN MANUALS OF CHIEFTAINSHIP.—PROFESSORS IN THE ART OF TATTOOING.—CONVEYANCING OF ESTATES.—FEMALE PUNCTURING.—ITS DECADENCE.

THE trophies of native warfare consist in the slaves captured, and the tattooed heads of the enemy, which are cut off, and preserved after the peculiar manner of the country. The brains, eyes, and tongue are extracted, and the interior of the scull carefully cleansed from any putrefying remains; the inside is filled with dressed flax, and the skin hanging from the neck is closed up, being drawn together like a closed purse, it is then demi-cooked by the steaming process peculiar to the people, and the fat carefully wiped off, it is then exposed to the strong rays of the sun, and at night to the smoke of a wood fire, which is sufficient to preserve it for many years, with an occasional airing,

as a preservative from damp. Heads that have undergone this unnatural process, become remarkably contracted, the original likeness is well preserved, but often the head of a powerful full-grown man, shrinks in size to that of a boy of ten years. These deplorable remnants of mortality are often produced[17] as the "return killed" of the conquerors. They are placed on poles in the most conspicuous part of the village, and are produced as guaranties of the valour of the tribe, on gala days, and on the reception of noble visitors. Some of those heads have the horrible expression the face assumes on meeting with a violent death, the black bushy beards and whiskers strongly contrasting with the awfully cadaverous colour of the skin. These heads are often more serviceable, after life is extinct, in preserving peace, than they could have boasted of being, while gifted with health and

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[17] The Egyptians generally gathered the *tongues* of the slain, as evidence of the numbers they had killed. Many of the prisoners were treated in a similar manner, when the number of the conquered rendered it prudent to leave them behind. The Greeks generally decollated their deserters. The ghastly spectacles that were affixed to Temple-bar and the gate heads of the principal cities in Great Britain, as the last mementoes of revenge and derision that the living could exert towards the dead, are yet in the remembrance of many persons now existing, was among the latest practices of the many cruelties that peculiarly distinguish the civilized from the savage.

vigour, as when a peace is to be ratified, the captors carry those remnants of mortality to the surviving friends, and if peace is effected, they are immediately returned to them. On a family viewing the heads of their departed relations, they burst forth into cantatory impromptu's, expressing admiration of the courage and affections of the deceased, and work themselves into furious passions, expressive of the cruelty of their enemies, who could thus cruelly deprive them of the company of those relatives, whose esteemed affections are to gladden their tribe and relatives no longer. Preserved heads are not always returned,[18] as when the conquerors despise the numbers of the inimical tribes, these heads are sold to Europeans, who have been found sufficiently depraved to trade in such objects of horror. We believe that some years since they were absolutely entered into the books of the Customs of Sydney, New South Wales, under the head of "imports," until the humanity of Governor Darling rendered criminal the nefarious traffic, and its being persisted in liable to a rigorous prosecution. Many a battle and predatory excursion has been undertaken, expressly to obtain "choice tattooed heads" for British traders, to

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[18] At the battle of Lignitz between the Poles and the Tartars, the latter filled *nine* large sacks with the ears of the slain and prisoners.—*Puffendorf.*

supply the wants of the public museums in Europe, and the private tastes of domestic connoisseurs.

E'Moko or the art of tattooing is universally practised by the New Zealanders, and is one of those prominent facts, (yet persisted in,) that incontestably proves the Asiatic origin of the people.[19] The men chiefly delight in these stains and incisions which are so far from being confined to one fashion or pattern, that tribes are known by such distinctive marks, and many chiefs whose countenances have never been seen by a distant tribe, are known,

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[19] Tattooing among the ancients was originally intended as marks of honour and beauty but gradually sank into such disrepute, that it was common for slaves, (to prevent their escape,) to have the name of their master inscribed by punctures on the forehead. *Impures* were also branded as a mark of derision to the more godly and chaste of the sex. In these two cases fire was made use of. Soldiers were also in the habit of personally puncturing the name of their general, if famous, in lieu of which, the title and number of the battalion was inscribed. The Hebrews also punctured themselves in imitation of the nations around Palestine, until prohibited by the Mosaic dispensation (Lev. c. 19, v. 28.) Tattooing is metaphorically introduced by Isaiah (c. 46, v. 16.) Those idolaters (of Palestine) were in the habit of puncturing in the flesh, the representation of their deities, the Greeks sketched a fish, the Egyptians an Ibis or monstrous Anubis, the Philistines a serpentine Baal and Dagon. The Hindoos, the likenesses of Vishnu and Siva in different colours, and the incarnation of the gods.

simply by the distinguishing mark which has been peculiarly engraved on their countenances. We had several opportunities of testing this fact, from having taken some likenesses of the chiefs residing at the north, and on showing them to some families resident at a distance upwards of 400 miles, they were immediately distinguished and named, though no connexion existed between those persons, or had they even at any period seen each other. Yet to Europeans unobservant of national characteristics, and to new comers in the country, the marks of the *moko* appear as if performed by the same person from the same pattern, but the contrary is the fact, an exceedingly *marked* difference exists. The process of puncturing is attended with intense pain, the victim to this curious fashion, lies recumbent, wincing and writhing at every stroke given by the operator, the body quivering under

The art of Tattooing practised.

the torments inflicted. The head of the *patient* rests for convenience on the knees of the artist. The pattern about to be engraved is painted in lines, by a small piece of stick dipped in powdered charcoal and water. The first attempt is applied to the lips, then the forehead, cheeks, &c., are submitted to the same process. The implements made use of are formed of bone, or hard wood, fashioned like a chisel, which is made to cut deep in the flesh by a smart tap applied to the handle.

The blood gushes forth at every stroke, which the puncturer carefully wipes away with a piece of scraped flax or the end of his garment. Charcoal is afterwards powdered and let into the wounds, (gunpowder has often been substituted,) which leaves a blue mark, that time can never wholly efface.[20]

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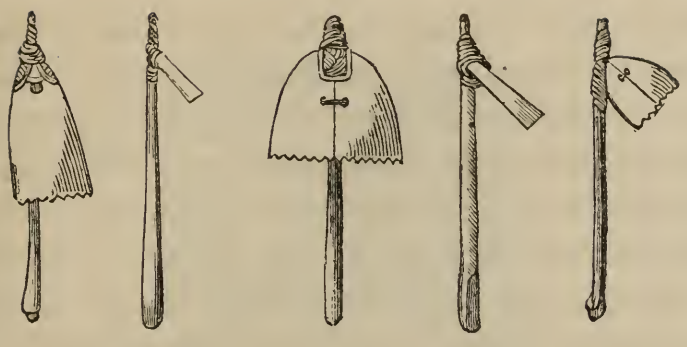
[20] The mark in the forehead of Cain has been likened by some commentators to puncturing, and the imitations made by his children, as the origin of tattooing. In Ezekiel (c. 9, v. 6.) we find a mark is placed on the foreheads of those men who were righteous in the city. In Jeremiah (c. 48, v. 37,) cuttings on the hands, is made to denote sorrow. The ancient Peruvians represented the Sun on their bodies, as the emblem of the deity they adored. Other nations practised it as a *mark* of mourning, similar to some barbarians cutting off the joint of a finger. The Picts, Scots, Celts, Goths, and Anglo-Britons, severally practised tattooing, making representations of animals, trees, fish, insects, the celestial bodies, &c. ; these were punctured, *in addition* to painting. The Arabs, especially



Native implements used in Tattooing.

Tattooing is generally commenced at an early age, but the pain attending the operation is so intense, that many years elapse previous to this facial decoration being completed. After a series of years, some chiefs have had the courage and patience to be retouched and renovated. The *moko* is not confined to the face, as the breast, arms, hands, thighs, and breech are similarly decorated, that so much astonished the Spaniards when they discovered the Philippine Islands, that they termed the natives *Pintados*, or painted people.

The nice exactitude of the lines represented in the *moko*, is scarcely to be surpassed, displaying

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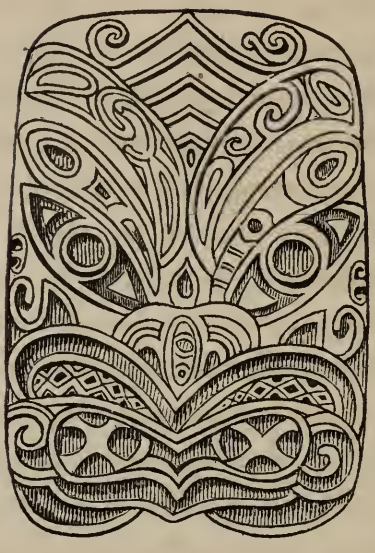
the females, are extremely expert at the present day in this art, as are also many tribes in the Turkish dominions, and nations tributary to the Porte and the Czar; by this means the women become architects and landscape gardeners, as all kinds of trees, fruits, houses, fountains, ships, &c., are thus indelibly represented on their bodies.



Pattern for Tattooing engraved on the faces of the natives.

the fancy and taste of the artist. Notwithstanding their variety, the designs, it would appear, have been in vogue from time immemorial. Several Europeans have disfigured themselves with these barbarous embellishments, and the contrast of the blue lines on a livid complexion in appearance has a disgusting effect. Notwithstanding its adding a ferocity to the native aspect, yet habitude relieves us from viewing the *moko* with displeasure, and in some faces it is not wholly unbecoming.[21] Swellings and inflammation

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[21] The most rude specimens of puncturing *at the present day* is practised by the Sandwich Islanders. The most curious is the *moko* of the Marquesas sa-

follow puncturing as practised by the New Zealanders, and death has even been known to have ensued in consequence. It has the peculiar effect of adding the appearance of premature age to a young person, and a contrary effect to the face of an adult. Persons at all ages and of all ranks who possess means or influence to obtain it, get tattooed, chiefs, freedmen, hereditary bondsmen, and slaves. Though often a distinctive insignia for a tribe, yet it is no sign of rank, as warriors are captured at all ages, marked or otherwise, and no apparent difference exists in the society of a *kainga máori* or native village. Some adult chiefs may be seen

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vages, the Radak Chain and New Irelanders. The Tahitians make use of circles and lozenge forms. The natives of the Carolines and Rurick Archipels, the Admiralty Isles, &c., represent on their breasts, thighs, breech, &c., Coco-palms, animals, lizards, fish, etc. The upper bodies of some natives represents a check shirt, the nether part of others, a pair of chequered pantaloons or drawers. All kinds of implements are affixed in resemblance on others, such as bottles, pistols, axes, warriors' clubs, ships, boats, whales, birds, trees, &c. The necks and throats of many exhibit fancy wrappers. Seamen of the various nations of Europe, that visit the South Seas, are in the habit of tattooing their arms, breasts, with their initials, anchors, &c., and we remember one British tar, whose overflowing love dictated him to puncture on his breast, "I Joe R——n love Sally Jenkins," but after a three years' cruise, finding that in love she was tried, but found wanting, added underneath, "It's a l—."

without a single line on the face, whereas some young persons have punctured their bodies absolutely black with the quantity of circles and figures lavishly bestowed on themselves. In the flight of an army or in the butchering of prisoners, those heads that are best punctured are decollated at the neck, for future preservation, but the possessor of an unmarked head is battered and crushed with the most savage brutality. Tattooing is the sign-manual and crest of a native chief. In title-deeds of land-purchases, or receipts of any description, the *moko* or fac-similes on the face of a chief are correctly represented by him on paper.[22] The initials or crest on the seal attached to the watch or ring of a European is accounted bya native as the "*moko*" of its owner.

They take much pride in adding the various curvatures of the *moko* to their signatures, and our risibility has often been excited in viewing an aged chief, whose scant locks had weathered upwards of seventy winters, drawing with intense care, his signature, with inclined head and extended tongue, as is the wont of young European practitioners in the art of penmanship.

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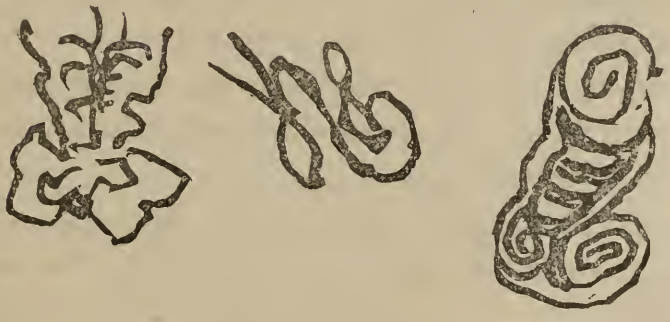
[22] The want of parchment, and expenses attending the art of writing among the Anglo-Saxons and Normans, caused the conveyance of great estates among families to consist in the ceremony of a piece of turf, and a stone belonging to the land, to be delivered by the owner to the purchaser before witnesses.---*Ingulphus.*

Signature of E'Gnogni, a Chief of Mukou, lat. 38 deg. S. now resident in London, drawn by himself on the wood.



Signatures of Wakatéri, Titorê, and Hara, Chiefs of the Bay of Islands

Signature of Kowiti, a Chief of Waimaté and Maunganui.

The professors in the art of puncturing are regarded by their less able countrymen, as men of great talent, and are held in much repute. Presents and payments flow into their coffers from all quarters, according to the means or ability of the chiefs. Double-barrelled pieces, canoes, clothes, and even slaves, have been presented as a convincing proof of the esteem in which their talents have been held. The natives of the East Cape are accounted as particularly clever in this art, and when slaves have been acquainted with it, their advancement from bondage has been immediate. The females are also tattooed, but in a trifling degree. Their favourite marks are horizontal lines even

with the form of the mouth on their lips, and a few lines between the eye-brows.[23]

Tattooing is now getting into disrepute, and within a very few years, from the increase of colonists arriving from every quarter of the globe, the practice will be altogether discontinued.

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[23] According to Burckhardt, all the Arab females stain their lips blue, like the New Zealand women, in addition to puncturing them; this they term *bertoum*, and also apply it in spotting their temples and foreheads, the *Serkám* women tattoo their cheeks, breasts and arms, and those of the *Ammour* tribes, similarly decorate their ancles. The men are yet more deeply punctured.

It is a curious fact, that the early inhabitants of every known portion of the globe have been given more or less to facial displays of this barbarous fashion. The Gauls and ancient Britons presented a similar appearance to the Roman in this particular, as the New Zealanders do to us at the present day. The term of Pict (Picti) is evidently the distinguishing name, *par excellence*, of tribes, who painted, or "made cuttings in their flesh," (to use the words of Scripture.)

Writers on this subject are agreed, that the Britons thus painted their bodies to render themselves objects of fear to the more effeminate enemies. The word "tattoo," signifying a repetition of tapping with the hand, or striking, is a Polynesian word, but unknown in New Zealand: moko, marking; or é moko, *the* marking, being the original native term.

CHAPTER V.

SLAVES AND SLAVERY.—ITS CONDITION AND EMPLOYMENT.—EXCHANGES AND SALES EFFECTED.—DIFFERENCE IN VALUE OF SEVERAL LATITUDES,—CHILDREN BORN IN BONDAGE.—FEMALE SLAVES.—LOW ESTIMATE OF HUMAN LIFE.—CHARACTERISTICS.—CRUELTY OF MASTERS.—METHOD OF KILLING SLAVES.—WHEN EMANCIPATED BECOME IN TURN HARSH TASKMASTERS.—PROMOTION OF SLAVES.—CRUELTY OF MISTRESSES TOWARDS SLAVE WIVES.—REVENGE.—HORRORS ATTENDING SLAVERY.—SALE OF CHILDREN.—PUNISHMENT OF ROBBERS.—CURIOUS ANOMALY IN THE AFFECTIONS.—OUTLAWRY OF DESERTERS.—COMMUNITIES OF BONDSMEN.—STATE OF MORALS PRODUCED BY SLAVERY.—CHARACTER OF SLAVES.

Slaves and slavery have existed in New Zealand from the earliest reminiscences of the people, and consist principally of persons captured and taken in war or predatory excursions, children born from parents in slavery, and remnants of shattered tribes, who find a precarious existence by dwelling in the forests near the deserted scenes of their happier days, and seek repose in becoming servants to a powerful neighbour, whose protection they solicit, in return for which their services are devoted to a new master.

A slave or *taurekáreká* has not the miserable being the British public are inclined to think is inseparable from the Africans bearing that term in our colonies. To the northward of the river Thames, the slave is treated in the same manner as the in-

ferior freedmen of the villages; and with the exception of drawing water, hewing wood, flax-dressing, and cooking; the freedmen, and personages of the highest rank, assist in every other occupation, whether it be cutting or drawing out timber from the forest for exportation or domestic sawing, preparing land, planting, paddling, fishing-net and sail-making, house, platform, fort, or canoe-building.

Slaves are permitted to take part in a war, and though undertaken against the tribes they have been originally severed from, yet no fear of desertion, or jealousy at the possibility of their joining with the enemy they are related to, would appear to disturb the equanimity of their masters. Slaves are often mutually exchanged, and as often sold; but instances are not wanting where humanity induces the master to emancipate his slave from thraldom, and raise him to his friendship and even relationship by marriage. The price of a slave is as fluctuating as an overstock or scarcity, extreme youth or senility, love or avarice, times ancient or modern, can effect. A slave in the north island is probably worth four of those in the south island; again a slave in lat: 34° S., may be worth four of his station in lat: 37°; and three degrees further their value has been rated on the appearance they may have presented to the anthropophagi, their masters.[24] In the Island of Victoria, they have

[24] The low estimate placed on human life among

generally been found at a discount. A child born of a slave mother to a chief scarcely loses its attaint, but the bar sinister wholly disappears, if the mother be a freed woman and the father a slave. Such intercourse is not uncommon. Female slaves are given as handmaids, as among the Syrians and Asiatic nations of old, and are given to Europeans on marrying Chief wives, but the sale may scarcely be said to be warranted, as their native masters entice them to quit the service of the European, and foster their disobedience afterwards.

Slave children are much caressed by their masters and mistresses, and are often adopted, and of course, emancipated. A child captured in battle is accounted a favourite present from a chief to his daughters. No outward mark distinguishes the slave from the freeman or even chief in New Zealand. They often sleep within the same hut, eat from the same basket, and enter alike in the pleasures of the dance, chorus, &c., yet the actual life of the slave is in continual jeopardy, as an offence, even a supposititious one, or a fit of vexation, in

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a barbarous people, may be conceived by a slave being sold by the Tartars for a single crown-piece. In India the price varies from five shillings to as many pounds sterling. According to the prophets Hosea and Joel, (c. 3 v. 3.) slaves were to be had very cheap in those days, five pieces of silver, according to the latter. Joseph only realized twenty pieces of silver from the Ishmaelites. (Gen. c. 27, v. 28.)

which the slave has had no share, or a wrong act committed by a distant party, that has connexion with the master, but not the slave, in any of these occurrences, the poor wretch is often killed by the savage master. One celebrated chief, in order to indulge his brutal fancy and appetites, was in the habit of trying every new musket he obtained on one of his slaves, not forgetting to add a ball-cartridge within the barrel. The usual method of killing a slave in time of peace, is for the cowardly masters to slip behind their backs while engaged in any work, and with a tomahawk despatch them at once, or lying in wait, and just projecting the barrel of a piece between the rushes of a house or bush, while the unconscious victim may be sitting outside, scraping flax or potatoes, with his back towards the instrument of destruction. Chiefs who have tasted of slavery, are often taunted by their friends, by whom they may have been ransomed, as having been slaves; and should they prefer remaining with the tribe by whom they have been captured, are allowed to marry chief women[25] of the

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[25] Promoting of slaves to offices of trust and honour is instanced among all nations. Joseph, from a slave, became second only to the King of Egypt. Slaves emancipated among the Greeks and Romans frequently attained the highest offices; the Viziers and Pachas of the Ottoman Empire, have in numerous instances been slaves, and the late Sultan Mahmoud was the son of a French creole of Martinique (Sultana Validé) and

tribe, but are often reviled by their chiidren as having been slaves.[26] The cruelty of the women towards their slaves is often appalling; and when they become objects of jealousy, on any attention being paid to a female slave by the husband, revenge[27] of a most cruel nature is performed, which admits not of description.

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made a slave at thirteen years by an Algerine rover. Among the Turks, Persians, Egyptians, and Arabs of the present day, slaves are elevated to posts of trust, and are allowed to obtain wives from among the first families. Europeans only have made that extreme distinction; as in our colonies, they were not allowed burial within the same cemeteries.

[26] The Romans frequently sold the children of a man into slavery, who was unable to pay his debts, and this was legally admitted. A child had to pay the debts of a parent, and was a law established among many ancient nations.

A law exists among the Turks, that as soon as a female slave bears a child, the mother becomes enfranchised.

Robbers, when caught, were made slaves by the captors. This law was in vogue among the nations of Palestine and India. A knowledge of this fact induced the sons of Jacob to offer themselves as bondsmen, as the cup had been found in the sack of Benjamin.

[27] The cruelty of the creole Dutch females in the Moluccas and Java, certainly exceeds the cruelty of the New Zealanders, they far outstrip the horrors practised by the early Dutch on the British at Amboyna. One of the punishments formerly, was to strip the

The most dreadful moment for a slave is when at the close of an engagement they are made to witness the horrible orgies that take place on the lifeless and often dying bodies of their relatives; the agony and horror of the miserable parents or children, husbands, lovers, or wives, at such a sight is inconceivable. They pour forth the most piteous lamentations, and with shrieks and sobs lament the dreadful fate their relatives undergo, the conquerors in the mean time, breaking forth in the most insulting expressions to the headless trunks that lie around. Yet strange to say, when once the piercing ebullitions of grief are expressed, time leniently interferes with its soothing hand, and the vanquished turn their affections on the victors, and after a very few years, an escape is rarely attempted, and on visiting the village of their birth and their relatives, they rarely evince any desire to make a permanent stay; intermarriages, children, &c., having arisen to break the former connexion.

If a slave attempts to make an escape, he is outlawed, and any person may capture and retain him as a prisoner, or kill him; if a female, she is at the mercy of her captor. If one slave apprehends another, the captured belongs of right to the master.

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wretched girl naked, besmear her body with treacle, and fasten her to a tree. The ants immediately were attracted to the body, which they actually gnawed to the bones, before the ensuing sunrise.

This class of people have often made their escape, and congregated together in appointed districts in numbers. The suffering of such beings would be thought next to impossible for human nature to undergo by many Europeans, taking to the bushes and branches of trees for shelter at night, and the many caves, which the sea has imbricated in the coast. When they have received as many additions to their corps, as to make their number sufficiently formidable, they commence gathering poles and stakes for a fort, which is the first proceeding in the formation of a village, and secure themselves from the attacks of their enemies, of whom they never discover a want. Slaves are invariably eaten, unless they may have died from disease, on which they are hastily thrown in a hole, or lightly covered with earth, in which case the dogs discover the graves and feed on the offensive body. Such as have died from putrid diseases are carried out to sea, or the river, and flung in, after the precaution has been taken of making fast a bag of stones to sink it. Debarred from the sight of their relatives, they become reckless of moral feeling, and to the commercial trader have been the causes of serious quarrels with their masters. They are kept in no discipline, and foster within them the worst traits of the native character. Slaves who have experienced the bitterness of their condition, and afterwards become masters and influential men in council and battle, are among the worst of tyrants,

visiting with additional severity, the punishments they may have suffered when similarly situated, on the persons of their slaves.[28] Obscenity and lying are among the practices most persisted in by the slaves, and to their demoralized state may be attributed the greater part of the wars and dissensions of this irritable people; they may be justly regarded as the greatest drawback to the prosperity and civilization hitherto of the New Zealanders.

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[28] The condition of the serfs or slaves in England, who were coeval with the earliest period of its history, was as miserable as the despots their masters could make them. His family and chattels were the property of the master, to sell or exchange, together or individually as his wishes might dictate. The serf was freed from taxation, but he could not cite his owner into a court of judicature (Prynne.) In 1526 a bill was brought into the House of Lords for abolishing slavery in England. It was read *three times in one day*, but was rejected (Public Acts). It was at length effected, in consequence of landowners and tenants preferring the labour of freemen to slaves, as being more beneficial in the aggregate. The civil wars contributed much to reduce the number of slaves, as arms were intrusted to them, and they fought in consideration of being enfranchised as freemen.

The cruelty of freedmen towards their slaves, appears to be one of those unalterable rules, that have governed mankind, in almost every station in life, from the earliest period.

CHAPTER VI

INTERNAL GOVERNMENT OF THE COUNTRY.—PRIMOGENITURE.—PARAMOUNT RIGHTS OF AN ELDER SON.—DISCUSSIONS OF AFFAIRS, DOMESTIC AND FOREIGN.—NATURE AND STYLE OF THE ORATIONS.—CHIEFS AMENABLE TO PUBLIC OPINION.—DEATH OF E'ONGI.—TERMINATION OF AN ASSEMBLY.—LAWS OF THE NEW ZEALANDERS.—NATURE OF UTU.—A SERIES OF ENACTMENTS AND USAGES.—ADVANTAGES TAKEN OF MISFORTUNES. — THE REVERSING OF JUSTICE. — ILLEGAL APPROPRIATIONS.—CONTINUATION OF USAGES AND CUSTOMS PERSISTED IN.

THE internal government of the country may be termed patriarchal and despotic[29] as the head of a family is invested by custom with the power of awarding life and death to every member under his jurisdiction. It would be accounted a gross interference for any native chief to remonstrate on a brother aristocrat putting his slaves to death, but in the event of inflicting such a punishment on any of his wives, he is likely to be called to an account for it, by any of the relations of the female, if they possess sufficient influence to punish him, but if they should be unable personally to obtain revenge on the culprit, they possess an apology for satis-

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[29] A Patriarchal government is best defined in the last verse of Judges c. 21, v. 25. "And in those days *there was* no king in Israel, and every man did *that which was right in his own eyes.*"

fying their honour by killing some poor innocent freedman, or slaves, who cannot be implicated in having any reference to the subject, for which (unconsciously) he or they are made to suffer. During the absence of a parent, the eldest son is allowed to exercise all the rights and immunities of his father, to whom alone (and not in every instance) he is accountable. Between the ages of forty and fifty, should the parent escape the dangers of war, and the teeming ovens of his enemies, he generally resigns his authority in favour of the son, who has become established by that time as a man of family, occupying with his numerous wives, handmaids, children, freedmen, and slaves, a separate portion of the village.

The affairs domestic and foreign, are discussed by the principal chiefs in open assembly, (*Star Chambers* or *Select Committees*, the terms are synonymous, being as yet unknown among them,) but the females are allowed to deliver their sentiments on subjects in which they are interested, and children of tender years are permitted to ask questions, and even add their mite to the discussion, and are listened to by the venerable elders, with patience and attentive gravity, and should they by chance make any observation that would appear to the assembly of any import, the approbation of the chiefs is given by loud applause. Many of the arguments are apparently based on justice, as a quarrel is never openly undertaken against an

enemy, without some shadow of it. This arises from the chiefs being amenable to the opinion of their equals and followers. Even the principal of the warriors cannot publicly outstep the moral boundaries of the powers they possess. The celebrated E'Ongi was originally but a minor chief, but afterwards became the head of his tribe; he then fought his way to the command of the army, comprising a number of tribes from various parts of the country, and finally aspired to the sovereignty of all New Zealand. His wound which finally terminated his existence, at the head of the Hokianga river, put a stop to his further progress, and thus died a chief alike to whom the country can never produce again, from the transformation (the work of Europeans) that has taken place in the country. E'Ongi on his decease was instantly installed as a divinity, and his apotheosis published.[30]

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[30] The bones of E'Ongi were exhumed during three several anniversaries, and a splendid feast (*haihunga*) given in consequence. Similar deities flourish in time of war, and almost weekly in the London Gazette, their apotheosis is comprised in the words "by Her Majesty's Letters Patent," every inventor being termed a deity among the ancients and the modern barbarians. But to the early deities were appended *à posteriori*, tails of matchless longitude, and sadly deficient in brevity. Those grotesque addendas arose less from religious observances than abhorrence. Among the Egyptians it was a frequent practice to delineate the otherwise gla-

Councils are held in the open air, or under a verandah, but when different sentiments are expressed, the want of a "speaker" is sadly discoverable, as opinions are not always confined to words; bravadoes are interchanged, old grievances are unripped, and the debaters separate in a fury, that blood can scarcely quench. The tobacco-pipe is the inseparable companion to the debate, but unlike as among the North American tribes, it is not always regarded as the calumet of peace. The laws of the New Zealanders are simply a collection of established usages, which cannot be invaded by the weak with impunity. Public quarrels between chiefs are referred to the *rangátira nui* or head of the tribe, and his fiat is generally conclusive. His authority is much respected, yet subordination is scarcely known, as provided a chief is satisfied with his people, they may be insolent to any other party, independent of his authority; the people supporting their chief, who in turn, winks at their exactions and ill conduct.

Utu or payment is invariably expected for any injustice committed, and is exacted in some shape, the sufferer feeling debased in his own opinion,

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brous proportions of the Ethiopians with such unreasonable excrescences, as they usually clothed themselves in skins of wild beasts, and probably made use of the tails as a belt, or as a modern exquisite would use a riding whip.

until he obtains satisfaction. The *Utu*, similar to the *tapu*, enters into every thing, connected with this people, payment being legally demanded for the extremes even of an excess of joy or sorrow. Equanimity alone is allowed to pass toll-free, but this virtue, together with that of patience, are unknown among the people. The following are among the established laws and usages of the country, of which some hints may be taken in the next edition of "Archbold upon Chitty."

If a man should burst his piece of ammunition while discharging it in honour of the arrival of a visitor, the weapon is instantly wrested from him, and becomes the property of the captor, for the accidental affront offered to the visitor. Should the man have received a wound in consequence, his criminality is accounted of greater magnitude, and he must be contented at the least, with the loss of his piece, and may regard himself as fortunate if he escapes a beating.

When a man enters the state of matrimony, the ceremony would not be observed with due honour, unless he allowed himself to be robbed of every article possessed by himself and the bride, every item of provision is stolen from him, and should a blanket be left to cover his personal nudity, he may thank his *Atua*.

Some chiefs of high rank, on such occasions, habit themselves in the best garments they possess,

and such conduct redounds greatly to their honour, as indicative of the absence of parsimony, and is reported to distant tribes as a remarkable instance of individual liberality. The parties who undertake these burglarious excursions, must be related in some degree, but a seventieth cousin, provided he can make good his being simply a fibre of the genealogical tree, is admitted as one of the party. The alertness of the natives is particularly shown on such occasions, as much competition arises in who shall first undertake the official visit.

A similar scene takes place on the death of a wife, as if the affliction was not sufficiently overpowering. The loss of a favourite child is attended with a like wake. These visits are not confined to robbery only, as the sufferers obtain in addition a sound castigation, in which blows are often given with no sparing hand.

The rejoicing of a parent at the birth of his child, is sobered by a similar infliction, which spares neither excessive happiness nor the most overpowering affliction.

Nor is this law confined to domestic occurrences. If one or more natives are capsized with their canoe, through stress of weather or mismanagement, the natives nearest to the place, instantly swim to the mariners, and instead of lending them assistance, appropriate to themselves every article they can lay hold of, whether paddles, or garments, then tow the canoe on shore, which they

instantly make prize of, and further strip the hapless sufferers of every article of raiment, and often with the additional stimulus of a good beating.

If a chief or freedman is killed in battle, his friends immediately hasten to his plantations, and unearth every article of provisions, reducing his wives and families to destitution. An influential chief will probably appropriate to himself such of the wives of his deceased friend, as he may fancy, with a fair proportion of his slaves, and to be scrupulous in such matters, would be accounted as utterly superfluous, as the law would work in the same manner in the event of his own death.

If a person stumble over the gate of his European neighbour, a payment may be conscientiously demanded by the sufferer, as a reward for his own awkwardness or stupidity.

If any article, on being thrown away, should fall on any person, however slightly, an *utu* may be fairly expected.

Should an hapless wayfarer tumble down a well in the dark, a deodand may be safely levied in consequence.

For the unintentional expression of a curse, the delinquent must pay for his inadvertency.

To enter a cemetery, to touch of a prohibited article, to possess a cat, dog, pig, goat, or cattle guilty of the same imaginary offence, a retributive payment must be given.

A nickname (however merited) is subject to a payment.

To wish that another man may die, that his head may be cut off, or eaten, requires a heavy *utu*.

To accuse a person of theft, without proving it, even for a man to sprain his wrist or foot in attempting to knock another down, is deemed a fit opportunity to enforce payment.

Examples of this kind have frequently occurred to ourselves.

In one instance in consequence of a mutual disagreement, after a war of words had passed, our antagonist (a native of a ferocious disposition) threatened to enforce his argument by the application of a blow, for the better execution of which he seized a piece of rail-fence that lay on the ground, and in so doing, a nail slightly punctured his hand; on feeling the unintentional application, he immediately demanded a heavy *utu*, this logician alleging, that the circumstance never could have occurred, had we not raised his choler. His proposition was negatived.

CHAPTER VII.

LAWS ON SHIPWRECK.—CASE OF THE "HARRIET."—ON THE LETTING OF LANDS.—HIRING SLAVES.—ON LAND PURCHASES.—OR OBTAINED BY CONQUEST.—POWER OF ALIENATING THEM.—ON LAND MARKS.—CRIMINALITY ATTENDING THEIR REMOVAL.—CONFISCATION OF THE LAND.—EJECTION FROM TRIBES.—SAFETY OF THE TITLES OF EUROPEAN PURCHASERS.—TENANTS OF NATIVE PROPRIETORS.—PURCHASES OF LAND BY THE CHURCH MISSIONARY SOCIETY.—ENORMOUS ESTATE OF A CATECHIST.—PURCHASES OF THE WRITER. AND VALUE OF LAND IN AUSTRALASIA.—PRICE PER ACRE.—NATIVE MAPS.—MISTAKEN OPINIONS OF THE BRITISH PUBLIC.—KNOWLEDGE NECESSARY TO BE OBTAINED PREVIOUSLY TO PURCHASING LAND.—INCREASE OF COLONIZATION.—ADVICE TO FUTURE COLONISTS PREVIOUSLY TO LEAVING ENGLAND.—CLIMATE A PRINCIPAL ORJECT TO SETTLERS.—SEVERITY OF THE CLIME TO THE SOUTH.

WHEN a vessel cuts her chain and drifts from her anchorage to the shore, she is accounted as wrecked, and possession is immediately taken by the natives in her vicinity, who plunder her of every article, and often finish their aggression by setting fire and burning her to the water's edge. Cases have happened that the shipwrecked seamen have been made slaves, murdered and eaten, or some few ransomed. The case of the "Harriet," whaleship on the coast of Teránáki, lat: 39° 24′ S., induced the colonial authorities of New South Wales to despatch H. M. S. "Alligator," Captain Lambert, and the "Isabella," tender, in 1834, to obtain restitution of the wife and children of the master of the wreck, and by the judicious conduct

of Captain Lambert, the intentions of the British were effected, despite of the several attempts of near-sighted politicians to render it abortive. When boats or canoes are cast adrift, they become the property of the captors, who demand nearly the value of them, previously to restitution. Among the received laws of the country, are included those relating to letting of lands, when a rent is required of a tithe. On hiring slaves, or even freedmen, a fee is paid for the hire. For a loan of seed for planting, the borrower is required to return a percentage in kind, in addition to the principal. The laws of inheritance are well defined. The eldest son attains the patrimony received by his parent, and the priority of title. Lands obtained by purchase or conquest by the parent may be given away or willed to whoever the owner may think fit. Lands are so far hereditary, but no chief is restricted from selling or exchanging the lands or property he may have received from his ancestors, as he is liable to lose the same by war, or, as the case may be, obtain fresh accessions; the same depending on the strength of his tribe and their allies.

Land once disposed of, the alienation is made for ever, and when a purchase has been made with the consent of all parties, a new demand, by the native laws, cannot be entertained. Possession is obtained by planting a portion (however small) of the soil, and reaping the same. The landmarks of

a property in New Zealand generally consist of a clump of trees,[31] a water boundary, or remarkable appearance in the soil termed a *Kotari wero*, or red patch (of clay). The abstracting of a landmark has often been the cause of war. After a conquest, the land is divided by lot, agreeably to the laws of more civilized people.[32] If a large tree is found growing at the boundary-line, the chief with an axe cuts deep into the trunk the resemblance of a human face, which is termed *tapuing* the property.

Confiscation rarely if ever is put in force, the only case we remember in point was that of a chief named Reti, who it was proved had shot at Mr. Busby, the British Consul, with intent to kill, (which he nearly effected) and robbed his European domestics of their property. On an inquiry being prosecuted by the native chiefs, and his guilt being established, he was obliged to make over to the British Government, whose servant he had insulted, a piece of land, but to the delinquent it

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[31] The criminality of removing a landmark is expressly forbidden inDeut. (c. 19, v 14.) The patriarchs made use of a heap of stones, which afforded a name to the surrounding vicinity. The Romans were so sensible of the importance that landmarks should be respected, that they admitted into their theogony a deity of boundaries (*Terminus*) and frequently erected a pillar inscribed to *Jupiter Terminalis.*

[32] See Numbers c. 26, v. 52 to 56.

would appear to have made no difference, as he continued to plant on the same land without let or hinderance.

Chiefs of minor grade, when they have acted very criminally, have been ejected from their tribes, but their property in land has never been attached. When one tribe has conquered another, the lands of the vanquished belong to the victors, but if any of that land has been previously purchased by a European, his rights are not invaded, as he is not included in the war. If the victors have not wholly subdued the enemy, and the latter have sheltered themselves in the adjacent forests, the conquerors in the battle do not attempt possession; a war is therefore always undertaken with a determination to exterminate the adverse people, that (among other causes) no after-disputations shall arise in the conveyance of the land. If a portion of the conquerors should, at a future period, cut ship-timber in the newly-acquired districts, or shoot pigeons in the woods, a portion of the payment obtained for the first, and an equivalent for the last, is expected by the absent proprietors. If provisions are planted on those lands without permission first had and obtained of the owners, the crops are forfeited, and any one of the latter may justly seize on the same, but if the planter (belonging to another tribe) is allowed to do so, a small pepper-corn rent or gift is expected on the crop being removed.

The divisions and subdivisions of landed pro-

CHAPTER VII.

OFFICES OF THE CHIEFS.—SACRED VICTUALS.—AN EUROPEAN CONVERT.—ANECDOTE.—ACCLAMATIONS OF GRIEF.—SERVICES OF THE PRIESTHOOD.—FEAST OF EXHUMATION.—CEREMONIES UNDERTAKEN BY THE PRIESTHOOD.—THE NATURE OF THE PRAYERS.—REQUESTS PUT TO THE DEITIES.—RECORDS OF SIMILAR FESTIVALS.—DIFFERENCE IN FORMS OF COMMEMORATION.—SACRIFICES OF HUMAN VICTIMS.—CAUSES OF ITS DISCONTINUATION.—FESTIVAL IN HONOUR OF TE KOKI, AN INFLUENTIAL CHIEF.—NATIVE PREPARATIONS.—ART OF BEAUTIFYING.—NEW USES FOR EUROPEAN GARMENTS.—MODERN FASHIONS.—FEMALE DECORATIONS.—RECEPTION AMONG THE VILLAGERS.—MOUNTING.—NATIVE HORSEMANSHIP.—CUSTOMS OF STATE.—SALUTATION.—HOW TO OBTAIN A LION'S SHARE.—NATIVE TON.—A GLANCE AT A NATIVE CARNIVAL.—PAINTED PEOPLE.—PUBLIC INTRODUCTIONS.—THE DANCE OF WELCOME.—NECESSARY PREPARATIONS AND INTRODUCTORY MOVEMENTS.—THE HAKA.—IMPLEMENTS MADE USE OF BY DANCERS.—EFFORTS OF THE LADIES.—FEATS AND SONGS ACCOMPANYING THE DANCE. NATIVE GRIMACE.—EFFECT IN TIME OF WAR.—THE TANGI, OR LAMENTATION.—THE PLEASURES OF GRIEF.—FEELINGS ENGENDERED BY ABSENCE.

The food of the Chief mourners at an *haihunga* is not allowed to be cooked by the slaves, to whose office such labour is generally assigned, but the nearest relatives of the defunct perform this neeessary service, a portion of which is set apart for the inanimate remains. The latter is called sacred food (*poápoá* or *kai tapu no te tupápáku*) and for a mortal to partake of it, would be accounted an action of the most sacrilegious character. To such an excess has the religious feeling of the natives

been brought on this subject, that we have heard a European, who had resided many years in the country, exclaim with superstitious fervour, that nothing could induce *him* to partake of provisions[37] over which so many prayers had been ejaculated and had undergone so many ceremonials. On remarking that such prayers could have no connexion with the addresses we pay to an invisible Creator, he replied, that residing many years among the people had in part effected a great change in his opinions, for he had heard the native priests promise many things that had actually come to pass, and that there must be *something in it.* We concluded by observing, that where a class of men have studied the winds and their effects from infancy, they would certainly be enabled to make "pretty particular" shrewd guesses as to the probable state of the weather in the course of a day or even a week, and when they were hourly requested to foretell what would probably happen, they stood a fair chance of hitting at times on the truth, especially as they were aware of the habits of their

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[37] The Anglo-Saxons feasted "right royally" on the death of a thane or chief. In many instances the corpse has been hindered from burial until the "mourners" had absolutely made sure of having eat up every article of property the deceased had left behind. The violence and rude conduct of the guests will not admit of conception at the present day.

clients from earliest infancy. A dubious shake of the head, *though there was little in it*, proved, that habit and banishment from civilized society had effected a deplorable change in the man.

On the shell and body being deposited in the cemetery previously to quitting the place, the numerous mourners again burst forth in loud wailing, and excoriating their bodies, a mournful rivalry subsisting among many of the relatives as to whom the greatest quantity of blood shall be drawn, torrents of tears and unavailing howls appropriately chiming in the melancholy chorus. Many give vent to their grief in loud expressions: "Ah! why was I not taken from this life rather than you, O beloved chief." The wives will say, "what is our country now to us, since we are deprived of you; who will now be kind to us, who can supply your place, there being none left like unto you?" The priests then finish the ceremony by uttering loud orations in praise of the deceased; his warlike deeds are exaggeratedly dwelt upon, and his religious reliance on the priesthood are spoken of in the most indulgent terms, the loyalty of his followers is also recommended; here the orators are often interrupted by renewed sobs and exclamations from the crowd, "he was too good for us; we were not kind enough." The priests then add a good word for themselves, detailing their care of the deceased from his early years, that they consulted the oracle for his good only, that they bewitched (*mákutu*) his

enemies and strengthened the hearts of his friends, and having carefully watched the corse, since the lamented moment of his death, that evil spirits should not touch him, or that pigs, dogs, or rats, should not dissolve the consecration (*tápu*) with which they had enveloped the corse. These orations ended, the crowds depart, and the actions, &c. of the deceased only are spoken of until the exhumation (*haihunga*) takes place, about one year after the decease of the chief.

This festival is a religious institution from time immemorial, sedulously attended to by various tribes to commemorate the actions in this life of the illustrious dead. The bones of the deceased warrior are taken to the river[38] (which is consecrated

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[38] Removing of bones occasioned a solemn feast among the olden nations. Roman superstition regarded the dead as unhappy, if any ceremony was omitted in their obsequies; and their vengeance was accounted complete, by refusing burial to the slain of their enemies. The infamous Sylla willed that his bones should be burnt, fearful that the faction of Marius would violate his tomb, as in like manner his soldiers had treated those of Marius. The curse of Shakspeare on him who removed his bones, arose from a feeling that has attached itself to all mankind. The modern Hebrews are so scrupulous on this head, as to bury one person only in a grave; and when the cemetery is filled, the place is locked up, and can only be again made use of by a layer of earth several feet in depth, being heaped over the old ground. By 2 Chron. c. 28 v. 27 we find,

for the time, no person being allowed to paddle or canoe on it, or bathe therein), and after being scraped clean with muscle-shells from all extraneous flesh, are well washed and replaced in the cemetery, where they remain untouched until the period of the *haihunga* (festival of exhumation), when the priesthood in solemn procession remove them to the vicinity of the village appropriated as the scene of the festival. The primitive clergy while undertaking this sacred office, join in an antistrophal chant, in which the warlike actions of the deceased are elaborately dwelt upon; this posthumous flattery being the more exaggerated as the spirit of the deceased is regarded as apotheosised, and is expected to watch with feelings of much self-complacency on the proceedings of the festival instituted to his honour. During these prayers (*Kauwau*)

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the remains of a bad king were not allowed to be placed in the tomb of his ancestors. Jehoram and Joash for their ill-conduct were buried privately (2 Chron. c. 21 v. 20; c. 24 v. 25.) A diseased man was not honoured with ceremonies at his funeral, for of Uzziah, king of Judah, they said, "He *is* a leper." (2 Chron. c. 26 v. 23.) The Egyptians held what might be denominated a public inquest on the dead body as to the character of the defunct, and no coffin or embalming was allowed to a wicked person.

Greeks and Romans placed in the mouths of their dead an *obolus* to bribe Charon for a passage across the infernal Styx (Lucian), and a cake of flour and honey to appease Cerberus. (Virg. Æn. vi., 420.)

the chanters contrive to slip in some requests for themselves, recommending the spirit not to forget the annoyances he received when on earth from such a person or tribe (naming them coupled with anathemas), that now he has an opportunity to revenge himself and tribe, and further invocate him not to forget himself so far as to neglect profiting by the opportunity; also that the crops of the requisitionists may increase, in proportion as those of inimical tribes may decrease; one will demand a good marriage for his daughter, or a settlement in life for a son; another that the jealous feelings of his wife may be changed so as to admit of a plurality of helpmates in the house of the chanter. The bones are then deposited in a new mat, and placed on a scaffold (*wata*) about four feet from the ground.

Sometimes the *haihunga* is given in honour of a number of deceased chiefs, belonging either to the same tribe, or a collection of two or more friendly tribes, who associate the bleached remains of their dead, that consist of the various (scraped) ossifications of the human body. The skulls are also entirely denuded of the flesh, and the whole powdered with red earth (*kokowai*). In the vicinity of these remnants of mortality, are placed the preserved heads of the enemies of the tribes taken in battle or predatory warfare; these are generally decorated with feathers and circlets of twisted grass (*wakáou*) that are said to be picked up near sacred places (*Wai*

tápu) and left by the shadowy spirits of deceased chiefs, as they flit on their destined way, that leads to the *Avernus* of this singular people.

The commemoration of the *haihunga* differs greatly at the present period, from what took place formerly, when it would have been accounted as the height of sacrilege and impiety on the part of the surviving relatives, if they omitted the sacrifice of a number of slaves whose services were to be given to their chief in the world of spirits. For a chief to enter his new abode, without being ushered by a number of slaves and wives, was accounted the greatest indecorum that could possibly exist,[39] but from the scarcity of slaves during late years, or

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[39] Sacrificial honours are not paid to slaves; but on the contrary they are murdered as victims to appease the manes of the departed. Among the Greeks it was usual, on burning the body of a chief, to cast a number of human victims in the flames, with abundance of costly presents and perfumes, gums, &c. The body of a general was burnt with his spoils taken in war, and a number of his captives (Homer). The Romans at an early period never burnt a body without company, and to satisfy the taste of the ghost for blood, a number of cattle were also sacrificed. (Virg.) Independent of human sacrifices, whole flocks of cattle were consumed at the altar. Particular laws as to conducting the various offerings are detailed in the holy writings. Among the Greeks a hecatomb was sacrificed at one festival. Solomon sacrificed on one day 20,000 oxen, and 120,000 sheep. (1 Kings c. 8 v. 63.)

rather from the profits accruing from their employment in rearing pigs, and planting provisions, cutting timber, and cleaning flax for their numerous European visitors (their services being at a premium), these butcheries, that were conducted "wholesale, retail, and for exportation," have ceased:---wholesale, from the number of miserable victims sacrificed; retail, from being served up in a cooked state to these anthropophagi by piecemeal; and for exportation, as portions of this monstrous aliment were preserved in baskets and despatched to several relatives or friends, who from absence on other business, or illness, were unable to do justice to the inhuman repast on the spot. The ostensible reason for practising the *haihunga* at the present day, is less for an exhumation of dead bones, on whose efficacy in being serviceable, the ideas of the people have undergone great change, from their intercourse with Europeans for many years past, but rather for the continuance of a public banquet, and the fair or general market, which this festival has been the means of introducing.[40]

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[40] Feasting enters into all the religious ceremonies of barbarous nations. St. Augustine was remarkably successful in making converts of the Anglo-Saxons; the secret, according to the venerable Bede, appears to have been, in consequence of the Pope recommending to the saint to ordain that certain festivals should be permitted to them, so that they might devour as

An account o fthe *haihunga* of Ti Koki, a much esteemed warrior, *one* among the many we attended, will best serve to describe this festival. Some native chiefs in our employ, who belonged to the tribe giving the feast, invited and accompanied us. Taking advantage of the flood tide, we rowed to the river *Káuákáua*, until it contracted so much in breadth, we were obliged to make use of paddles; about a mile further, the stream became too shallow for the boat, when the natives, who had decked themselves in European duck frocks and trousers, stripped themselves of the latter, which they left inside the boat, manually propelling it, thus lightened, for the distance of a quarter of a mile; we were then obliged to land. Previously to proceeding to the village where the festival was to be held, distant about half-a-mile, the natives staid to arrange their painting and dressing. The gentlemen arranged the hair of each other, and being all sons of chiefs, placed with the *goût* of connoisseurs the plucked feathers of the albatross (*Uianui*), gannet (*tára*), and other sea-fowl in various parts. Red paint, (*kokowai*) was much in requisition; a quantity of the mixture was arranged in a broken calabash, into which some of these antipodal exquisites absolutely dipped the entire head and face,

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many oxen to the glory of God as the new converts had been accustomed to consume in reverencing the devil.

representing the *diables vivant* in Dër Freischütz. One of them had painted one half of his face longitudinally with this mixture from the back of the head, forehead, downwards to his throat, the opposite half being rubricated with charcoal-dust, and the whole washed over with rancid shark-oil. The effect of the red and black joining in the centre, which was executed with much exactitude, so that each side of his nose wore a parti-colour, that was ludicrous in the extreme. As to the purposes the European articles of dress were put to, were, to that say the least, certainly foreign to the intention of the manufacturer in Glasgow, if they came from that emporium of industry, or of London if "town made." One gentleman sported a black worsted stocking on one arm, and a white sock on the other; his nether man was encased in a pair of inexpressibles so arranged that the front buttoned up behind, leaving exposed to view "an insertion" in the "unmentionable" seat that proved it had not been repudiated too hastily by its original possessor. Another, whose sole article of dress was the apparition of a fashionable body coat, had encased his ample chest within it, but though the perspiration streamed from every pore, this tight fit was buttoned, the wearer gasping for breath at each respiration he took; the rest of his person was in *puris naturalibus*. Another wore a shirt round his naked loins, as a pastry-cook would an apron, and round his throat a pair of duck trousers was tied in lieu

of a handkerchief, another party had put on a woman's gown, whereas his lady (for we had the dear sex with us) sported the trousers of her spouse, that from the natural turn of her temperament was far from inappropriate. Some other articles of faded apparel shrunk from the stature of their former possessors, by continual ablution, completed the arrangements of the rest of this unique suite, who saw nothing inappropriate in their appearance, but from its droll inconsistency no European could resist from laughter. The ladies had decorated their glossy ringlets with oil, and inserted the pretty flowers of the *kaikátoa* and *towai* in their beautiful tresses, which hung down on their backs in profusion. They made no use of the red earth. With the exception of the lady in trousers, they had dressed themselves in gowns and check shirts, over which were thrown their native garments, wove from the silken flax, which descended in ample folds to their feet. On these preparations being completed, the gentlemen loaded their guns, whose locks and butts had been carefully burnished, and on arriving in the vicinity of the village, discharged them. On the report reaching the ears of the villagers, a number of them rushed forth to ascertain who the new comers were, and on replying, a European, a shout was raised, "A white man! A white man!" (*E'pákàha! Epákàha!*) This cry was reverberated a thousand times among the inmates of the village, who rushed forth waving

boughs of trees, garments, and discharging their ammunition, which was returned by our party. Between the village and the place where we stood, a broad rivulet irrigated the valley, at the brink of which a number of our hosts presented themselves, vociferously insisting on the office of carrying us across on their shoulders. The claimants for this dubious honour, became so numerous and unruly, that we had nearly fallen from the crupper of one of these steeds, but finally got a safe passage across, some attending supporters keeping us up behind, while each leg and foot was detained in the custody of two stout fellows who insisted on their detention. As we approached the village, a number of stout natives, wholly denuded of dress, rushed forward in a tumultuous manner to meet us, hallooing and roaring to the utmost extent of their well-practised lungs, a welcome, (*airamai!*) The ladies also screeched in chorus a warm reception, and the dogs, those harbingers of joy and grief in a native village, with an instinct peculiarly refined, howled their welcome to the new comers, whose particular notes they recognised with affectionate avidity.

On entering the village, a lane was formed of the immediate followers of the head chief, who sat on the ground with his back leaning against his hut, surrounded by a circle of venerable men whose white flowing beards and gray heads attested the salubrity of the climate, and the fortune that had attended the tribe in escaping from the lures of their enemies

and the "glorious uncertainty" of battle. E'Ruku, the chief, in conformity with the custom of his people, sat in state to receive us, and though undistinguished by any peculiarity in dress from his attendants, his rank was easily recognised by the dignified bearing, acquired by an habitual exercise of authority. After pressing noses for a few seconds, the chief expressed his gratification at the visit paid to him. The old gentlemen around also expressed much satisfaction at the presence of the "whity man," whose presence was peculiarly agreeable, and whose tobacco was infinitely more so. This favourite narcotic was immediately requested by the attendant chiefs, but this grateful present was given to Ruku, who immediately gave a portion to each of his surrounding nobles, until instead of tke "lion's share," he retained not enough to satisfy an infant. The venerable Goths were aware of this, but regarding us as the jackall on the occasion, and consequently provider for the lion, very coolly pocketed (if a small pouch three inches square, suspended by a greasy cord from the neck, deserves the term) their share, after priming their pipes for a present supply. Ruku with some earnestness regretted that he had wholly forgotten himself, but felt satisfied he had been enabled to supply his friends, even at the consequent loss he must individually feel. Aware that as long as any of this much-valued production remained in our possession, attempts would be made to proeure it, we gave the

chief all that remained, who, assured that no more was secreted behind, appropriated it to himself. We were afterwards introduced to the ladies of the several chiefs, that were included in the circle, whose nasal members we pressed with a vigour that argued the respect felt towards the individual, and assertion of the courtesy prescribed by the native *ton*. A glance at the company in this native carnival may not be deemed intrusive. The countenances of all the males were rubbed with the red *kokowai* that had been powdered fine and mixed with oil, whose fœtid effluvia obliged us gladly to move to windward. Many had also enriched the crimson stains with broad bands of blue earth (*parakawáhia*), that encircled the eyes like spectacles, a band across the nose serving to unite the colouring pigment. All present were decorated with feathers, some old chiefs having their heads resembling those unhappy wights who are tarred and feathered. Each of our retinue was presented to Ruku and the conscript fathers, who sat in conclave around him. Each presentation was accompanied by the pressing of noses (*e'ongi*) and expressions of "Friend, welcome; how are you all," &c. "*Ekoro airamai tenarákokoe*," in a whining tone, as if each were about to condole for the loss of their entire generation. The last who approached was a nephew to Ruku; they remained fast locked in mutual embrace, tears on both sides falling in plentiful effusion from their eyes and nose, that

afforded me much satisfaction in having already pressed the now indecorous proboscis of the chief. On these requisite salutations being performed, the natives prepared for the dance of welcome, without which a guest would account he had been but indifferently received. All the males doffed off their native garments, the villagers forming one party, and the visitors another. The males had purposely denuded themselves entirely. After pursuing each other like mad-fellows for some time, interchanging blows, some of which were no sinecure, they separated from each other and hastily formed themselves into ranks, taking opposite places. This, from long practice, was immediately performed, when they rushed past each other to secure opposite places. In this mêlée various knock-down arguments, as such rough play has been termed, were discussed. The recipients appeared to return it in good earnest, with sticks, paddles, short spears, and whatever lay in their reach. After this had continued some time, each party returned to their places, not omitting in this *dos à dos* movement, to give some sly hits to the opponent in this play. The dance (*haka*) then commenced amid the discharge of artillery. Each party formed an extended line of three ranks; the entire body of performers were mixed together, without reference to the rank they individually held in the community. The males were armed with muskets, which they brandished with much adroitness, so as to display the burnished

stocks, on which much care had been expended. Those who were unable to procure this much-valued weapon, sported bayonets fixed to long spears, paddles, and even rail fencing (*taiápa*). The females, single and married, widows and handmaids, added their efforts to this dance of welcome; but in order to give due effect and prepare for the exertion, they had stripped themselves to the waist, leaving their budding charms exposed to the gaze of their comrades, whose attention, be it said, was wholly confined to the dance. From the waist was appended a long garment of silken flax, that answered every purpose modesty could require, except when in the eagerness of the wearer's exertion, some treacherous belt betrayed the fidelity reposed in it, and let fall the only covering that otherwise answered every purpose, as long as it remained in the position assigned. In the chant that accompanies a dance, proper time was kept, as admirably tuned was the responsive chorus, whose effect must be heard to be appreciated, when issuing from the lips of a thousand performers, who at the same moment, to give increased effect to the sound, accompany the voice with a clap performed by the flattened right hand on the left breast, the whole body of performers apparently actuated by one well-timed impulse. The implements in their hands are instantly brandished, accompanied by shouts, yelling, howling, "long and loud," that threaten hard to destroy the auricular organs of the audience. At

the same time their countenances are distorted into every possible shape the muscles of the human face can admit of, a leader giving a new grimace which is adopted instanter by all the performers, in the most exact union, rolling the eye-balls to and fro in their sockets, that at times the ball becomes almost inverted. This feat has the most diabolical appearance where a stain of blue pigment encircles the orbit of vision. The long tresses of hair worn by both sexes, streaming loosely in the wind, and encircling countenances of a demoniacal cast, has an appearance that recalls to mind the Saxon traditions of our ancestors, or an army of Gorgons whose looks were reputed to change into stones those on whom they cast a glance, whose tresses were snakes, one of whom (Medusa) was placed by Perseus on the ægis of Minerva. The tongues of the performers were thrust out of their mouths, with an extension that rivalled the well-known chameleon, a feat accomplished by long habitual practice from early infancy. The whole effect gave an insight into the strong emotions these dances must produce in times of war, in raising the bravery of a party, and scaring an antagonist, as also heightening the implacable hatred the belligerents must feel towards each other. The opposite party returned the compliment in similar style, the old seigniors acquitting themselves as nimbly as their juniors. When the dance ceased, the lamentation (*tangi*) commenced, in which this singular assemblage dissolved into

tears, wailing and gnashing of teeth, with a promptitude equalled only by the transformations produced by the wand of Harlequin in a pantomime, or a ruthless enchanter in a fairy tale. The *tangi* on this occasion related solely to the loss of the deceased chief, and persons who had been gathered to their fathers during the year.

These lamentations extend to either sex. The method of performing it is by two persons sitting on the ground, when they press noses for some time together (at best an unpleasant coalition, but in cold seasons a perfect nuisance,) and giving way to grief, by recalling to remembrance the virtues or endearing actions of the dead. With heads enclosed and hid within one garment, entwining each other, they burst forth simultaneously into a paroxysm of tears, giving vent to their absorbiug grief by dismal moans and wailing. After this has continued some time, they join in a loud chant interrupted by liquid streams issuing from the eyes and noses, commemorative of the past, the happiness that has vanished, and probable mishaps of the future. This Jeremiad is taken up by turns, groans are interchanged, and they work themselves up into great affliction.

This strange custom is not confined to apparent cause for grief, for to give an additional zest to the entertainment, sharp muscle-shells are made use of to excoriate the skin, and the consequence follows in streams of blood issuing from every part of the

body, face, arms, breast, legs, no part having the preference of an escape from this brutal practice. Nor is this lamentation confined to such occasions; on any persons known or related to each other meeting after an absence of a few weeks, or on the illness of a friend or relative, the muscle-shell and the accompanying *tangi* are instantly put in requisition. So enamoured are these people of affliction, that the writer has been viewing a play (*takaro*) among the natives, when suddenly it has entered the afflicted head-piece of one of the performers to sit down to a *tangi*. The suitor for this display of misery has no sooner expressed his desire, than, with the vacillating habits of these people, the whole company instantly squatting down on the ground, have commenced crying with all "might and main," as if they were about to be deprived of existence now and hereafter. So copious is the effusion of blood and tears, that their scanty garments are soon saturated. This rite reminds us of those observed by the ancient people of Palestine, whose names are even blotted from the list of living nations, the practice of which an indivisible and bountiful Providence forbade a continuance.

CHAPTER VIII.

DESCRIPTION OF THE FEAST.—VARIETY OF THE FARE.—HUMOURS OF THE FAIR.—SPORTS AND AMUSEMENTS OF THE FESTIVAL.—NATIVE AUCTIONEER AND FOREIGN IMPORTATIONS.—NATIVE MANUFACTURES.—DISPUTATION FOR BARGAINS.—CUSTOMS IN FAVOUR OF FEMALES.—ITS CONSEQUENT EFFECT.—MODERN INFLUENCE OF THE SEX.—GRACELESS CURS.—EFFECT OF ROBBERY.—NEWLY IMPORTED SPORTS.—UNCOMMON DRESS.—THE KIEVIKIENI BIRD.—SNARES FOR ITS CAPTURE.

While these laments were the order of the day, we went to the place where the feast or rather market was allotted. A long lane was formed on an extensive level plain, fifty feet in width, by two high walls, formed by perhaps upwards of ten thousand baskets of potatoes, kumeras, Indian corn (*Holcus indicus*), tarro (*arum*), water melons, turnips preserved, (*kou*) steamed kernels of the native fruit, (*kárákà*) baked roots of the *ti* palm tree, (*korou*) a quantity of dried cod, eels and other fish, also of shell-fish, bundles of fern-root, onions, peaches, grapes, &c. Against each portion sat the proprietor and his friends, who had erected a few stakes to windward, matted with bushes in place of a booth, as protection against wind and rain. In addition to the above fare, were a number of pigs of various age and size, easily distinguished from

the piercing shrill squeak to the huffing and sonorous grunt of their formidably tusked great progenitors. On entering this scene of gaiety the most clamorous sounds issued from every point; hard dealers squalling their dissent from a price required; a few coteries dancing a variety of *hakás;* others who prided themselves in approaching the *manière anglais,* were giving imitations, as exaggerated as ridiculous. Some few amused themselves by a foot-race, wrestling, boxing, in a knowledge of which they decidedly failed. Throwing reeds or small spears at a target, took the attention of another party; balancing spears on the palm of the hand, pipes on the nose, reeds on the forehead, muskets on the breast, also had their admirers; climbing trees, flying kites, learnt from Europeans, served to amuse the boys, while others again, anxious to become proficients in the arts, made attempts to picture ships, men riding on pigs, canoes, and numerous obscenities on the exterior of the baskets, in red earth and charcoal. Several old gentlemen "bearded like a pard," were stretched at full length playing with round pebbles, the primitive school-boy game, known to vulgar ken as "up the spout;" two other elders were scientifically engaged applying a sharp blade of grass across the sensitive noses of two irritable cats, this stimulating feat attracted the attention of many bystanders, who were betting which of the two could retain poor pussy longest, or which apply the grass most

judiciously. Ever and anon were to be seen, perched on the top of a pyramid of provisions, a stentor-lunged native, who had visited Port Jackson, and was imitating the "sayings and doings" of the auctioneers in that colony. Each party had their audience, for a vast concourse had assembled from distant districts as at annual fairs in Europe. In addition to the produce above mentioned a number of pigs ready broiled, roasted, boiled, and baked, were also exhibited for sale, whole, in quarters, and in portions, for present sustenance, or export; birds in a cooked state were also exposed. Nor were the purchases from Europeans forgot to be exposed; muskets, powder, dilapidated clothing, that would have instinctively shrunk from an exposure even in Monmouth-street, tobacco, soap, spades, hoes, the favourite tomahawk, axes, iron pots, also empty bottles, tin canisters, cartridge-boxes, lead balls, and bullet-moulds, were to be seen, creditable specimens of native ingenuity, in the form of stocks for broken muskets, handles for hoes, spades, helves for axes, carved bowls (*ná powaka wakiro*) for holding feathers and little trinkets, hand-nets, fishing lines, &c. and a variety of articles as the shop-bills have it, "too numerous to particularize." Amid the hubbub and humours of these fairs, disputations for bargains are loudly contested for. Every seller has predetermined to demand a larger price than he can possibly expect to obtain, and the buyer at first offers much lower,

than he probably expects will be taken, and thus the jabbering of both parties, who concede a *something*, but accompanied with slurs and jokes on the hardness of each other's heart (*nákou pakéké.*) After giving way on both sides, they approach nearer to a fair price, when an agreement is made. Rarely indeed is the "biter bit," in these transactions. The ladies, of course, are not apathetic spectators in this display, the customs of the country permit them to enjoy themselves as much as they like without the restrictions placed on them, as in the East, and demi-civilised states in the North, where groundless jealousies cause them to be immured almost as closely as Britons would confine the ferocious animals.[41] In New Zealand they eat with the

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[41] Women appear to have had a similar influence among the Britons before and during the invasion and domination of the Romans in Albion. The power of Boadicea was second to none of the warlike chieftains of her times. In the Island of Celebes, at the present day, they are raised to sovereign authority, and at periods when the government is most turbulent. Several tribes of the Buges nation (Malays) in the Moluccas, rejoice in the "short-coated" government. At Madagascar, a portion of whose people are descended from the same oriental family as the New Zealanders, the queen, Ranavola Manjaka has reigned since 1828, during a period of uncommon turbulence. Both in New Zealand and Madagascar, the writer has found, from personal experience, that eloquence and loquacity are not the exclusive properties of European ladies.

men, accompany their lovers, husbands, relatives, and friends, to a feast or a war expedition, influencing the several tribes, by taking an active concern in all business of life. They are consulted alike in public and domestic affairs, bring large dowers to their husbands, and even join the war council, which they at periods aid by their deliberations. At the Haihunga, a grateful opportunity was afforded for conversation, which, carried on without intermission, added not a little to the din, which would have stunned the ears of any being but a native. As a private *tête à tête* was out of the question, every person was obliged to screech their sayings, opinions, and discussions, which among the ladies was generally confined to articles of dress and ornament recently imported by the Europeans, the appearance of their ladies, the belles and beaux of their own circles, their own individual hopes, fears, wishes, longings, &c. New sources of uproar continually occur, thus a half-starved cur, instinctively alive to *his* own wishes and longings, watching the moment his vehement mistress turns her back to reiterate some dogma or proposition, steals slily to the savoury cooked pork exposed for the gratification of another kind of customer, and with the tug of an enthusiast purloins the envied morsel; he in turn is pursued by his own kind, proving that among the canine race, there is no honesty among thieves, this new fraças engages the attention of the women, who no sooner

discover the cause, than hasten to add the effect, by following the lank herd, stick in hand; in this pursuit the children follow, running their bare and tender feet among wood, and splinters, and cockle shells, which are strewed about the plain, the refuse of many a meal adding not a little to the noise and bustle of the fair. The company continued to arrive, and as every new comer was recognised, the terrific yells of the *tangi* ascended in chorus, making "confusion worse confounded." The dresses of some of the new company were of motley appearance; one fellow elicited shouts of wonder and applause, having been supplied by a European with an enormous nose, (mask,) whose rubicund and ample proportion was a theme for renewed delight and merriment. The elders were bedaubed with oil, red earth, and blue clay; and one grotesque monster had painted his forehead, nose, and chin, a bright yellow, obtained from the bark of a tree, every other part of his face and person being of a glaring fiery red. Mats made of dogs' skins sewed together, were displayed in great number, and a small garment of the feathers of the Kievi-kievi bird was sported with great pride and state by the wearer.[42] As the afternoon began to close,

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[42] Kievi-kievi (*Apterix australis*) is covered with a hairy feather, similar to the skin and feathers of the Cassowary, and like that family (*Rhea*) is destitute of the accessary plume. Its beak is similar to that of the

before the cooks began the functions allotted to them; about three hundred yards from the lane where the motley and numerous company had assembled, a number of pigs, who had not been silent spectators of the stirring scene, in consequence of being exposed to the barking of the many dogs, without whom, society in New Zealand would not be accounted as select, now gave their last plaints under the hands of the butchers, who perform the operation by drowning or strangulation, that the blood in the animal may be preserved, the law of "never waste," (*káoré maumau*) being most sedu-

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Curlew, of a yellow horn-colour, several long hairs projecting from its base. It is made use of by the bird, for grubbing in the earth for worms, on which it feeds. It is the largest of the land birds of the country. The bird is very tough in flesh, and worthless. It is entrapped by parties that sojourn for the night in unfrequented forests and swampy grounds, where it loves to dwell; a large fire is kindled and a crepitating noise made by breaking small twigs or sticks, which strange noise approximates to the voice of the bird, to induce them to leave their nests, which are formed in the holes of trees or under deep imbricated roots. Attracted by the fire, the birds make towards it, the sudden glare of which confusing them, renders them an easy prey to the fowler. Dogs have been often sent in pursuit, but have often suffered much from the powerful talon of the bird. It is called Kiwi-kiwi from its peculiar note. It burrows in the ground, the powerful spur on its leg assisting the bird. It is found throughout the country, especially near the East Cape. (*Wai appu.*)

lously attended to.[43] As the shades of night encompassed the place, the assemblage gathered together in small circles, generally with some blazing fagots in the centre, which glaring on their expressive countenances and animated forms, heightened the romantic effect of the scene.

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[43] It appears to be a custom among all the ancient nations in honouring their renowned dead, to give feasts to the surviving friends of the deceased. (Ezekiel c. 24, v. 17.) Among the Persians at the present day large sums are expended for this purpose. Hamlet is made to complain of the funeral baked meats being desecrated to the unhallowed marriage of his mother, and similar feasts to an Irish wake are customary in the provinces of Great Britain.

CHAPTER IX.

SUBJECTS FOR ORATORICAL DISPLAY AND LEGISLATION.— SUITING THE ACTION WITH THE WORD.—RECORDS OF FEASTING.—A WARY ORATOR.—DEPRECIATING AN ENEMY.—NEW READINGS OF TALES AND TRADITIONS.—A COMICAL NARRATOR.—A CIRCLE OF CHORISTERS. EXTEMPORE EFFUSIONS.—THE EVENING MEAL.—A CIVIC DISPLAY.—HOSPITABLE CARE OF STRANGERS.—DISCUSSIONS OF POLITY.—EFFECT OF REFRESHMENT.—ON FUTURE WARS.—MAJORITY VERSUS MINORITY.—PROPOSITION FOR A FISHING EXCURSION.—IRRITABLE INUENDOES.—AGRICULTURAL LOCALITIES.—PRO AND CON.—A MAGICIAN INCULCATES THAT DISCRETION IS THE BETTER PART OF VALOUR.—COGENT REASONING.—TANGIBLE ARGUMENT.—HOW TO PUNISH AN ENEMY.—MEMORABLE MISHAPS.—TURN OF A DEBATE.—FURTHER SPORTS.—THE BREAKING UP AND DEPARTURE BY LAND AND WATER.

In one circle an elderly politician was running to and fro delivering a speech, on the necessity of curbing the arrogance of an inimical tribe. On describing the debtor side of the account that existed between them and the enemy, the old orator quivered with rage and ferocity, stamping the ground with his feet, as he turned on either side of the primitive arena,[44] he brandished his well bur-

[44] This method of perambulation, employed by the New Zealanders, is accounted absolutely necessary to give anything like an oratorical display; it is supposed to aid the effect in enforcing an argument.

nished tomahawk above his head with exciting vehemence, his eyes glared with the fierceness of a demoniac; after exhausting himself for some time, he finished his theme amid reiterated shouts of applause, which this agile councillor appeared to receive with much self-complaisance. He had no sooner replaced himself than another hoary senator arose, whose arguments coincided with Moetàrá, (the honourable member) who had just spoken. However, remarked this logician, with due deference to the enviable experience that had elicited the last observation, he (the present orator) felt bound to dissent from it, as in the actual number of chiefs slain in the last encounter with the head-eating ruffians, (*pukokohua*) the tribe (he had the honour to address) had signally gained the advantage; far be it from him he continued, to add a word that would lessen the just resentment that burned in the breasts of his audience, yet in his hearing, it must never be said, that they were worsted by an enemy, whose ablest warriors could be trounced singly by one of their children, bowing around and raising his short spear about three feet from the ground, alluding to the height and size of the truculent little heroes he had just applauded. We left this gentleman enforcing his arguments by action and gesture as is customary with the native Demosthenes. Another crowded circle of persons were intently listening to the tales and traditions that were being delivered from the

mouth of an aged priest, whose ready inventions admirably supplied the hiatus produced by forgetfulness or prevarication. These new readings appeared greatly to delight his primitive hearers. This Druid sat at the head of the circle, a space being allotted to him, to aid his narratives by action; some of his allusions heartily tickled his friends, and the old narrator was unable at times to resist shaking his sides at his own drolleries. Another circle was engaged in chanting chorus in the whining, drawling tone, usual to the native chorister, each apparently striving to give the loudest nasal accompaniment possible. In the centre stood the principal solo, who detailed the subject of the song by expressive gestures typifying the emotion of the hero.

Many persons grouped on various parts of the plain, were amusing themselves with strains on the native flute, producing sounds that could never have recalled an Eurydice; children delighted each other by shaking dried calabashes filled with pebbles, emitting a mournful, abominable sound. On visiting these several groups, they struck up extempore effusions in solo, that ended in chorusses, generally descriptive of the Europeans, their residences, adventures in leaving their own country to visit New Zealand, their superiority over the natives as evinced in the construction of their ships, government, clothing, implements, power, &c. These various avocations were suddenly interrupted by the wel-

come arrival of the evening meal, at which the orators sat down to discuss with a determination as intent as they had uttered their previous speeches. The feast was brought to the several circles by the slaves of each party in small neat (freshly culled) flax baskets, small ones being appropriated to the chiefs, and the larger ones to the freemen and slaves. The display consisted of potatoes, kumaras, fish (fresh and preserved), cockles, clams, muscles, limpets, crayfish, oysters, mutton-fish, turnips, the *ti* palm, pork, baked and broiled, pigeons in great number, &c.; and a November civic anniversary in Guildhall forms but an indifferent comparison in describing the justice done to the viands, that disappeared shortly after presentation, as if by magic, or the satisfaction the aforesaid sleight of hand (and mouth) diffused among the throng. The usual hospitality of the people at such periods was not forgotten; all strangers who had arrived minus provisions, were amply supplied, and also such as had by previous gluttony devoured the ample quantity they had originally brought with them.

After supper, the previous avocations, that had ceased from the interesting cause just described, recommenced. As the *Haihunga* was now drawing to a close, the affairs of the tribe were discussed with much interest and animation. Some of the orators exhibited great compass of voice, and commanded attention by bellowing forth their opinions in voices resembling thunder, which might be

heard at a great distance. This might be attributed to the priming they had just received. The action they employed was also discernible at a distance, from the strong lurid light of the blazing fires, that cast its red gleams on the bold bronze athletic forms that danced with oratorical intensity up and down the circle of the family of the deceased, round which a large concourse had assembled, from the interest all felt in the subject under discussion, of which foreign and internal polity formed the principal themes. The first debate on a future war with a foe whose numbers were small, passed in the affirmative, "without a dissentient voice," until one of the most clamorous of the majority recollected in good time, that though the tribe in itself could be easily subdued, yet they were allied to such powerful friends, who would readily arm in their behalf, that it would be the height of impolicy to make the attempt; this instantly caused the "glorious majority" to sink rapidly into a "fearful minority," which was the ultimate result of the debate. On some names being rehearsed of valiant chiefs, who would be put into the scale against the valorous assemblage (then debating) who would have rather put the said chiefs out of the scale into their ovens, a large fishing party was next proposed, to take place within six weeks from the time of the Haihunga, (a kind of annual Hegira among these people,) this was carried in amity; some angry discussions

arose as to the number of slaves each head of a family should take to the scene of action, but this was also arranged after some mutual sneers and irritable inuendoes. An elderly matron then arose, and requested information respecting the intentions of the Seignory as to the locality of the farms (ná márá) to be cultivated. After pointing out certain districts, which she apprehended as being eligible, she sat down, on which a young lad arose and dissented from the lady; "by planting so near our homes," said he, "our enemies (severally naming the tribes, which he enumerated by marking the tips of his fingers) will look on us as poltroons, that we fear to move from the precincts of our fort; (*tiapa no táku pá;*) this has been our reproach too long. No, it is better that it be said we fear not to plant in sight of our enemies, rather than the slander we are now reproached with, of not daring to plant but within our fences." After this substance being repeated several times, the speaker sat down, when the old magician, who by a sentence had changed the majority into a minority, arose, and after running up and down the ring, collecting his thoughts, commenced in a low tone. This wary politician suggested to the worthy audience the truism, that "discretion is the better part of valour," and though individually averse to allow an inch of ground in favour of their cowardly foes, yet, according to his experience, he must observe, that the potatoes were equally excellent, whether

planted close to the fort (*pá*) or at a distance. The Indian corn they had tasted that day lacked not its usual sweetness from having been produced on friendly ground, and he felt bound to add, that the Kumaras served up at supper had diffused among the present company unalloyed satisfaction, at least he spoke from his own internal feeling, and believed, (looking around him) from that felt by his audience; and though he (individually) burnt with a desire that scarcely admitted of repression, (here he raised his voice in alto, the pitch ascribed to Stentor,) to annihilate at one fell swoop the enemy, who were an absolute excrescence to any well behaved community, yet the planting of provisions in their vicinity was not the method prescribed by their ancestors to *punish* an enemy. "No," continued the excited narrator, "when their warriors, slaves as they are, are absent at the coast fishing, or when the greater number are planting inland, which we can always ascertain, then we shall be enabled to obtain our desires, then shall we have payment (*utu*) for the loss of our warriors," (naming certain chiefs who had been slain in former years, while engaged on predatory excursions.) This expert warrior, whose legs it was reported had done him in earlier days most acceptable service, then detailed a number of mishaps that had befallen the tribe in his remembrance, and concluded by appealing to his friends as to the anxiety he had ever felt to assist in punishing, but certainly not

feeding the enemy. He voted on the side of the old lady, who felt desirous of reaping what she might plant. It was then arranged that the land last planted on should lie fallow, and some alluvial ground that had been neglected some years, distant yet further from the camp of the enemy, should be put in preparation. The discussions having ceased, the younger portion of the company entertained themselves in dancing, singing, wrestling, running races, squabbling, mock fighting, and real quarrelling. At such periods it is impossible for a native, much less an European, to obtain the least sleep, as the amusements are kept up until sunrise next day, when the company begin to depart. Such of the natives whose villages are inland, take their route, preceded by their slaves, loaded with quantities of provisions presented by the family of the deceased or their friends ; to such families whose route is by water, they await the flooding of the tide, and convey their presents into their canoes.

CHAPTER X.

DEPOSIT OF THE PRIESTHOOD.—RECORDS OF THE DEPARTED.—THE DECEIVERS AND DECEIVED.—THE TÁWÁ MOA, OR SACRED FIGHT.—ATTENTION PAID TO THE LAST EXPRESSION.—SUPPOSED PROPHECIES. MODERN DISCOVERY OF ANTIQUITIES.—NATURE AND CAUSES.—CUSTOMARY PROHIBITIONS.—POSTHUMOUS HONOURS.—ITS RECORDS AND VARIETIES.—CEMETERIES IN NEW ZEALAND.—IMPIETY IN THEIR VIOLATION.—PUNISHMENTS IMPOSED ON THE DELINQUENT, AND THE SILENT INDULGING CURIOSITY.—ITS SUBSEQUENT EFFECT.—SUPERSTITION IN FAVOUR OF ROBBERY.—LOSS OF LIFE IN BREAKING A PROHIBITION.—ANECDOTES.—WEAKNESS VERSUS CUNNING.—IMPURITY OF GAZING.—DYING CHILDLESS ACCOUNTED A MISFORTUNE.—RECORDS OF THE FACT.—BOASTS OF A VICTOR.—DEATH OF AN INFLUENTIAL CHIEF.—HIS CHILDREN REPROACHED AS WANTING IN DUTY.—CAUSE OF UNAPPEASABLE FEUDS.—SUPERSTITION OVERCOMES REVENGE.—A VARIETY IN SACRED WARFARE.—INDISPENSABLE REQUISITE FOR A DEAD MAN.—MAKING GHOSTS TO SERVE THE DEAD.—A TOMB NEAR KAIPÁRA.

THE bones of the chiefs, in whose honour the feast has been given, are reconveyed to the cemetery, great care being taken by the priests that no person espies them in that sacred place.[45] It is ac-

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[45] Nations are more remarkable for the unqualified respect with which they honour the departed, in the ratio as they are sunk in barbarism. Among the instructions of the age-stricken Jacob to Joseph, he said, after ensuring his obedience by an oath, "Deal kindly and truly with me; bury me not, I pray thee, in

counted a sin in any person viewing a corpse in the coffin, however accidental; and the priests are so attentive to their functions in this matter, that it requires the eye and intellect of no common observer to discover whether these men are the dupes of superstition or deceivers only. A strict *tapu* is

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Egypt. But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place." He again said "Hearken unto me," and he did so. (Gen. c. 47, v. 30, 31.) He again repeats the injunction of "bury me with my fathers," adding, "There they buried Abraham and Sarah his wife, and there they buried Isaac and Rebekah his wife, and there I buried Leah." (Ibid c. 49, v. 31.) The subsequent burial and mourning at the field of Atad is impressively described in chap. 40. ibid. Joseph also enjoins his descendants to the same office. "God," said he, "will surely visit you, and ye shall carry up my bones from hence." (Gen. c. 50, v. 25.) We find this performed in the days of Joshua. (c. 24, v. 32.) The dead body being placed in coffins, was only performed to persons of distinction among the Egyptians. They were enclosed in chests, and placed in niches; many of these coffins were of stone. The custom of carrying the corse to the burying places of the relations, is as customary in every part of the globe at the present day. Among the Romans, Greeks, it was often done. In Madagascar, the writer, while on a visit to that country, saw the return of an army that had been despatched from Tannafouché to the South. They had brought with them, in addition to their booty, the bones of their comrades enclosed in baskets, that had fallen in the battle.

thrown on any person who touches the body of a dead chief, and in the south-west part of the North Island, the surviving relations discharge several rounds of ball-cartridge towards the villages of their enemies, for the soul to lie at rest, and which alone can dissolve the *tapu*. This ceremony is termed *táwá moa*, a sacred fight. A great variety of articles are also interred with the deceased,[46] comprising almost every thing the defunct peculiarly delighted in.

On the approach of death the nearest survivors

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[46] The excavations daily progressing in various parts of civilized Europe, expose to view numberless articles deposited in the tombs of the renowned dead. Implements, warlike munition, &c. display the taste mankind has ever had to have deposited in the silent tomb, the favourite memorials of past life. The warrior is known by his armour, the priest by his mouldering crosier and signet-ring, even the labourer by the implement of agriculture. Among the Egyptians, the works of Champollion, Rosellini, Maillet, Dénon, and a host of authors, demonstrate this taste to have been a ruling passion with that people. In South America, innumerable are the earthen-ware jars, with the figure of the Sun displayed on them in the depositories of nations, dead, the sole memento of people whose name is lost in the womb of time. These remains are numerous in Peru. The tumuli of the Romans in Britain, the cromlechs in Scotland, the cearns in Ireland and Wales, the barrows in North America, all possess deposits, originally placed with the feeling that actuates the New Zealander when interring his dead.

hang over the dying person, anxious to catch the last breath of the deceased, but rather from force of affection than superstition.[47] The last words of a chief or priest are attended to with peculiar earnestness, from the supposition that a spirit of prophecy (or rather the absence of lying) will issue from the lips of the man about to enter eternity.[48]

The personal apparel of the dead is never made use of by the survivors; and to such an extent is this method of veneration, that frequently the house of a deceased person is prohibited from ever being again inhabited, and when in mind the wood is not

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[47] It was customary for the Greeks and Romans to burn the bodies of their illustrious dead, the ashes being gathered in costly urns. On the funeral pyre, valuable spices were thrown, that the aroma from them should overcome the fœtid effluvia of the mortal remains. The Egyptians in some instances did the same.

[48] This opinion is also derived from ancient tradition. Among the Hebrews, much reliance was placed on the last words of a dying parent. Jacob, on his death-bed, says to his sons, "Gather yourselves together, that I may tell you *that* which shall befall you in your last days." (Gen. c. 49, v. 1.) This prophetic feeling has been usually assigned by classic authors to their principal heroes, who are made to foretell the death of each other to the end of the chapter.

Among the Hebrews and Romans it was customary to destroy the bed and such furniture as was principally made use of by the deceased. Among the Persians at the present day, this custom is not unusual.

allowed to be desecrated for firewood, or even taken away.[49] The dead are probably more honoured in New Zealand than in any other part of the globe, as however ill a chief may have behaved in his life-time, he is yet buried in the cemetery of his fathers.

The cemeteries of the New Zealanders are regarded with peculiar fear and veneration. The least violation of any portion of the precincts of

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[49] The method of honouring mortal remains widely differs in various countries. In Europe, respect is shown by the mourners being habited in black; in China, white is prescribed as most becoming. Among the Turks a series of ablutions. The Hebrews formerly cast ashes on their heads, and yet rend their garments. The Greeks beat brass kettles to drive away any unhallowed spirits having command over the body: and the better to preserve the soul of the defunct, his last breath was carefully inhaled by a survivor. Among the Northern warriors, the favourite sword was placed under the head. In modern Europe the military or naval trophies of the deceased are carried on the shell that contains the dead body. In Asia, the survivors refuse nourishment for several days, and the mourner who can desist longest, is accounted the most affected. The cutting and wailing we have described as accompanying the death of a chief in New Zealand, is in common with all the inhabitants of the South Sea Islands. The Turks, similar to the French, and other nations on the Continent, plant flowers on the grave, and convert the cemeteries into gardens. Such cemeteries are often visited by surviving relatives.

the dead, is accounted the greatest crime that a human being can commit, and is visited with the direst revenge of a surviving tribe,[50] to be atoned for only by blood or loss of property. If an animal happens by chance to feed on one of these places, where the herbage flourishes best, it is immediately killed. A native has never deliberately violated the burial-place of his fathers, it being implicitly supposed that such an act would bring disease and death on the criminal.[51] If any person were to see such an act, and kept the same secret, he would suffer, if it became known, as a participator in the affair; few if any would hazard the punishment that is supposed to await such conduct.

Europeans, who have visited New Zealand, have been induced to indulge their curiosity by opening the tombs of a native cemetery; the object that meets the eye are skeletons of the chiefs, male or

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[50] It has been stated that the lamented Cook met with his death at Háwaii, in consequence of his people taking away a portion of fencing that had belonged to a cemetery, which had been actually sold to him as firewood without the knowledge of the chiefs.

[51] Among the Javan thieves this feeling is regarded less conscientiously. In Java a superstition exists, attaching to the earth of a new-made grave the most soporific power. This belief is so universal, that when a robber is desirous of plundering a house, he cautiously procures a portion of the new-made grave, and throws it into the house he has decided on robbing; the plundered implicitly believe in the fiction.

female, each being equally honoured after death, fastened with flax cords in an upright posture, a quantity of articles, such as muskets, tomahawks, &c., placed on either side. We remember some instances of Europeans being discovered in opening a tomb. They had been unable to effect their object unseen, and had scarcely time to gratify their curiosity, when a hue and cry was raised by a girl who had remained alone in the village. On the news reaching the chiefs, who were planting at some distance, consternation seized the weaker intellects, while avaricious cunning dictated to the more powerful, that an admirable opportunity was now afforded them to demand a heavy payment; in each instance this might have been effected, had not other chiefs inimical to them defeated their intentions, by taking part with the Europeans; however, both parties were obliged to pay, what was accounted among the people a large sum, in muskets, powder, and blankets.

The sepulchres were taken away, and the bones taken to the river and carefully scraped with muscle shells, and washed in water, from the impurities that the gaze of unhallowed persons had caused. They were again gathered, carefully placed in new mats, and, finally, replaced in another receptacle at some distance.

For a native chief to die childless[52] is accounted

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[52] We have already related the veneration paid to the

a direful misfortune, to avoid which, adoption is often resorted to. The utmost boast of a victor is, in having destroyed the children of his enemy. On the death of the celebrated E'Ongi, his children, fearful from the many enemies their father had created, that the body would be stolen from them, as they could then muster in numbers, were about to place it in the ancestral cemetery the day after he died, thus depriving it of the honour of lying in state. It was opposed by some powerful chieftains, one of whom reproached them for their pusillanimity. "How is it," he said, "I have only just become acquainted with those who are unworthy of an illustrious sire, and wish to bury him alive!" Among the singular laws of the country, a chief

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memory of an ancestor. This feeling among the ancients is forcibly related in 2 Samuel c. 18, v. 18, where Absalom rears a pillar which he names after himself, saying, "I have no son to keep my name in remembrance." The Jews continually invoke the names of the three patriarchs, as the Moslems do that of Ismail, David or Solomon, yet from principles of veneration only. The former account the curse "to die childless," or "the soul to be cut off among Israel," as the heaviest anathema that can befall them. Notwithstanding the charming Houris' promised by Mohammed, his followers lay great stress on ultimately resting in Abraham's bosom. The Hindoos believe that the greatest happiness in after-life, depends on prayers being said to their memory by their children. An anathema of a modern Hebrew may be translated, "May he never be mentioned by his children."

who steals the body (*tupápàku*) of a rich man is entitled to a large portion of his property. In times of war, the greatest insult, causing unappeasable hatred and determination for revenge, is by either party ravaging the cemetery of the antagonist. But on a party conquering, after indulging themselves in all the lust of cannibalism, superstition triumphs over their animosity and revolting barbarism, and they erect monumental effigies

1 2 3

Ná Ráoui, or Sepulchral Effigies.

4 5 6

Ná Ráoui, or Monumental Effigies.

(*ráoui*) to denote the place where an enemy, remembered as having been a former friend, or, perhaps, a relative, had been slain and devoured. When any valiant chiefs have fallen in battle, they are interred in the cemetery, with all the honours these people can bestow. A number of muskets, leaden balls, cartridge paper, and charges of gunpowder, are buried with each person. This is also termed arming for a sacred fight, (*táwá moa,*) it being accounted among native superstitions an indispensable requisite for a chief to be provided with arms and ammunition to fight his way to the world of spirits. At such burials most heart-rending barbarities prevailed, slaves being deliberately murdered to serve the spirit (*wairua*) of the warrior in the next world. In honour of such men the festival of the Haihunga was established, the anniver-

sary being religiously attended to.[53] Some of the tombs are erected, considering the scanty resources of the people, on a large scale.

The preceding Ráouis or native effigies in honour of the dead were sketched at various places.

1. From a cemetery at Taöhára, on the west side of the river Kaipára, where a battle was fought in 1826, between the inhabitants and the allied tribes of the north, under E'Ongi and Muriwai, in which the former people were entirely scattered and nearly exterminated, and the country has ever since lay desolated.

2. From a Wai tapu on the banks of Waima, a river estuating in Hokianga.

3. On the banks of Máhurangi, river Thames.

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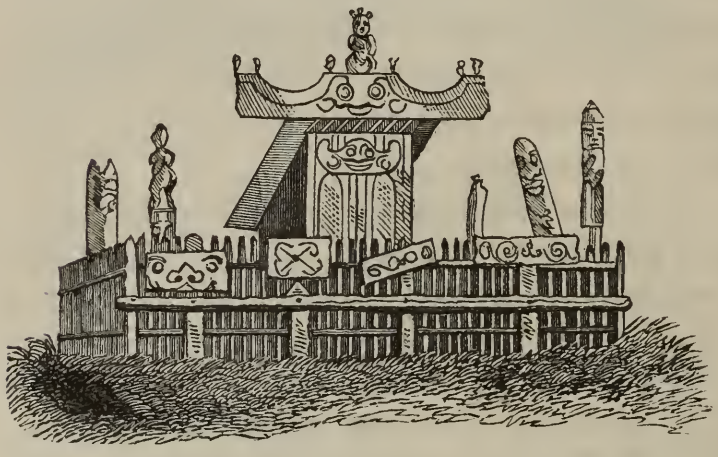
[53] Anniversaries have been instituted among almost every nation to the manes of the illustrious. The Turks are particularly attentive to this subject. The Hebrews invariably say prayers and give alms in memory of the departed; also a lamp, fed with olive-oil, is kept burning, which it would be accounted an insult to the deceased to employ for any other purpose. The Persians also mourn the death of Prince Houssain, grandson to Mohammed; his tomb near Babylon is yet visited by them. The Romans employed mourners (*præficiæ*) to attend and give effect to a chamber. The Moors, in Algiers, have a similar habit, and the Arabs have borrowed the custom. Many of the ancient nations of Palestine made use of caves and excavated rocks as receptacles for their dead. The Greeks did the same.

4, 5 & 6. From a burial place at Tokomáru, misnamed by Cook, Tegado.

The following was erected to the memory of Tuwhenua, an invincible Amazon, who formerly flourished on the banks of the Wairoa (long waters) at Kaipára, and dedicated to her prowess by her tribe, previously to their extinction.



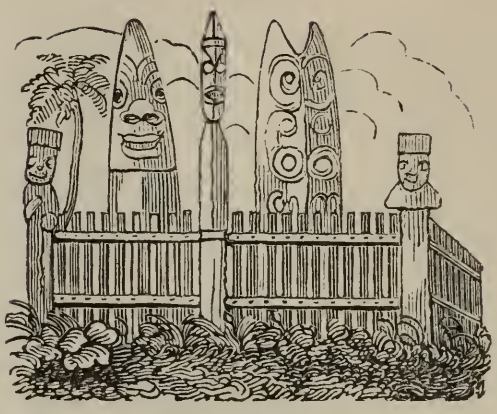
Tomb erected to the memory of Tuwhenua, a female Chief of Kaipára.

CHAPTER XI.

MONUMENTAL EFFIGIES OF THE NEW ZEALANDERS, AND REPRESENTATIONS.—CEMETERIES, WHERE SITUATED.—RECORDS OF ANNIVERSARY AND PILGRIMAGE.—SEPULCHRAL POSTS DESCRIBED.—SUBSTANCE.—FORM.—CHILDREN, WHERE DEPOSITED.—TOMB OF THE FATHER OF POMARRÉ AND MURIWAI.—FEARS OF THE POPULATION.—HAUNTING SPIRITS.—DOCTRINES OF TRANSUBSTANTIATION.—ANECDOTE.—COLLOQUY BETWEEN THE AUTHOR AND A PRIEST.—RELIGIOUS BIAS.—SUPERSTITION OF A GUIDE.—DISCOVERY OF A LARGE MAN IN THE BODY OF A SMALL BIRD.—THE PIWAKÁWAKÁ.—SYMBOLIC EMBLEMS TO COMMEMORATE DEPARTED GREATNESS.—RECORDS ADDUCING THE FACT.—INVESTITURE OF DEITIES WITH HUMAN PASSIONS.—STATEMENTS OF THE SAME.—EMBALMING AS PRACTISED BY THE NATIVES.—RECORDS ON THIS SUBJECT.—SUBSTITUTES FOR CONJUGAL PARTNERS.

THE cemetery of a chief is not complete without a number of carvings on wood garnishing the place. The designs do not come within the resemblance which the Mosaic dispensation wholly discourages, not "having any likeness of anything that is in heaven above, or that is on earth beneath, or that is in the waters under the earth."

The following cut is taken from the Waitapu erected to the memory of a chief named Mawérangi of Maungakáhia, a beautiful valley between Hokianga and Kaipára.



Family Cemetery of Mawérangi, a Chief of Mangakàhia.

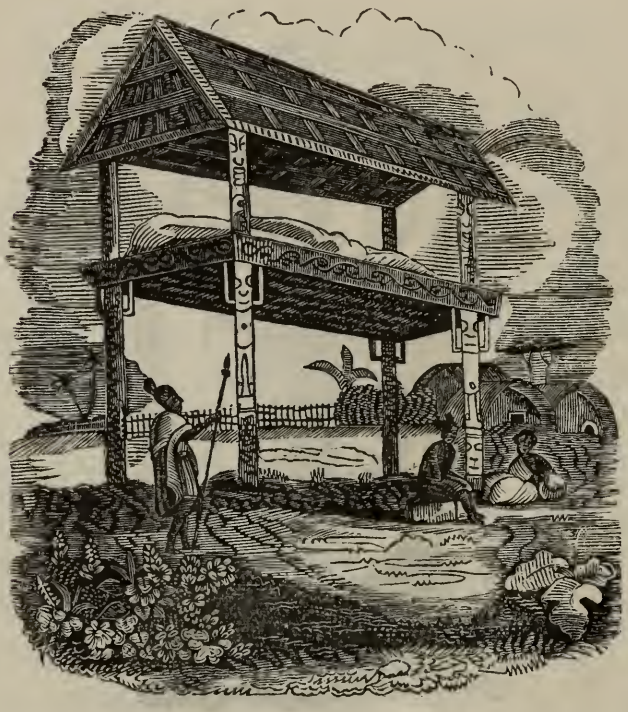
The Waitapu of a native village is generally selected amid a cluster of trees, among which the *karaká* (a laurus) fruit-tree, is generally found; of course the fruit is prohibited from being eaten. The lovely evergreen (these trees being perennial) and bright yellow fruit, are strongly contrasted with the monuments (*ráoui*) painted red, that told the tale of the departed. One of the sepulchral posts was nearly thirty feet, the upper part carved into the resemblance of a man, having an expression similar to the ancient Egyptian cast. This figure was represented as perched on a figure with a grotesque countenance, the tongue stretched out as far as the post permitted the member to be ex-

tended, a favourite display with a native artist. The eyes in these figures are inlaid with pieces of the pearl mutton-fish-shell (*paua*) each in size to a tea-cup, the knees formed to project outward, and the legs inclining inward, the feet joining together.

The *ráouis*' are also made from old canoes, that are no longer allowed to be made use of. The following was placed, by Pomarré, a chief residing at the Bay of Islands, on the tomb of his father, on the estate of Okiato.

Monument to the Memory of the Father of Pomarré.

Children are generally buried in old boxes, or between two pieces of a canoe, and placed securely among the branches of trees, even the bones of adult chiefs are deposited in small boxes, after being scraped clean, and then fixed on top of a stout pole. These emblems of mortality are all painted red with the *kokowai,* and when on the decline, are repainted, and surmounted with numerous feathers. The tomb of Muriwai a celebrated chief, was one of the largest *wai tapu* erected among this people.



Platform erected for the Remains of an Influential Chief near the East Cape.

The house in which the bones were deposited had the appearance of a large watch-box, with a shelving roof; it was surrounded with wooden figures as large (but not as natural) as life. Round the top a head-board (*maihi*) was affixed, on which a number of obscene figures were carved. The whole was painted red, with a profusion of feathers.

The superstition of the natives adheres so strongly to them, that perhaps not a single person could be found among them, to approach at dusk, near to a *wai tapu* (literally a sacred place). No sum could tempt them. The spirits (*wairua*) of departed chiefs are suspected to haunt the place, and as they are not assured in what form, and firmly believing in the doctrine of transubstantiation, not a bird, however small, can approach those silent places but he is invested with divinity.

We were passing one of these sequestered domains on a journey from Poverty Bay (*Turunga*) to Tolaga Bay (*Uwoua,*) when we stopped to notice the symbolical carvings on a large tomb,[54] at the

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[54] It has been the custom of all nations to distinguish the resting-places of their illustrious departed by symbolic emblems of the profession and deeds of renown transacted in this life; also to inter the corpse in one part of his patrimony; thus Joshua was buried in the border of his inheritance; (Judg. c. 2, v. 9.) and in commemoration of the miracle of the sun standing still, (Josh. c. 10, v. 12,) a blazing emblem of that luminary was sculptured on his tomb. The Greeks

moment a small bird called *Piwákáwáká* struck up its vocal strain, which sounded as peculiarly plaintive in the deserted place. Taura, a chief of those parts and a priest, instantly said, "That is a God

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and Romans especially patronized such sculptures, and the grave of Aschimedes was discovered by a soldier, by the representation of a globe and cylinder surmounting the tomb of this father of science. In Europe, the custom is continued, but on an inferior scale, that can bear no comparison with that of the classical ancients. A religious man we see represented by faith; an honourable one, by hope; and the benevolent by charity. The tomb of the soldier is surrounded by flags, cannon, pikes, and some bushels of marble balls. The sailor professionally, by his ship, and his faith, by the anchor. The ancients, while thus attentive to the dead, were anxious of conveying moral lessons, and even beacons of safety to the living. This has been followed in Europe. At Reculvers in Kent, the church was erected with two towers, in memory of a noble lady who was shipwrecked, and as a guide for the future mariner. On the tombs of the Romans a single word often sufficed; "*Quiescere*," or "*Cujus ossa bene quiescat*," from thence termed "*Quietarium*." The British nation are certainly not wanting in respect to the dead, but our brethren in the United States cannot be accused of being too particular. We have travelled more than once (during our sojourn there) by the railway between Boston and Providence, part of the road traverses through a burial ground, to form which, a quantity of mortal remnants were exhumed, to practically make use of the national motto, "Go a-head,"—it is decidedly a national reproach.

(*Atua*) of the place, he is displeased at our disturbing his rest, let us away; we know not what he may do should he be angry." "Are the native Gods so very revengeful and for a trifle?" we inquiringly demanded. "Very," was the answer. "A friend of mine, went once close to a *wai tapu*, and six months after, a branch fell on his shoulder as he was felling some trees to make space for a log to form a canoe, it happened in Hawkes' Bay; (*Wairoá*) another person I knew, for the same cause, was within a few moons after drowned while bathing, the river god (*Taniwoa*) took hold of him. What other cause could it have been," demanded the sagacious narrator, without referring it to a cramp that had seized the luckless wight. We continued our journey, unwilling to offend the rooted superstition of this guide; we essayed however by quiet argument to prove how erroneous such thoughts were, and how unjustly he acted towards a merciful Creator. We next inquired if he knew which of the departed chiefs it was who had just addressed us. Taura replied, he thought he could tell, the voice of the bird resembling a deceased chief named Tupia, who had been a remarkably large-sized man. "Then how could the great Tupia enable himself to enter the little bird,[55] with

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[55] A Muscicapa flabellifera; (fantailed fly-catcher); its little body is scarcely larger than a walnut, though it spreads its little tail to a radius of six inches. It is

a body the size of a *karaká*, [a fruit as large as an olive] where at best he must feel extremely incommoded." To this the priest observed, "that doubtless Tupia had been minus food for so lengthened a period, that he had shrunk to almost nothing."[56]

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very beautiful, and always on the wing. Plumage, black and white; food, small insects. It is the scourge of sand-flies (*namu*) and mosquitoes. (*waiwai-roa*). The birds of New Zealand are very numerous, but generally of small size; many of them have beautiful voices, possessing a delicacy of tone extremely pleasing. The traveller at earliest dawn is roused from slumber by the sweet voices of a variety of beautiful birds on the wing to pursue their daily labours. The bushes are literally filled with them, their varied note resounding through the woods until sunrise. The heavy dews that fall during the night give a freshness to every thing in nature. The wild pigeons (kukupá) flock in numbers through the solitary woods.

[56] According to the Greeks they invested their Gods with the passions of human beings. It was at times customary, on the death of a beloved friend, for the survivors to curse and accuse their deities of cruelty and envy; and this extravagance was carried to such an extent, that not unfrequently their altars were pulled down, and the sanctuaries pillaged. (Eurip.) Every person acquainted with the mythology of the Romans (borrowed from the Greeks) are aware, that every bad passion that has reigned in the human breast was attributed to their deities, who made use of their supernatural powers for the worst of purposes; to mention a tithe of them would be irrelevant to our purpose. The revenge and envy of Apollo causes the flaying of

The New Zealanders have a method of embalming their dead, that is a custom not peculiar to themselves though the method they undertake to perform it may be.[57] The head and body is eviscerated and cooked in an oven after the native method of preparing for preservation the head of an enemy, after which the body is well stuffed

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Marsyas; the various metamorphoses of Jupiter were undertaken for the most obscene purposes; and even the panders to such lusts were admitted in the theogony of the people. Were the deities of the Romans to play a portion of such tricks in our metropolis, our tread-mills would be crowded to overflowing with them.

[57] Embalming among the ancients was the last kind act a relative was enabled to perform. The Egyptians carried the art to perfection. A number of ceremonies attended the performance, and the deceased lay in state forty days. When Jacob died, we learn that "Forty days were fulfilled for him, for so are fulfilled the days of those which are embalmed, and the Egyptians mourned for him seventy days." (Gen. c. 40, v. 2, 3; c. 50, v. 26.) The earlier Greeks and Romans burnt their dead and preserved the ashes in costly vases. A rude method of embalming, more resembling the practices of the New Zealanders than otherwise, was employed by the Lacedemonian women in order to preserve the memories of their husbands and children; also figures in wood, or clumsily modelled in clay, were made, to ease the minds of those wives whose husbands were gone to battle, during whose absence the dummies were dressed and decorated, and embraces were lavishly bestowed on the inanimate proxy.

with flax scraped carefully. These native mummies have answered the purposes of the embalmers for many years, but the custom is only practised to the south of the East Cape, where the original manners of the people have been less tinged, if not wholly altered, by the connexion formed with Europeans.

CHAPTER XII

DISTINGUISHING CHARACTERISTICS AMONG THE NATIVE FEMALES.—PRACTICE OF STAINING THEIR LIPS.—WOMEN, THEIR INFLUENCE AND STATION IN SOCIETY.—EXACT PERSUASIVE ELOQUENCE.—VARIOUS SITUATIONS IN LIFE.—NEGLECT OF EDUCATION AND ITS EFFECTS.—POLITICAL BIAS.—DIFFERENCE IN THE TREATMENT OF THE FEMALES IN AUSTRALIA AND NEW ZEALAND.—ASSERTIONS ON THE DECADENCE OF NATIONS.—MODESTY AND RESERVE.—ANECDOTES.—PRECAUTIONS USED IN BATHING.—DECORUM WHILE IN COMPANY WITH STRANGERS.—INVIOLABILITY OF A BACHELOR.—BEAUTY OF THE WOMEN.—PERSONAL MANNERS.—ON MARRIAGES, DIVIDED INTO THREE SYSTEMS.—AFFIANCING.—ANECDOTE.—INFAMY OF CELIBACY.—SINGULAR PUNISHMENTS AWARDED TO BACHELORS.—MADE LIABLE TO AN ACTION.—HONOURS BESTOWED ON MARRIED PEOPLE.—ANECDOTE.—NOVEL METHOD OF PERPETUATING FRIENDSHIP BETWEEN FAMILIES.—READY COMPLAISANCE OF A FATHER AND HUSBAND.—AGE ASSIGNED TO OLD MAIDS.—RELATIONSHIP IN MARRIAGE.—BETROTHING.—AT WHAT PERIOD.—COURTSHIP.—ITS CONTINGENT DANGERS.—MARRIAGE OF HALF SISTERS.—ELOPEMENTS.—DANGER ACCRUING FROM THE PRACTICE.—ON PLURALITY OF LOVERS.—ANECDOTE.—CEREMONIAL OF MARRIAGE AND FORCED NUPTIALS.—HYMENEAN RITES, HOW CONDUCTED.—FEASTING.—FRIENDLY ROBBERIES AND CASTIGATION.—CONCUBINAGE.—FAMILY DEBATES.—MARRIAGE PRESENTS GIVEN AWAY.—CONJUGAL COMMERCE, ITS CESSATION.—PRIMITIVE METHOD OF TAKING A WIFE.

THE marked difference in the two amalgamated races that comprise the population in New Zealand, is more remarkable in the female sex than in the males. The Malay is easily distinguished by her regular and not unhandsome features; hair long, and of jetty blackness and profusion; teeth regular, the extreme whiteness being set off by the unpleasant fashion of staining blue lines on the lips, a practice now becoming obsolete. The forms of

these females are often found to be very handsome, and calculated to interest the traveller in the welfare of the person. The opposite race are more numerous, possessing the hair in spiral twists, ebony complexion, flat nose, full lip, and projecting mouth, that is recognised in the natives of Papua and Africa. Women in New Zealand are not held in the sole light as being creatures of convenience, and consequently victims to the unceasing caprice and ungovernable passions of the men, as forms a prominent characteristic among the inhabitants of the Australasian Archipelagos. Among the established native families, a bride or sister demands fully as much persuasive eloquence from the male supplicant as most ladies are accustomed to exact in civilized countries; and during courtship the intended Benedict has been heard to utter language imbued with a refinement of sentiment that has fully substantiated the fact, that where woman possesses that influence in society which is her due, whether regarded as the affectionate mother, the kind sister, the loving bride, devoted wife, or officiating nurse, whose intense anxiety on the suffering, imparts yet more interest to her character, the civilization of a nation progresses. It has been justly stated, that where the education of women is neglected, a nation can be but half happy. In Europe, their influence in politics is unseen to the sight, but are nevertheless the soul itself of almost every undertaking, their secret influence being *the*

spirit of nature. The warlike Spartans were governed by their females. In note 59 we have related the mighty efforts of the Ethiopian king, to keep the political bias of the ladies of his kingdom within bounds.

The superior civilization of the New Zealanders compared to the Australians, (the most degraded of the human race,) arises from the different treatment of their females, and history has invariably taught us the assertion, that absolutely the rise, progress, and decline of nations, has depended principally on the treatment of the weaker sex, which has consequently shaped their conduct in social life. These truisms are rarely admitted to their full extent, or how much the very manners and even politics of an age depend upon the domestic conduct of women. Man is certainly superior to the sex in physical force, but in mental fortitude, refinement and elevation of sentiment, his inferiority admits not of contradiction. The modest reserve[58] and decorum observed by the New Zealand female is invariably evinced before strangers by a timidity and pleasing bashfulness that must compete with

[58] Mr. Burchell speaking of Hottentot females in the most savage state, observes, "The natural bashful reserve of youth and innocence is to be seen as much among these savages as in more polished nations, and the young girls though wanting but little in being perfectly naked, evinced as just a sense of modesty as the most rigid and careful education could have given them."

similar feelings that distinguish ladies in the most civilized circles of Europe.[59] This reserve is car-

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[59] The Tatär women of Kasan, according to Kotzebue, fly from the sight of a stranger, or conceal their heads within their garments. Women in the East are never seen unveiled, any conduct contrary to the strict observance of such custom was treated with much severity, and in many cases death. The Chinese first views the face of his lady *after* the marriage-ceremony is performed; and the Catholic ceremony of a lady "taking the veil," as being metaphorically united to her Saviour, is probably taken from the Hebrew ceremony of marriage, when the lady is obliged to enter under a canopy, veiled. The conduct of king Ahasuerus in ordering the queen Vashti to appear before his court, whose moralities were unbended; being in similar condition to the king, "whose heart was *merry* with wine," argued less contempt on the part of the lady, than strict observance of the customs of the period; and the hapless woman was condemned to death; as the men were fearful of petticoat supremacy. The edict that followed confesses as much, "For this deed of the queen shall come abroad unto all women so that they shall despise their husbands in their eyes." "All the wives shall give to their husbands honour, both to great and small," and finally the ladies of the kingdom (comprising 127 provinces) appear to have been so restive in loyalty to their liege lords, that we learn (Esth. c. 1, v. 22,) that letters were despatched in all the provinces "to every people after their language, that every man should bear rule in his own house." A veil is indispensable in the East, (Song Solom. c. 5, v. 7.)

M. Daru in his Histoire de la République de Vénise, (tom. 5,) attributes the decadence of that country to

ried to such an excess, that the writer when travelling in the various villages of the people, was always received by the ladies with their heads enveloped in their garments; and often when habited in one small mat, the wearers have been put to the utmost stretch of their inventions to conceal their heads and faces, and yet keep other objects inviolate from the gaze of a stranger. In bathing, which is often performed by a number of young females in company, great care is taken that none of the male sex should disturb their amusement, and should a

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similar causes "la corruption de mœurs les avait privées de tout leur empire, on vient de parcourir toute l'histoire de Vénise, et on ne les a pas vues une seule fois exercer la moindre influence," and to the members of such societies as boast in repudiating marriages, several of which now exist in the United States (1840) we would say, that the society which exists without the genial influence of woman is self-degraded to an extent we may scarcely divine; and that nation which affects to regard with contempt the true legitimacy of her right divine, as the mother of our race, the nurse of childhood, the object of our earthly adoration in riper years, the dear, inexpressibly dear partner of our future hopes and fears, and when more advanced in life, the truest friend we find in mortal kith or kin when we fall into the sere and yellow leaf of life, the society who can affect a feeling *contrary* to these truths, are past religious or political redemption, their want of sympathy is want of gratitude to an all-wise Creator. We must regret that our "small still voice" is wanting in eloquence on such a subject.

prying Acteon break the prohibition, sea-weed and any material in reach, is placed so as to guard the person from intrusive glances. Often when we have met with travelling parties, the ladies hastily covered themselves, though to European ideas, such trouble would appear wholly uncalled for, as some of them had passed the grand climacteric, independent of being repulsively unbearable from being rubricated with the offensive odours arising from rancid shark-oil, and carrying a portion of fœtid Indian corn for provision. Such charms, of course, could not have attracted the most wanton eye, or shake a bachelor's opinion in favour of celibacy.

The females of the superior (Malay) race, have in general clear olive complexions, and in numerous instances, much pretension to beauty. They are fully alive to the attraction of their persons, and are not wanting in employing such means to improve their persons as the primitive nature of a native boudoir will admit. They are cleanly in their persons, and delight in coquetry, and among the higher families *love*, not money, is required, to render them propitious, as is often the case among nations yet more civilized. But such imprudence is not participated in by the parents, who look to the rank and means the lover may possess, and much depends whether the lady is required to fill the place of head-wife, or second, third, fourth, and so on in the list. Of marriages there may be said to be three systems in vogue; the contract formed with the

first wife being pre-distinct from any after connexion, when the females are generally under the domination of the first; and, lastly, handmaids, or women raised from slavery to the marital embrace.

Marriages take place very early in life,[60] and affiances or betrothals, often take place among friends before the objects spoken of see the light.

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[60] Among the Spartans celibacy was deemed tantamount to infamy. One of the punishments rigorously enforced on old bachelors, was, being obliged to walk naked through the market-places during the most frosty weather the winter afforded. (Plut.) Nor was this all; the miserable wretch was obliged to croak (it could not be termed singing under such circumstances) verses derogatory to his character, and the *justice* that marked his punishment in disobeying the laws. Thirdly he was debarred appearing at the public exercises where the virgins (*in puris naturalibus*) contended for the prizes. This nation, so remarkable for their veneration to their elders, were not allowed to pay any to an old bachelor, on the score of being unable to leave children who would honour the young men, when they waxed in years. Even victorious warriors lost the "odour of repute" unless they possessed a marriage certificate. Thus were the laws made to avoid allowing the "worm to feed on a damask cheek." A further enactment was actually made, rendering a man *liable to an action* if he refused to marry at an age prescribed by the law. (Plut. Pollux.) Polygamy was not allowed. Married persons were highly favoured; the father that had three children was allowed much indulgence, and he that could boast of possessing four, was exempted from paying any taxes.

Among brothers and relatives, in order to cement and perpetuate friendship, it is often arranged that if the one party has a girl and the other a male child, their marriage shall take place at an early period. The writer was often requested by elderly chiefs and their wives to allow their daughters, children perhaps, five years of age, to be affianced to a son or younger brother, inquiring of us *if* we could accommodate their paternal wishes with either, and promising that the most rigid tapu should be placed over the young lady when she should arrive at years of discretion, and that nothing short of a refusal should militate against the *tapu* with which she would become invested. In one instance fearful that the friendship thus begun should decay from the lapse of years that would intervene between the consummation of their wishes and the present moment, we were requested to take to wife a lady related to the chief, whose rank was observable from the dignity and gracefulness of her demeanour, and the care she had taken of her person; as in beauty of countenance, complexion and feature, reminded the European spectator of the beauteous women of the Moors and Spaniards. This offer was termed the *perpetuation of friendship*.[61]

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[61] The following method of binding friendship has never, we believe, been practised publicly, even by the most barbarous nations of modern times; we extract this passage in the life of Cato, from his biographer (Plu-

At sixteen a female without her lover is regarded as an old maid, a character regarded, at best, (in New Zealand) with much suspicion.[62] At be-

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tarch): "Quintus Hortensius, a man of signal worth and *approved virtue* (!) was not content to live in familiarity with Cato, but desired also to be united to his family by some alliance in marriage. Therefore, waiting upon Cato, he began to make a proposal to take Cato's daughter Porcia from Bibulus to whom she had already borne three children, and make her his own wife, offering to restore her after she had borne him a child, if Bibulus was not willing to part with her altogether, adding, that though this in the opinion of men *might seem* strange, yet in nature it would appear *honest and profitable to the public*, with much more to the same purpose. Cato could not but express his wonder at the strange project, but withal approved very well of uniting their houses. When Hortensius, turning the discourse, did not stick to acknowledge that it was Cato's own wife which he really desired. Cato, perceiving his earnest inclinations, did not deny his request, but said that Phillip the father of Martia, *ought* also to be consulted. Phillip being sent for came, and finding that they were well agreed, gave his daughter Martia to Hortensius, in the presence of Cato, who himself also assisted at the marriage." This "loan of a wife," was of Grecian origin, being one of the complaisant laws of Lycurgus; sanctioning such brutality that must have sapped the best intents of social life.

Byron alludes to this fact in Don Juan, Canto 6, v. 7.

"Heroic, stoic, Cato the sententious,
Who lent his lady to his friend Hortensius."

[62] Courtship in the East, where the lax temperaments of the sexes admit not of being placed in juxta-position

trothals a handsome feast is provided by the family of the lady. Too near an affinity is carefully guarded against, and the marriage or intercourse between brother and sister, or nephew and aunt, would meet with as much animadversion as in Europe.[63]

Betrothing generally takes place before the children are enabled to judge for themselves, the parents expecting, from the unrestricted intercourse that takes place among families, that to direct the inclinations of their children is sufficient; the influ-

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is undertaken solely by the mutual parents of the parties.

The intercourse of courtship is somewhat dangerous in countries where the inclinations of the young people are neither restrained by example, discipline or moral education.

[63] Among the ancient Hebrews, a man was allowed to marry the daughter of his father (half sister). Sarah stood in this relationship to Abraham; this was afterwards forbidden (Levit. c. 18. v. 9.) The priesthood were forbidden to take "a widow, a divorced woman, or profane, or an harlot," (Levit. c. 21, v. 14.) On the death of a brother, without children, the survivor was necessitated to marry the widow, that the name of the deceased should live among the tribes. (Deut. c. 25, v. 10.) A similar law existed among the Greeks. The Turks obey this law, but are not enforced to do so. Among the Egyptians, brother and sister were allowed to marry. The kings frequently married their own sisters. Virgil terms Juno the wife and sister of Jupiter. "*Jovisque, et soror et conjux.*" Æneid.

ence of parental remonstrances seals such affiances, and the parties, the male at fifteen, and the female at ten and eleven, commence cohabitation, and not unfrequently become parents within the year. In marriages resulting from betrothal the inclination of the female is rarely consulted, and despite of any aversion she may conceive against her future spouse, she must submit. Many females at the age of five years have been affianced to some old men rather fitted to fill the relationship of great-grand-parents than lovers; yet on arriving at an age suitable to native opinion, the espousals have taken place. In some instances the lady has eloped with a lover, whose agility has outstripped or set at defiance that of the old pantaloon; but though unable personally to pursue the chase after such Gretna-Green alliances, his means or rank has armed a host in his service of relatives and retainers. On the parties being discovered, each receive a sound castigation, if the lover be of rank, but should he belong to an inferior family, he is either robbed of all he may possess, or murdered; the old discarded lover then takes the lady, without being particularly annoyed at the trick played upon his honour, proving, as Shakspeare has it, "The lunatic, the lover, and the poet are of a nature all compact."—*Midsummer Nights' Dream*, A. 5, S. 1.

If a native lady has two or more lovers, rank and precedence is often preferred; but should she feel impartial, without bestowing a preference, a feud

takes place between the lovers, assisted by their relatives, and the conqueror seizes the lady, as the Romans of old obtained their Sabine wives. We witnessed many such marriages; they generally take place early in the morning, the disputants enforcing their claims on the evening previous. At one period, while courting the behest of Morpheus, we were awoke by a loud din and scuffle among the villagers, who were running about in great confusion, armed with clubs, tomahawks, cartridge-boxes, belted round the waist, and fighting in flying groups with each other. Many severe blows were taken and returned in good earnest. After this combat had continued about half-an-hour, the weaker party gave in, and the victors celebrated their prowess by shouting and dancing, in which the vanquished afterwards joined. The bridegroom then conducted the lady to his hut, the priest gave his blessing, (consisting of a hope that the marriage would turn out prosperous,) and the parents of the lady indulged the family of the bridegroom with a feast, in which the subject of love and war was discussed with the oratorical displays those people delight in. At these hymenean rites the rivals appeared to have dropped all animosity: some lyrics were sung by the old people, that savoured much of the lax strains the natives are wont to indulge in. The amorous deeds of youth were recounted with monstrous exaggerations by the old men, who informed their audience that the females of "their

day" were unable to withstand their invincible attractions. It is customary for these hoary satyrs to apportion a part of the feast for such strangers as sojourn with them. In many of these scuffles the females often fare badly, the friends on one side trying to detain her, the Tarquins on the other side being equally desirous of securing the object. The general and approved form of marriage is extremely simple; when the proposed union takes place, the lover conducts the lady to his hut, and the wife thus introduced into her house never quits it but as mistress of the place. The property of her husband becomes equally her own, and the same feeling of mutual intercourse follows this primitive ceremony as among civilized people. The most singular part of the ceremony follows; the marriage is no sooner consummated than a party of *friends* (nearest in relation to both husband and wife) attack the hut, rob the place of every moveable article, and often leaving the inmates nearly personally naked; a sound drubbing is also bestowed on both parties. All the provisions they may possess, though comprising the winter stock, are entirely taken away by the remorseless marauders. This ceremony is not confined to the rite of marriage, but on an occasion of any misfortune befalling a person, he is also made to suffer the severity of the law. The ceremony of marriage differs from a state of concubinage inasmuch as the lover steals to the hut of his mistress, but should he

take her to his house, the marriage is complete.[64] In cases where the young people leave the subject to the experience of their parents, the old people debate on "settlements," similar to civilized marriage-brokers.[65] On the part of the gents, they are as flippant and forgetful of their moralities in their converse as the privilege of age will permit; whereas, the females rate the speakers for introducing such palpable inuendoes. When a village beau becomes desirous of addressing an object of adoration, he generally waits the opportunity of the

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[64] The marriages among the early Hebrews appear to have been equally primitive. David, in taking Bathsheba to wife, "sent and fetched her to his house, and she became his wife." (2 Sam. c. 11, v. 27.) Abigail and Abinoam were taken with a similar absence of ceremony. (1 Sam. c. 25, v. 42.) Among the Abyssinians, the king commands the object of his choice to be brought to him, which done, finishes the (sans) ceremony. For feasting see Judg. c. 14, v. 12.

[65] This practice is similar to the custom of the Gauls, who on marrying their daughters were expected to make large presents of cattle to the relations. The Latins and Romans were in the habit of making presents of gums, perfumes, costly clothing, to make a showy appearance; and a money, containing much alloy, was coined expressly to throw away among the crowd. The Hebrews make great rejoicings at a marriage; some glasses are broken, either as typical, that the union shall last until the glass can be made whole, or to repress extravagance of joy, which the glass on a floor presents.

coast being clear of the parents and friends. On such occasions, if he lays his plans well, he becomes successful; but we have seen females who have disliked such wooers,[66] resist with a determination perfectly amazonian, especially when the lover has been of the same rank in society. Weddings are never entered into during the lying in state of a deceased chief, nor even for some time after his obsequies have been performed.

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[66] In the seraglio of the Sultan, all commerce ceases with the principal Sultana, as early as she may have borne a child. The present commander of the faithful Abdul Mejid has determined to act contrary to this unnatural custom, though otherwise a strict Mussulman.

CHAPTER XIII.

MARRIAGE INTERDICTED ON DEATH OF RELATIVES.—ON CHASTITY.—SOLECISM IN HABITS.—SINGULAR FEATS TO BOAST OF.—PUNCTILIO.—BRIDES MADE BLIND.—THE LIVING UNITED TO THE DEAD.—REMARKS OF TRANSIENT TRAVELLERS.—CHASTITY OF MARRIED FEMALES.—ADULTERY, ITS PUNISHMENTS.—JEALOUSY.—POLYGAMY, ITS RISE, PROGRESS, AND EFFECTS.—THE SUPERIOR OR CHIEF WIFE.—THE SECOND WIVES.—HANDMAIDS AND SLAVES.—CAUSES OF DOMESTIC DISQUIET AND INTERMINABLE QUARRELS.—ALLOWANCE OF PLURALITIES.—READINESS OF THE NATIVES TO IMPART INFORMATION.—NARRATIVE OF A CHIEF IN PURSUIT OF AN ADDITION TO THE SUM TOTAL OF HUMAN HAPPINESS.—BECOMES ENAMOURED OF A VILLAGE BELLE.—APPARENT JEST AND PALPABLE TRUTH.—WARY CONDUCT OF THE WILY CHIEF.—WELL-FOUNDED ALARM.—CHANGE "FROM GRAVE TO GAY." A HEN-PECKED MATE.—SPIRIT OF RIVALRY REVIVED.—A RELUCTANT CONSENT.

MARRIAGES are rarely entered into if any of the relatives of the parties should have lately died.[67]

The absolute meaning of chastity in New Zealand has wholly a different signification from that given in civilized society. We have mentioned that the modesty and reserve of the young females

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[67] The Romans were equally punctilious. Ovid says:—

"Go, Hymen, stop the long expecting dames,
And hide thy torches from the funeral flames,
Thy presence would be fatal while we mourn,
And at our tombs must other tapers burn."

induce them to retire from the gaze of a stranger.[68] Yet an unmarried female may indulge in any *liaison* without committing any solecism on the manners of the country.[69] Many married men have boasted to us of their wives having before marriage been deemed sufficiently attractive to become the wives *pro tem.* of Europeans, and Káká, the principal chief of Kaihu, actually counted with the tip of his fingers, the number of shipping his wife had frequented for the purpose of distributing her favours; as the number progressed, the old man stroked his well-bearded face with much glee, appealing to the sum-total, as undeniable proofs of the charms his wife had possessed, of which some remains were certainly visible.

The reports of transient travellers, some of whom actually tarried on board ship *nearly a week*, within a New Zealand harbour, have unjustly remarked, that the favours of the married female can

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[68] In India, the bride is sacredly kept apart from being gazed upon by the company. At Aleppo, a singular ceremony blinds the lady among the Hebrews. The rabbin closes her eyes with a solution of gum-arabic, the bridegroom only is allowed to open them.

[69] The Lacedemonians and Spartans accounted a married life as the greatest boon that they enjoyed in this life or could hope for after death; consequently, when any of their young men died unmarried, persons were hired to be married to the corpse, that his spirit might rest from the ban of celibacy.

be obtained for a paltry object, at any period. Such statements are silly assumptions wholly without foundation. Such favours are as difficult of attainment as in any civilized country, the punishment of death being awarded as the penalty to either party infringing the marital bond,[70] which is tenaciously held as a sacred ordinance; in addition to loss of life, the horrid lust of cannibalism in general overtakes the culprit. Of late years this sanguinary code has received some amendment; an "*utu*" (damages) being accepted, which does away with the crime in some degree, though the female loses caste, and is known until her death as a wicked adulteress (*puremu Kino.*)

The passion of jealousy does not much disturb the breast of a New Zealand husband; but this passion reigns paramount in that of the wife, who frequently has some dozen of causes to entertain the unpleasant feeling. This is caused by that bane of all social happiness---polygamy, whose evils appear to have been felt since the creation of man-

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[70] The punishment of an adulterer is given in Numb. c. 25, v. 81. Draco, whose laws were written in blood, decreed death to both culprits. Solon, whose clemency forms a remarkable contrast, permitted the incensed husband to do what he pleased. The Persians shaved the heads of the guilty, and poured hot ashes over them.

The early Romans marked the forehead of an adulterer, and the generality of their libidinous women.

kind, and has existed in New Zealand from the period of its earliest habitation by man, a custom introduced from Asia, the hot-bed of this taste for pluralities. This state of life, notwithstanding the antiquity of the habit, is greatly abhorred by the females of the country; unhappiness and incessant brawling is the sole benefit that accrues from a society, all of whom feel it their interest to hold the greatest aversion to each other. Many of the chiefs have long since discovered that *one* wife in some instances is *more* than sufficient. On a chief marrying sisters, the eldest becomes the head wife, and should the husband leave his residence on an excursion likely to be prolonged, he is accompanied by one of his wives, or as it has frequently happened, when he leaves solus, he returns with an additional one, obtained from the village he has visited, who is inducted into the house as his wife. The life of an inferior wife (or rather slave) is the most miserable that can probably be conceived. They are deprived by the jealousy of the chief wife from all connubial enjoyment, and are literally the handmaids of the elder wives of their husband. Nuptial intercourse between these poor degraded creatures and their nominal husbands is rare, both parties being apprehensive of the jealousy of the head wives. Another cause of domestic annoyance is caused by the false machinations of the latter in attempting to instil into the mind of the polygamist, the unfaithfulness of the new comer; so that a

scene of proving and disproving is continually being acted. Then the women become mutually jealous of their husband and each other; and, however comfortably the old patriarchs were enabled to manage their wives, the difficulty appears insurmountable in New Zealand.

Thus family quarrels become interminable, property becomes wasted in making presents to the thousand and one relatives of the women, while new claimants to bed and board are multiplied. It has moreover been found to be the primary cause of bloodshed and infanticide; and as long as it continues to be the custom of a country, domestic strife will be unceasing, and passions become engendered in the human breast, whose turbulence ends in irreconcileable hatred, bloodshed and unnatural confusion. Every man is allowed to have as many (or more) wives as he can maintain.

While residing on the banks of the river *Maungamuka* (river of the flax mountain) at Hokianga, frequent opportunities were afforded us of inquiring into the manners and opinions of this primitive people. In every instance they have willingly afforded every information that was inquired of them, and in cases where their knowledge was at fault, (as on the subject of religion and a future life) with much adroitness they substituted fables, that evinced a degree of mental capacity that at no distant period, will be the principal means of enabling them to break through the trammels of superstition

and barbarism in which they have but scarcely begun to emerge.

Desirous of becoming acquainted with the manners of a native when obtaining a second wife, and preserving the new canditate for matrimonial honour from her infuriated companion, we requested of (Te) Wata, an influential chief of the district, how he was enabled to manage this seeming difficulty, as *his* first wife was known to be a firm disciple to the tenets of Xantippe, never rejecting a chance to show a temper, that would have sadly tried the meekness of a native Job. After demanding a piece of tobacco for the detention of his time, he was about to commence, when critically, he found his pipe had become unserviceable. After satisfying this new demand, he said, that he had married very young, and certainly passed some years very happily. Having thus discovered the pleasure that arose from marriage, in preference to celibacy, he suddenly felt determined to obtain a renewal of his delight, by doubling the pleasures of his life. This wish was accelerated by the sight of a beautiful girl who resided with her parents in a neighbouring village, who had taken without resistance the semi-divided heart of our informant, at a harvest-home (*hakari*), where he had personally assisted. He accordingly made offers to the lady, who was desirous of settling in life, and nothing loth, he was accepted. Thus assured, the great difficulty was to break his intention to his spouse. Some time

elapsed before he could gather courage to do so, and he commenced his manœuvres by sounding her disposition, alluding to the subject in apparent jest, calling her his chief wife, (*credula res amor est*) on which the lady laughed heartily; after a pause he grew bolder, (for he had the fear of ten talons before his eyes, with which nature had armed his antagonist) on which the dame flew into an ungovernable rage. On this, the wily chief pretended also to bccome similarly outrageous, professed himself unable to live happy with such a shrew, and finally told her, that, what he had originally spoken *innocently* in jest, he would put into execution. Here the narrator chuckled heartily, with evident satisfaction, at the recollection of his successful management. The lady fell into a paroxysm of tears, that would admit of no consolation. She expressed her determination of calling in her relations to interfere on the subject, on which her tormentor laughed, observing that he was only profiting by the example they had shown him. Yet, nevertheless, he felt many symptoms of alarm, as her friends were rich, so offered to compromise by giving her the best mats and dresses he possessed as renewed indications of his love, and promising before her relations, that her children only should have the inheritance of his property in land, canoes, arms, &c. The wife, perceiving that tears were fruitless, suppressed her anger, and attempted a more soothing method; but the sage was deaf to her

solicitations, and held out, as he found the Rubicon was passed, and pretended that she had brought it on herself by her own unhappy temper; observing that his first remark was in jest, and the intention of changing their condition was wholly foreign to his thoughts, but now he felt determined to pursue his promise, being decided not to be henpecked like *Kaitoké* (a peaceable old soul whose wife habited the inexpressibles) who had been repeatedly the subject of laughter to them both. His next step was to try and gain her consent, but on this head, the afflicted lady preserved an inflexible dissent. He now essayed to coax in his turn, but she turned a deaf ear to all that he could say or invent; in vain he assured her of his indelible love, (as he was desirous of showing her friends that he had obtained a consent, in case they expressed themselves dissatisfied, as also to preserve peace in the house, which could never be obtained as long as her consent was withheld,) in this dilemma, he named several females, which his wife listened to with apparent apathy, until he slily mentioned one towards whom he knew his wife to bear an unappeasable animosity, a spirit of rivalry having formerly existed between them. At mentioning this long-hated name, the wife pronounced her *veto* with much bitterness, uttering execrations without exceptions against all her kindred; but the wary fowler having discovered the way to obtain his desires, stood out, that on that female he had fixed his wishes. In vain the wife

stormed and raved, until, dissolving in tears, she promised to give her consent to any one rather than the rival he had proposed, who if suffered to enter the house, she felt determined to kill herself. After apparent self-affliction, he promised to forego the desires of his heart, and take Parré (who was the real object of his wishes) to which the wife gladly consented, rather than his taking her rival home, who (unknown to her) was equally the object of aversion to the skilful general.

CHAPTER XIV.

PRECAUTIONARY MEASURES.—CAPTIVE WOMEN.—AND LIVING SCAPE-GOATS.—ARRANGEMRNT OF FAMILY COMFORTS.—EVILS OF POLYGAMY TO SOCIETY.—FRACAS AMONG SLAVES.—ADOPT THE MANNERS OF THEIR MISTRESSES.—HANDMAIDS AND CONCUBINES.—DISTINCTION WITHOUT A DIFFERENCE.—RESPECTIVE RANK TAKEN BY MISTRESSES IN A HOUSEHOLD.—FEMALE SUPREMACY.—ARDOUR OF FEMALE AFFECTION IN NEW ZEALAND.—SELF IMMOLATION OF WOMEN.—CONDUCT OF BELATIVES ON SUCH OCCASIONS.—ANECDOTE.—LYING IN STATE.—FAITHFULNESS TO EUROPEANS.—PRIDE AND OBSTINACY OF CHIEF FEMALES.—WIDOWS.—DIVORCE, ITS INSTITUTION AND CAUSES.—RECORDS ON THIS SUBJECT.—MEANS OF PROCURINC SEPARATION BY MEN AND WOMEN.—RESULTS OF THE SYSTEM.—CONDUCT OF WIDOWS ON THE DECEASE OF THEIR HUSBANDS.—LUCKY AND UNLUCKY DAYS FOR MARRIAGE.

THE same caution is not always required from the husband in taking an additional rib to himself. Women captured in battle are taken to wife by the captors, when the latter feel interested in so doing, otherwise they become slaves, literally hewers of wood and drawers of water. A woman raised from slavery to the embraces of her master, gains but little by the exchange of condition (if such it can be called,) as she becomes the scape-goat on which the free women and children of the house vent their spleen and ill-humours.

The next care that engaged the attention of Wata after obtaining the consent of his wife, was to protect the new addition to his family comforts from being insulted on being inducted into her new and somewhat equivocal home. To effect this he was continually declaring of the outrage he had done his feelings; to soothe which the *prima donna* promised to receive her new relation.

In the sacred writings, the evils of polygamy are distinctly visible to the reader, between the mistresses and the handmaids.[71]

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[71] A handmaid, according to Scripture, is an anomalous character admitted within the statutes of European society. They appear to have been placed in a situation, between a wife and a harlot. Sarai requests Abram to go in unto her maid Hagar, " that I may obtain children by her." Abram, with a complaisance that peculiarly distinguishes the era, immediately does so, and Ishmael is born. Hagar, who is an Egyptian slave, mocks at the barrenness of her mistress, who causes her from severity to run away. (Gen. c. 16, v. 6). Hagar is certainly not accounted an harlot. After the death of Sarah, Abraham marries Keturah, (supposed by the Mishnah to be Hagar,) who bare him six sons. (Gen. c. 25, v. 2). Yet they are termed immediately after, " sons of the concubines," who received gifts and were sent away cxpressly eastward unto the east country, away from his son Isaac, who receives the patrimony, (v. 5). Ishmael is not sent away, the two brothers assisting at the funeral obsequies of the patriarch. (v. 8). Bilhah aud Zilpah, handmaids (born slaves) to Leah and Rachel, were

Nor are quarrels confined to the married women. As soon as a new wife makes her appearance with her slaves, the servants of the previous wives take umbrage, and aping the manners, and adopting the feelings of their respective mistresses (as is customary among more civilized folks) regard themselves superior to the new comers, in the same ratio, (but with more insolence) as the earlier wives contemn their successors. This is only avoided when a difference of sexes among the slaves induces a conjugal arrangement, which is the only way such an incongruous household can be managed. Among the women, the greatest possible animosity, jealousy, quarrelling and fighting, at times prevail.

On feasts being given, or when a fishing party is proposed, the first wife is accounted mistress of the ceremonies, and is looked up to with deference accordingly. At such periods, mutual good offices take place among the wives. The eldest is pleased and flattered with her supremacy; the juniors are delighted to get peace and quietness at the expense of a little self-infliction.

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mothers to four of the twelve princes of Israel (Gen. c. 30, vv. 3 to 12), they received a blessing and patrimony equally with their brethren (Gen. c. 49), nor is any mention made of jealousy arising in consequence of their birth. Trials of jealousy were instituted among the Hebrews. (Numb. c. 5, vv. 14 to 35).

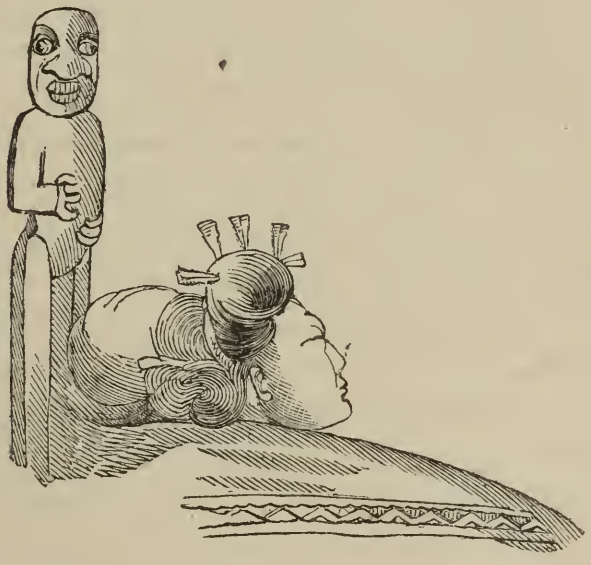
The cruelty practised by the senior women, in the absence of the husband, is as vindictive as degrading to human nature. Should the hapless woman be in the way of becoming a mother, means are used to disappoint the husband from becoming a parent. If they prove unsuccessful, an attempt is made to make the husband believe the poor woman has been unfaithful to him during his absence.

The ardour of affection or rather devotion, that has been exhibited by the sex in New Zealand, has never been surpassed at any period or in any country.

Until within the last seven years, the native wife immolating herself at the death of her husband was a common occurrence that elicited no surprise. This suicide was effected by hanging, drowning, strangulation, and even starvation, rigorously abstaining from food, and so far from the relatives interfering to prevent the practice, it was customary for the family to form a rope of flax, and give it to the victim, who retired into the adjoining bush and put a period to her existence.

In India, when the heart of a devoted victim to the *suttee* of her dead husband misgave her, the poor wretch was dragged and thrown headlong into the flames; instances frequently occurring where the frantic sufferer has rushed from the blazing pile, enveloped in flames: but rarely self-immolation was forced on the benighted women in New

Zealand; yet it was solemnly inculcated as a paramount duty for the head wife, at least, to sacrifice herself, in order to accompany her husband on his road to the *Reinga*. A chief named *Parénui*, died while we travelled on the west coast of the Northern Island, on which three of his wives sacrificed themselves. To aid this family in their eternal route several slaves were murdered to assist their master in future existence. The females were laid in great state by the side of the husband; the slaves were immediately buried, as such sacrifices are not per-



Profile of the mortal remains of Pákanai a female Chief of Hokianga, arranged in state.

mitted to be devoured. Some melancholy occurrences often took place in consequence of the false intelligence hourly promulgated among the people. If a wife has heard that her husband had been killed while absent on a distant expedition, she has taken a cord and hung herself. When the news proves false, the messenger (generally a slave) is murdered for his conduct. Innumerable anecdotes could be adduced to illustrate the fact of immolation in New Zealand. The feeling of devotion that leads a woman to commit such a crime has often been transferred to their European partners, who have in general showed a good example to the native husband. Many a female has twisted her rope of flax, determined not to survive her lover, who has been prostrated on a bed of sickness. Many females, personally known to the writer, have departed in this manner from existence.

As the head wife generally committed suicide, but little commiseration was felt by the surviving women, who in some degree felt disinthralled from a life that had been made miserable to them in the extreme. The pride and obstinacy of chief women, are scarcely credible; many have committed suicide on their inclinations being thwarted, or their stubbornness resisted; hanging and drowning has generally been resorted to. The widow of a deceased chief rarely marries again; and yet more rarely below the rank held by her first husband. A slave

wife is allowed to re-marry, but she remains a slave in the family.

Divorces, or putting away of wives, are not of unfrequent occurrence among this people.[72] This may arise from a variety of causes; as the decline of conjugal affection, barrenness of the wife, or introduction of new claimants to the titular honour. A husband has been induced to separate, from his children being ill-used by a step-mother, or the act of infanticide on the part of a mother.

Many other causes induce separation among the New Zealanders: extravagance in squandering pro-

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[72] The laws of the early Romans forbade any female to leave her husband; but the men were allowed that liberty. (Plut.) However, the weaker sex appear not to have suffered very materially from this one-sided enactment, as it remained a dead letter nearly 600 years; the first person taking advantage of it, being one Servius Spurius (a name well merited). This unjust law was in after years abrogated. (Servius.)

Divorce was permitted to the Hebrews (Deut. c. 24, v. 1.) for circumstances similar to the causes of separation among the New Zealanders. Among the modern Hebrews the law is rarely taken advantage of, though an infected breath is accounted a sufficient cause for divorce. The female was not allowed to sue for a divorce by the Mosaic ordination; but this was set aside in the time of Herod the Great, when Salome, the King's sister, set the example, which was directly followed by Herodias, both rejecting their husbands. (Josephus.) The princely historian complalns of meeting with similar treatment from *his* wife.

visions, idleness, too much coquetry, infusing suspicions of jealousy, and refusing to admit a sleeping partner in the conjugal firm. The method pursued to effect a divorce, if sought for by the lady, is simply seeking shelter among her parents and friends; and should the husband be desirous of breaking the connexion, he is satisfied as to the step taken by the wife; this is a divorce enabling both to marry; but should the husband regret her absence, he first employs persuasion, and should he disregard the power of her friends, employs threats; but if the woman should continue to remain obstinate, he tries to waylay her, or calling some friends to his assistance to enable him to effect by force, what he has found to be ineffectual by entreaty. In this the feelings of the wife are not consulted; she is often made to suffer severely in person. One party being anxious to force her away, the other to effect her detention. When both parties are willing to separate, the property of both is fairly divided, and they can marry when they please.[73] If they have

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[73] Among the Hebrews, a *divorcée* could not marry until the expiration of ninety days, giving time to ascertain if the female was in the way of becoming a mother. This ordinance is observed with so much exactitude, that divorces have been known between married persons from contrariety of temper; but after a short separation both parties have discovered that they could only live happy in the company of each other, and after the lapse of a month, have requested to be again allied

children, much discussion arises, as to whom they belong; but if the father insists on claiming them, his right prevails. *Divorcées* have been known to kill their children, to obtain a separation. A female once divorced is freed from future insult from her late husband; should he, regardless of custom, continue to annoy her, he is liable to suffer severely for his conduct from her relations.

On a female becoming a widow, whether possessing affection or not for her husband, she utters the most frantic cries, throwing herself with marks of unconsolable agony on the inanimate remains, tearing her hair, excoriating her face, arms, breast, with her finger-nails or muscle-shells, until she absolutely becomes undistinguishable from blood and filth. The other women also, made widows by the same stroke, join in with similar howling and lamentations. Huddling together, they cover themselves within a garment, yell in chorus tones of distraction and sorrow, scorning any attempt towards being comforted. Should they re-marry at an after-period, a priest is consulted, to divine whether the future husband is likely to become the survivor or not.[74]

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in marriage; but this has been resisted by the Rabbins, as being contrary to the law; the parties have consequently been obligated to wait the expiration of the ninety days.

[74] According to Tully, the haruspices among the Romans, *previous* to a marriage taking place, a num-

ber of days in the year were accounted unlucky and unfitted for the celebration. The worst period was the month of May. June was accounted as extremely favourable. Ovid alludes to this, where seeking to obtain a husband for his daughter:—

"After June's sacred Ides my fancy staid,
Good to the man, and happy to the maid."

CHAPTER XV.

EMPLOYMENT OF THE WOMEN.—METHODS OF IGNITING WOOD.—RECORDS OF THE OCCUPATION OF THE SEX.—AND ITS ANALOGY TO MARRIAGE.—METHOD OF PROCUBING FIRE WHEN TRAVELLING.—FAMILIARITY OF DOMESTIC INTERCOURSE.—PICTURE OF A SLEEPING APARTMENT IN A VILLAGE FAMILY.—PRIMITIVE FURNITURE—EXTRA LODGERS.—CHANTICLEER AND HIS MISTAKES.—VILLAGE SCENES.—DOG CHORUSSES.—PURSUITS OF THE VILLAGERS.—OCCUPATIONS OF THE MEN.—THE TIMBER TRADE.—METHODS OF FELLING HEAVY TREES, AND CONVEYING THE TRUNKS TO THE WATER.—TIME AND TIDE TO REMOVE THEM.—RIVERS IN NEW ZEALAND.

THE employments of the New Zealand females, are equally performed, by the superior chief or her slaves;[75] with the exception of cooking, cutting

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[75] In the olden nations the principal women also were engaged in a similar manner. Tending on camels was not unfitted for an ancient chieftess, (Gen. c. 24, vv. 11, 15—c. 29, vv. 6, 9.) (Exod. c. 2, v. 16.) Hannah made her son's garments, (1 Sam. c. 2, v. 19.) and the praise of a good wife is rehearsed, (Prov. c. 31, vv. 10 to 31.) by her anxious employments. "She seeketh (wool and) flax, and worketh willingly with her hands, (v. 15.) as is the custom of the females in New Zealand. The story of Penelope, wife of the crafty Ulysses, is that of a life of industry. Arachne and her transformation into a spider's-web, for presuming to vie with Minerva in spinning, is a confused tradition of two females emulating each other in the use of

wood, and fetching water. Their occupation during one day will explain the usual routine throughout their lives; which to a European would be accounted extremely monotonous. The people rise very early, generally before day-break, when a slave is called to bring a fire-stick to light the grateful pipe, which from morning to night is in universal request; this is performed by two pieces of wood being taken out of a basket that hangs in

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the serviceable distaff, where the former probably in using cotton, found herself *worsted* (the real web). Among the Romans, the married females (patrician and plebeian) were employed continually at spinning. One of the marriage rites consisted of the bride being led home by three boys, whose parents on both sides were living, carrying a distaff and spindle, said to commemorate the industry of Tanaquil, Queen to Tarquinius Priscus, a celebrated spinster, (Plut. lib. 8, v. 48.) among the articles of peace, made between the simple Sabines and the boisterous Romans, was, that their ravished daughters should not be obliged to do any servile work, but exercise their industry at spinning. (Plut. life of Romulus.) Lucretia, wife of Collatinus, was discovered by the infamous Tarquin, while spinning, surrounded by her women. The nymphs were spinners of wool and cotton. (Virg.) Priscilla, wife of Tarquin, wove the vail (enriched with jewels) for the temple of Minerva, who was reputed to have invented the web. Even the wives and daughters of the Roman Emperors passed their mornings in weaving and spinning, and Augustus Cæsar wore no other clothing, than were made by his wife, sister, and daughter.

the cabin; a groove is hollowed in one stick; the other being pointed; the latter is rubbed to and fro, with much vigour, when a smoke arises from the friction, and soon after ignition takes place. It is rarely that the fires are wholly extinguished in a village, as the people delight in sitting around a cheerful hearth: and it is usual when a family have their fires extinguished to send to their neighbours for some burning embers. Another method of obtaining fire when travelling is to place some priming (powder) in the pan of a musket-lock, closing up the touch-hole, against which a piece of old mat or dried flax is placed (previously made soft by friction), the trigger of the piece is pulled, which communicates some sparks to the novel tinder, and a flame produced by gently waving the flax to and fro. Should the morning be too early, or cold, the villagers sit round a fire in the hut, discussing the intended plans of the day, or relating the past. In addressing each other familiarly, the words friend, (*ekoro,*) sir, (*emara,*) my love, (*ekoma,*) are interchanged, as among people boasting supreme civilization. Let us look around at the interior of a sleeping apartment in a village. At one side a board that formerly appertained to the side of an old canoe is placed on its edge by wooden pins on either side beat into the floors; answering as a division for the beds; the mattresses of which are formed of soft fern, or a couple of mats of rough flax. The sheets consist of a single mat,

similar to split rattans, and a blanket covers the whole; a small log of wood, or a mat rolled up answers for pillow and bolster. These beds are ranged on each side the cabin floor; no fears disturbing any of the somnolent inmates from falling out. In addition to the parents and children, the favourite dogs are also permitted to sleep in the hut, which is often not above ten feet square, nor are these the only animals who partake of the indulgent caresses of their mistresses, as the upturned snouts of youthful grunters may be seen in contrast with the budding charms of the young ladies; their sleek black hides being closely fondled within arms, certainly fitted for more appropriate heroes. In some villages, English poultry are found, when the inhabitants of the village have the advantage of hearing sounded his shrill early matin, giving the signal to rise. At times this antipodal chanticleer makes a sad mistake in time, by crowing at three o'clock, preceding day-break by a couple of hours; on the natives rising and perceiving all dark before them, (which can only be done by opening the rush door, as the houses rarely have windows, and chimneys have not come into use ;) the careless cock is soundly rated (like the ghost of Banquo), for murdering sleep; a bone, or whatever comes nearest to hand, is generally thrown at him, as a reward for deception, which raising the ire of the bird, he revenges himself by crowing with all his might, which is instantly answered by the sluggish

neighbours of his own species, and thus the war cry "cock-a-doodle-do" resounds from one end of the village to the other, which is imitated by the slaves, who being minus of tobacco, turn to imitation, for want of thought. Such is the scene in the dark almost daily performed in a village at sunrise: the poet truly says

> " Man's a strange animal, and makes use
> Of his own nature and the various arts,
> And likes particularly to produce
> Some new experiment to show his parts."
> *Don Juan*, 1 Cant. 128.

Nor is the chorus confined to man and bird; the dogs (and each family in a village has five or six such retainers,) disturbed from sleep, and probably annoyed at having their own peculiar province invaded; added their brawling "long and loud" to the general chorus; and as some villages possess perhaps not less than five hundred to a thousand of such choristers; the general effect can scarcely be conceived, by any persons who have never experienced a similar serenade. In the season of planting, all the family leave the house before sunrise, and with implements in hand, the spade and hoe, repair to the field of their labour, where they remain all day. At sun-set, all return home, famished, to partake of the evening meal. At ordinary times, at sun-rise, the men pursue their occupations, which vary in manner and method in different districts of the country.

Where timber is purchased by the Europeans, the proprietor of certain trees or forest land, arranges the price he has to receive in return for a single tree, or a number of trees; providing to deliver the same in the dock or timber-yard of the purchaser, who furnishes the use of blocks, tackles, &c. required to drag the ponderous loads from the forest to the water. The chief then summons his people to attend him to the forest; a survey is made as to the best method to convey the tree to the water; the nearest path, or that which presents least obstacles is chosen, and the road cleared of all small wood, and brush. Various methods are made use of to fell a tree, and when it is considered that many of them have a circumference of thirty feet; it requires some ingenuity to fell such gigantic tenants of the forest, with the simple implements and mechanical tact of the natives. A stage is generally erected about three feet from the ground, when, with a cross-cut saw, the party (chiefs included,) work in turn until the tree is levelled; care being taken to cut in such a manner as will cause the tree to fall nearest to the water. Another method, but of slow progress, is to collect a quantity of dry combustible wood at the base of the tree, and thus set fire to it, feeding the flames until the tree has fallen. This was the earliest method in use for forming canoes, but is now discontinued as the fire hardens the wood too much; the cutting it afterwards into plank being a work

of great difficulty. The usual method is to cut with axes near the base of the tree, when a party in turn are soon able to effect their purpose. They next attend to dragging the spar (tree) through the bush into the water; this consumes much time and labour; small round pieces of timber being laid down as "ways" for the spar to glide over. The time consumed in this work depends principally on the nature of the locality; some trees have taken no less than three months' continual work to remove from the place it has fallen to the water-side. Of late years, about the northern part of the country, the spars nearest to the water-side have been expended; and latterly, when placed in the creeks, it requires the aid of heavy freshes occasioned by long rains, to remove the buoyant timber from the shallow inlets. Great care is also required in performing this seemingly easy performance, as a river or inlet in New Zealand winds in various directions, round the compass [76] and has such acute angles, that often a spar has become fixed across a bend in the river, blocking up the navigation for canoes; and impossible to remove

[76] A river in New Zealand, from twenty to forty miles in length in a direct course, often flows in serpentine directions nearly three times that length; the salt-water rivers are joined at their entrances by fresh-water creeks, many of which pursue routes inland, through perhaps eighty miles of country.

unless cut in the centre on annual repetition of another flood. In this manner a raft or single tree is often conveyed some miles down a river, previously to its being placed in the dock of the purchaser ; to perform this, the spar-dealer must follow the advice of Shakspeare to "take at the tide the flood that leads to" the sale of his labour. The tides flows generally five hours at the flood, and seven hours at the ebb. The timber-dealer in conducting his raft down the river at flood tide (*tai parré,*) drops an anchor, (a heavy piece of wood or bag of stones) at the end of the flood (*tai pákoa*) in deep water, that he may be enabled to pursue his route at the finish of the ebb (*tai timu.*)

CHAPTER XVI.

FLAX TRADE.—MUTUAL JEALOUSIES OF THE NATIVE TRADERS.—ABORIGINAL PEDLARS.—GOOD FAITH IN TRADING.—NET MAKING.—CARVING.—MENTAL ATTENTION OF THE NATIVES.—DOMESTIC EMPLOYMENT.—WEAVING.—LOOMS.—DRESS MAKINC.—QUILTINGS.—VARIOUS KINDS OF FLAX IN USE.—SIMILARITY IN THE DRESS OF THE SEXES.—DISPENSATIONS ON THE SUBJECT.—DYEING.—VARIETY IN DRESS.—ATTITUDES.—LEGIBLE CHARACTERISTICS OF INTERNAL CHANGE.—MUMMY SYSTEM.—SEMI-DIVIDED FEMALES.—GIRDLES AND BELTS,—TRANSFORMATIONS OF MODERN COSTUME.—STATE OF NATIVE TASTE.—EUROPEAN DRESSES.—HOW APPROPRIATED.—FASHIONS AND TASTES.

The occupations of felling timber, scraping flax, and supplying provisions, was the earliest labour required by the Europeans from the New Zealanders. The trade of the two former have been found to be beneficial to both parties; but not to the extent supposed, as no person who has been engaged, however sedulously, in either trade, has made any profits adequate to the risk he has undergone of both life and property, and the discomforts arising from what may be justly termed banishment from the civilized world. The flax is sold to the trader by weight, and aware of this, the wily sellers have often enclosed heavy stones within the flax to procure a larger remuneration. The flax in a basket generally weighs about from

eighty to a hundred pounds, and is either carried (*pikou*), on men's shoulders or in canoes, to the house of the purchaser. Most villages have at least one European resident, purchasing provisions and flax; this person is under the protection of the chief of the district, and rarely he is allowed to trade with another tribe, though residing in his vicinity. This jealousy of the villagers is the more to be deplored by the trader, as the traffic during many portions of the year is far from brisk. The rearing of pigs forms a valuable resource to the natives. The Europeans being willing purchasers, for consumption and export. When the villagers are too ill disposed to work for their trader; many of them become pedlars and taking an invoice of such articles as they expect will be accounted as saleable, take journeys by land, but generally by water, and make purchases of the produce or manufacture, which they dispose of to their European, or on board such ships as call at their port or vicinity.

At other times they make journeys on a voyage of many weeks' duration, furnished by the European, with a quantity of articles, which these pedlars sell to good profit for the benefit of the owner, at a reasonable commission. Such transactions are carried on with much good faith by the natives; any deceit on the part of the European would be severely visited. Nor does barter alone form the occupation of men at home; making or repairing

of fishing nets, or seines, some of which are several thousand feet in length, the material being unscraped flax, is the work of all the inhabitants of a village. In order to ensure completion, which, depending on the will of numerous workmen, might scarcely be expected, the work is made sanctified (*kea tápu*) so that each person cannot apply his hands to any other purpose; and in many instances, the parties are not allowed to feed themselves, or personally make use of any sustenance. Many persons also engage themselves in forming or repairing canoes, making paddles, spears, carving holes to place the village trinkets and feathers, building houses and sheds, carving the ornaments, making handles for spades, hoes, gathering seed for planting, drying fish, all of which cause a stir and bustle that agreeably breaks into the monotonous routine of a village life Conversation of local interest engages the mental attentions of the workmen thus severally employed, ancestral traditions, animosities of tribes, the good fortune of one tribe in battle or agriculture; the ill stars that presided over the efforts of others in similar occupations; the probable assurance of a good harvest, attending their own exertions, or the chances of success in some intended predatory excursion, forms the subject of converse while the work is going forward at a distance from their houses.

In the mean time the females busy themselves

in sweeping their houses as early as their husbands and children have left them, and arranging with neatness the very little furniture that cannot be said to encumber their place. Ablution then follows, much care and attention to the head-dress being paid, that at once denotes the difference of sex in every part of the globe. After all the little arrangements are completed, weaving of garments is next attended to, at such periods when the lands are either prepared for planting, sowing, or the reaping has finished, in each of which the females also assist; they next engage in such employments as all natives regard as belonging peculiarly to their department, such as washing the clothing of the household; and in the vicinity of Europeans, bleaching, ironing, and sewing, which is performed in a very creditable manner. The weaving of dresses is a favourite and truly feminine performance, as it agreeably passes time, that with civilized people is supposed to pass too quick; but to a barbarous unemployed people too slow. Weaving is the most social of all occupations, as the working of a dress is the performance of many persons. Generally a mat is worked in a small shed, where the gossips of a village assemble to discuss the affairs of the primitive state. Some stakes are forced into the floor about six feet apart, on which cross-wise the frame is formed. The size of the mats varies from three feet square to five in width, by seven in length. The work is exces-

sively tedious, as neither meshes nor needles are made use of; but continual use renders the ladies extremely accurate in working the entire dress of the requisite width. To a European the method appears the most tedious operation that can test temper or lose time; but the latter is of no moment to these people. It affords a vast fund of amusement to the ladies of a village. As early as a dress is undertaken by a wife for her lover, husband, or child, she gives notice of her intentions to the neighbours, who generally promise their aid to discuss the matter. These meetings resemble similar meetings of the sex in many parts of the globe, and villages of European provinces which are termed by the Americans "quiltings." In these meetings every subject that can be thought of is discussed, with the appellations passing current among each other of "my dear," "my love," etc. as made use of by civilized folks. The common mats wove by the females are subject to less care The costume of either sex has no material difference in shape, as the materials are alike.[77] The flax (*korari*,) forming the dresses is of two or

[77] This was objected to by the Mosaic laws, as an abomination, persisted in by the heathen nations around Palestine. (Deut. c. 22, v. 5.) The Romans, of both sexes, at an early period of the republic, dressed alike, as did the Greeks from whom they copied their costume.

three kinds; the most coarse, called muka, is employed for working the common garment (*kákaou máori.*) This flax is also made use of for laying up ropes, lines, &c. The superior dress called Kaitáká,[78] is made from silken flax, (*hungá hungá.*) This is often produced in an elegant manner, being formed by hand, of a quantity of threads as glossy as silk, and bound cross-wise half an inch asunder. Every coloured wool or cloth the weavers are enabled to procure are also worked in the mat; to the bottom is appended a deep rich heavy border, of sometimes a foot in depth, of a variety of patterns that evinces much taste and ability in design, with

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[78] The *toga* of the Romans was a sleeveless gown, and was termed *vestis forensis* when worn in the street. The tunic was an inner garment, and similar to the *toga*, resembles the costume of the New Zealanders. The *cinctus* or belt of the former, is termed the *witiki* by the latter. This costume was taken from the Greeks; the *pallium*, or cloak, is of humble materials in New Zealand, called *Kierakiki*, formed of a kind of rush. The common garment, *toga pretexta*, was in form like the common *kákáou maori.* It was the custom when the Greek children changed their puerile garments for those befitting a more advanced age, to dedicate a small portion to a favourite deity. The Romans did the same, as Juvenal observes in Sat. 5.

"When now my childish robe resigned its charge,
And left me unconfined to live at large;
When now my golden bulla (hung on high
To household gods,) declared me past a boy."

Dryden.

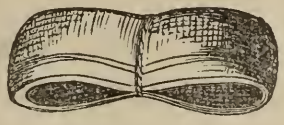
a substance the needle rarely produces. Dyeing is much used by the females, but from white to a red and deep jet black, the sole colours obtained, by steeping the prepared flax in water, with the bark

A roll of flax prepared for European traders..

(sometimes crushed) of certain trees; the process is so rude as to rot, and damage the texture of the article in some degree. The smallest garment woven is called the *pátai,* principally worn by females for an inner garment; the *korowai* differs but little from the former, except in having a deep fringe of knotted flax strings. The *tátátá* is similar in size to the former, having pending from every part, an infinity of small cords six inches long, of no use or ornament; its origin must be ascribed to the arbitrary taste of fashion. The dress formed of the feathers of the *kiwi kiwi* bird has been mentioned for its rarity; but the clothing of the birds of the shore and ocean are made use of to form a garment; a strong matting being the substance on which the ingenuity of the Chiefs is expended in obtaining the aërial garment. In pursuing this occupation among the females, the warrior forms no bad idea of the gallant Hercules at the feet of Omphale. A valuable garment for the stormy

climate of the southward is called *néri*, and is made of undressed flax or of the *kierakiki*, a species of rush, impervious to rain. This garment is made on the principle of thatching a house; and a native habited in this rude but comfortable cloak, when sitting down, would be taken by an English rustic for a hay-cock; a black shock head peering out, alone destroying the deception. The sitting attitude to avoid rain, is for the knees to become supporters to the chin, and in this attitude a number of natives resemble a commonwealth of beehives. A knowledge of the art of weaving dresses appears to have been coeval with the earliest settlement in the country. The flax-plant, growing in infinity and variety, has been the staple source from whence the inhabitants have obtained their dress and finery. The costume is decidedly modest and becoming, as simple as uniform. A native will rarely habit himself in more than two garments, but the introduction of the invaluable blanket, has changed the patriotic taste of the people from flax to wool. Costume may be said to be a distinguishing feature, delineating the character of a nation; and as barbarism annually gives place to civilization; a legible characteristic of the internal change is externally presented by a change of costume. The phlegmatic Dutchman with antiquated hose is not more distinguished from the mercurial Frenchman; than the New Zealander residing in distant villages of the interior, from his brother countrymen

residing in the vicinity of Europeans. All early nations were habited in similarly formed garments, arising from a dearth in industry; and in New Zealand, from the paucity of articles fitted to form clothing for mankind, as neither the cotton-plant, silk, or the palmiferous tribes, as the cocoa, sago, grows in the country. The children walk in nudity until they arrive to six or seven years; they have consequently a vast advantange over such little people who are compressed in bandages and long cloths; and whose infant limbs are paralyzed in the mummy fashion of Europe. Nor are the ladies subjected to those abominable ligatures round the waist, that are carried to such an extent by the fair of New York, as to start a question among our American brethren worthy of the Consistory Court; whether a lover does not subject himself to a charge of bigamy by marrying such semi-divided females; the idea is worthy of so strait-laced a people. The native costume is to fasten by strings the lesser garment round the waist; the open part closing at the right side, the extremity reaches half down the legs: for a Chief the best flax is appropriated to work this garment. A flax or leathern belt is fastened over this dress, in which a tomahawk is placed, and often a car-



Native Belt.

tridge-box with powder and ball. The females attach their garment immediately under the breast; girdles of flax are also made use of. Coverings for the head (*potai*) are rarely made use of. The natives set great store by all articles of European dress, and are proud to possess the cast-off finery of the army. As they are wholly ignorant of our immediate fashions, so they are defective in their ideas of correctly appropriating the dresses they may obtain. Many of those natives unaccustomed to see Europeans in numbers, are unconscious of the wear a cloth garment may have sustained; and a court-dress of the days of King Ahasuerus of Syria, or Louis Phillippe of France would be accounted as equally modern in fashion: a parti-coloured seam in a garment of unmentionable appropriation, is accounted no drawback to many of the southern tribes, and a round-about jacket over a naked body. Stockings or shirts worn round the throat; shirts turned into trousers, the arms anwsering for the legs; crownless hats; a jacket put on, the front buttoned behind; a stocking on the arm; trousers put on, the seat in front, and buttoned behind; shirts pendent as aprons; the arms being tied round the waist, &c., are the effects of a taste in dress, decidedly uncontemplated by the original manufacturers. These primitive votaries of fashion delight to insert themselves within a small cloth coat, over the naked body, while they contrive to button the shrunken habiliment over an

ample chest, and a body perspiring at every pore; the arms of the wearer being pinioned as civilians would incarcerate a lunatic within a strait waistcoat. The males often appear in the gowns of their wives; and if the latter possess several, it is not unusual for the husband to put them all on his body, arranged in such manner as to show off a portion of each; the ladies placing their gentle proportions in the trousers of the male; a fashion (an ideal one) we believe to be not wholly repudiated by the sex in Europe. Agreeably to the imitative taste of the people, any new fashion, however preposterous, is immediately followed.

CHAPTER XVII.

OPINIONS OF THE NEW ZEALANDERS AS TO THE PURSUITS OF EUROPEANS.—ARTICLES OF BARTER THAT MEET WITH A READY SALE.—ON THE IMPORTANCE ATTACHED TO TIME.—FEELINGS OF THE PEOPLE TOWARDS BARTER.—ON THE INTRODUCTION OF A COINAGE AND A CIRCULATING MEDIUM.—SPANISH DOLLARS.—THEIR DIVISIONS.—MONEY DISPLACING BARTER.—WEIGHTS AND MEASURES.—WILY CONDUCT OF THE NATIVES.—TRICKERY OF SHIPMASTERS, EFFECT OF SIMILAR FREAKS ON SHORE.—VARIATION IN VALUE THROUGHOUT THE COUNTRY.—PRICES OF EUROPEAN GOODS IN SYDNEY AND NEW ZEALAND.—THE PRICE OF LABOUR.—EXPENCES ATTENDING THE ERECTION OF A FLAX HOUSE.—NEW PURCHASES BEGET ADDITIONAL WANTS.—THE TRUISM ILLUSTRATED.—REMUNERATION FOR NATIVE LABOUR.—NATIVES INURED TO WORK.—DIFFERENCE IN THE EMPLOYMENT OF THE PEOPLE BY MISSIONARIES AND LAY RESIDENTS.—BODILY TACTICS —NAUTICAL ABILITIES OF THE PEOPLE.—NAVIGATE IN EVERY HEMISPHERE.—RESEMBLANCE TO BRITISH SEAMEN.—NATIVE INCLINATIONS TOWARDS FARMING.—THEIR PLANTATIONS.

THE opinions of the New Zealanders are highly favourable to European pursuits, whether connected with commerce or agriculture, and give preference to the merchandise of their visitors; their own crude manufactures having dwindled into comparative insignificance and contempt. The articles that now meet with a ready sale among them are very numerous, including hardware, cutlery, clothes of every description, calico, linens, woollen goods, haberdashery, hosiery, glass, earthenware, tea, spirits, sugars, and the everlasting narcotic, tobacco.

Within a very few years since, time was not accounted by a native as of any importance; but the impetus already given to his attention and labour by Europeans becoming resident in the country, has greatly changed his former apathy. The most pleasurable devotion of time, is no longer the dance of love or war; but barter, for which the native will now sacrifice any amusement that in times past engrossed all his leisure. This new passion with the New Zealander, may be regarded as the primary cause of his progression, from incivilization to a new moral state of existence. A circulating medium is understood, but its operations have been in use solely in those places where the Europeans abound in greatest number; and the knowledge of our coinage is confined to the few who possess superior mental tact to their duller neighbours. The Spanish dollar is the favorite coin, as in all barbarous countries, where the distinction in coinage is known; [79] but we have

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[79] In Madagascar the writer has seen Spanish dollars divided into sixteen pieces, each answering for about three-pence and a fraction. A French, Austrian, or South American dollar (of the latter there are perhaps a hundred varieties,) are all held in less estimation, and any Spanish coin, without the armorial pillars inscribed thereon, also meets with the same depreciated comparison, it being supposed the "pillar" dollar contains less alloy in its silver, which formerly most probably was the fact.

often been requested to give change out of one farthing British, and some pounds of tobacco to boot, by a simple native, whose credulity had been imposed upon: and when the real value has been made apparent, the coin has been turned to account by a hole being bored through it, and then appended to the ear of its owner as an ornament (*waka kai*). But among those persons who are aware of the value of the precious metals, a spirit of amassing has crept in, that has wholly overpowered the cravings that formerly animated them for the serviceable blanket, the destructive fowling-piece, and powder, &c. These persons repudiate barter altogether, selling every thing for money, whether provisions, labour, or land. Of weights and measures, the natives have but an indistinct idea; powder and tobacco are sold by the pound; shot by the bag; potatoes by the basket, varying in weight from 15lbs. to 150lbs. Flax is purchased by weight, on which the wily natives remarking that a certain weight was required, formerly inserted some heavy round stones and hard wood inside the package, which were never discovered until opened in Sydney and England; the actors consequently escaped detection. It must also be observed, the natives in turn have been also duped by shipmasters who have traded off the coast, by filling some kegs with sand, a few inches only of gunpowder being placed at the head of the package. Such tricks could not be played off by any resident

on shore, as any person guilty of such conduct, would in all probability be stripped of every article he possessed, as payment (*utu*) for his bad conduct.

The value of an article varies exceedingly in price throughout the country: thus a basket of flax of one hundred pounds weight, might formerly have been purchased for the value in barter of three-pence in several stations at the southward, whereas in such places where Europeans resided in numbers, competition consequently took place; the same weight could with difficulty be procured for fifty times that amount; and a ton of flax is probably more expensive in the Bay of Islands, than in Sydney, where it is imported from the south and west coasts of New Zealand. At the same time European goods being also imported in large quantities, it often occurs that such articles are sold as reasonable in the Bay of Islands as in Sydney, where invoices are disposed of (at times) infinitely below the price of the London market, and at less than the manufacturing price, arising from a glut in the market. In the interior villages in New Zealand, the native manufactures and produce are extremely cheap, whereas European goods are altogether as dear. We have seen a native satisfied at receiving half a head of tobacco (the 24th part of a pound) for one hundred pounds of flax, which he had moreover carried over hill and dale, full forty miles; and a flax-house at

Uwoua, eighty feet long by twenty-four broad and forty feet high to the ridge-pole, was built by a chief and a large company of natives for a small keg of powder 25lbs. in weight. The house was extremely water-tight and warm, and several streams and marshes had been denuded of their rushes (*raupo*) to cover the roof and sides; a similar house could not have been procured at the northward under one hundred sovereigns. The value of the powder was originally about twelve shillings. Articles of European manufacture are now in continual request. If a musket is bought, powder is also required, together with lead, shot, balls, bullet-moulds, &c, A shirt requires the nether part of its wearer to be decently encased in trousers; the thighs thus safe from exposure, kindle an affection on the part of the legs for a pair of stockings, whose soles would soon depart from the body unless remedied by boots or shoes. A piece of flax will remedy any gentleman whose braces are left in the minority; but a waistcoat is required to hide the unseemly shift, and shirt-sleeves minus a coat or jacket is wholly at variance with *ton*. While the body is thus recovering something of a complexion from the former ravages of the sun, the face also requires a similar *countenance* and support from its owner; a hat is therefore purchased, which forms almost a final equipment. But as in civilized countries, with the advocate for fashion, cleanliness

cannot exist versus soap, and the handy-work of a cooper is called into request to furnish a tub. To proceed no further, we would show that however simple the wants of the people may be, yet no sooner are they possessed of one article of European manufacture, the possession of it begets additional requisites; thus slowly, but nevertheless eventually, progresses their civilization. As European articles bear equal repute on the coast and in the interior of the country, many of the natives, similar to pedlars in Europe, carry an assortment of goods, with which they are intrusted by Europeans, to exchange for pigs, potatoes, Indian corn, of their friends inland, and generally perform such commissions in a satisfactory manner.

The New Zealanders have hitherto been taxed as an extremely lazy people; but let us review the scale of prices given to remunerate labour, and we shall find the incentive so small, as scarcely to rouse the people from the early inactive habits of their ancestors. Many servants are well satisfied if they can obtain a sufficiency of food, with now and then a cast-off garment, that we would assure the reader is not too hastily rejected by the original wearers. Some servants work for a month for a pair of duck trousers or a canvass jacket; some are paid at the rate of half an ounce of tobacco per week. Works on a large scale, such as building large houses, palisades, embankments, excavations,

are performed by contract, and generally in some article whereby the chief obtains the sole payment, such for example as a double-barreled piece, consequently, where no incitement has existed, it is unfair to state that the natives are naturally inactive, simply because they are usually so, and have no incentive presented to them to become otherwise. Where an opportunity has been afforded to them to show a contrary inclination, they have taken advantage of it. That the effeminacy of the South Sea Islanders cannot reign in New Zealand is assured from the fact, that the indigenous productions of the country are too scanty to afford human sustenance, and consequently the natives have been obliged to work, to preserve life.

From the restricted nature of missionary exertions, the natives have only been able to obtain employment, mentally or physically, in a very limited degree, whereas the lay residents, from their superior numbers, and the nature of their commercial pursuits, have given ample employment to both. Nor have the natives been mean proficients in the imitation of the arts of European labour, as many very fair specimens of carpenters, joiners, blacksmiths, coopers, wheelwrights, &c., are to be found among them; but the national taste would appear to delight principally in seamanship and agriculture. in both of which they have made great progress. In a former work we mentioned instances where

the New Zealander by the force of merit had raised himself to the situation of chief officer,[80] but many other similar examples can be adduced verifying the same fact. Some hundreds of natives are at the present moment manning ships sailing under the British, French, and American flags, and are regarded by unbiassed persons, equal in their duties to European seamen, and as effective in ability and strength while dieting on similar provisions. The New Zealand seamen may now be found in every part of the globe, under the frozen zones of the north and south, and the torrid latitudes east and west, steering at night and alone on deck the full-freighted ship, amid the pathless waters, joining the hilarity of his brother seamen, and equally watchful aloft when danger may approach, and may be said to present the nearest approach to a British tar, beyond any other nation we know of.

But the most congenial employment to the bulk of the people is farming and domestic service. To the British colonist they will be found invaluable. The native plantations have ever been cultivated with a degree of neatness far surpassing the generality of European farms, and greatly superior to

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[80] Mr. Bailey, of the British barque "Earl Stanhope," a whaling ship of Port Jackson, who, being a foreigner, was debarred commanding the ship.

many of the agriculturalists in British America and the United States. Their principal defect has arisen from want of invention and materials to diminish manual labour, but certainly does not deteriorate from the extreme cleanliness in weeding and general neatness of their plantations.

CHAPTER XVIII.

SOILS IN NEW ZEALAND.—THEIR VARIETY.—MOUNTAINS.—GEOLOGICAL STRUCTURE.—PLAINS.—PREPARATIONS FOR FARMING.—PLANTING.—INUNDATIONS.—DRAINING. — ARTIFICIAL IRRIGATION.—SEASONS.—FARMS VISITED BY THE WEITER.—INCURSIONS OF THE PIGS.—SINGULAR PREVENTIVE TO THE SOUTHWARD.—EARLY IMPLEMENTS OF AGRICULTURE.—THE MATERIALS EMPLOYED.—EXTRAORDINARY VALUE ATTACHED TO IRON.—VOLUNTARY SLAVERY.—REMARKABLE COMPACTS.—OPERATIONS OF FISHING.—METHODS EMPLOYED.—NETS.—THEIR VARIETY AND EXTENT.—FISHING BASKETS.—LINES AND HOOKS.—FISHING PARTIES.—SPEARS.—NIGHT FISHING,—BAITING.—EEL CATCHING.—FEARS OF THE FISHERMEN.—METHOD OF BUILDING FISHING VILLAGES.—VARIETY OF FISH AROUND NEW ZEALAND ENUMERATED.—SHOAL BANKS.

THE soils of the country are as various as a variety in hill, mountain, dale, valley, and lowland, can form; including an extreme difference in the climate of a league only of extent in latitude. Mountains of enormous elevation, some towering to the height of 14,000 feet upwards, attract clouds from a great distance; their sides covered with exuberant vegetation, and impervious to the rays of the sun, are at times flooded with perennial streams, that nourish the lower lands to a vast distance, supplying both irrigation and soil, of which the upper regions become denuded. The geological structure of the country is various, so much so, that it would be almost vain to attempt a general description.

The deepest and richest soil is found in the valleys at the foot of the mountains. This soil is a perfectly black mould, a compost formed from débris of vegetable matter. A series of plains cover a large portion of the country, covered with a very thin layer of mould over a hard, stiff, argillaceous earth, from which the interminable fern-root is with difficulty extracted even by the plough, the roots lying deep, and three several seasons are probably required to work the land previously to entirely rooting up this indigenous edible. The worst soil, is a stiff argil of a deep red colour; this kind of land is found on the plains and hills. The mould in such places is scarcely three inches deep, principally obtained from burnt vegetation; the nether parts contain, it is supposed, the oxide of iron. The native method of preparing land is by burning; the soil is afterwards dug up in clods by spades and hoes, and left exposed for the weeds and new grass (which soon spring up after burning) to decay; the farmer then waits for some heavy rain, which saturating the clods, renders them easier to crumble, which done, the soil is levelled with much care, and the seeds planted. Potatoes are put into the ground either whole or separated according to the eyes; Indian corn is put into small holes, about two feet apart, and kumeras, melons, &c., which are creeping plants, are planted in a similar method to cucumbers in Europe, in raised mounds, so as to allow the vine

to extend itself. In low situations near the sides of rivers, inundations on a minor scale take place during the rainy season, and but few farmers trouble themselves in preserving their plantations by embankments, as land favourable for planting is easily procurable for the purposes of native families. Draining, for the same reason, is rarely resorted to, except in a favourite locality, and artificial irrigation is as carelessly attended to; yet the crops seldom fail, and the bounty of nature is displayed by the year being divided into two agricultural seasons, rainy and temperate, causing a division in husbandry, whereby two distinct crops are raised. At the various farms we have visited each of them presented an appearance supposed only to be found in highly-civilized countries

The soils chosen are generally of the richest quality, and after being made use of for one season are allowed to lie fallow for a long period. The plants which were well weeded flourished with extraordinary vigour: the potatoes, kumeras, melons, *kai pákéha*, or sweet yam, were planted in small mounds, laid out with great regularity. Between the raised earth, the broad leaf of the tarro appeared. In other parts were planted Indian corn and some minor vegetables, such as cabbages, turnips, greens, shallots, garlick, and beet-root; at night, the fires and smoke from land being cleared were discernible for some miles. Plantations are generally enclosed with railings to prevent the in-

gress of pigs, dogs, &c., either of whom are sad destroyers of the *kumera* and soft Indian corn.[81] To the northward of the river Thames, the clime is so extremely favourable, that in many places, crops of various legumes, including potatoes, may be produced at any period of the year.

The implements of the native farmer previously to the arrival of Europeans, were extremely simple and rude; wood was made use of in the absence of iron, and stone, in such cases where the hard woods could not be made use of from their extreme toughness; a dark-gray and black-coloured granite, termed *onewoa* by the natives was made use of in its stead, or the green talc, *poeanámu* and pieces of red jasper chipped off adroitly, resembling in shape our common gun-flints. Since iron has been introduced in the shape of the serviceable hoe, spade, rake, pick, &c., they have been eagerly

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[81] In some islands in the Pacific where pigs were formerly found in large numbers, the race has been extirpated at public councils, in consequence of their dogged propensity to ravage the plantations. We remember once seeing a pig to the southward of Kaipàrá, both of whose ears had been bored when young, through which a stick was thrust, projecting a couple of inches beyond either ear, to prevent the animal entering between the rail-fence. The pig at the moment was standing like Tantalus; and though the causes of the punishment were different, the effects were alike.

adopted by the natives, and their former implements have wholly gone into disuse. Anecdotes indicative of the native predilection in favour of iron might be adduced almost innumerable; the recipients voluntarily entering into a slavery *pro tem.* to work off the debt occasioned by their purchasing such articles[82]; and we were informed by one man, that he had actually offered his head (which was elaborately tattooed) to a European vender, celebrated as a purchaser of such commodities, if allowed but the use of a large axe for a year, that he had taken a great fancy to.

Next to the occupation of farming, the operations of fishing form at once an amusement profitable and serviceable. The methods employed are pro-

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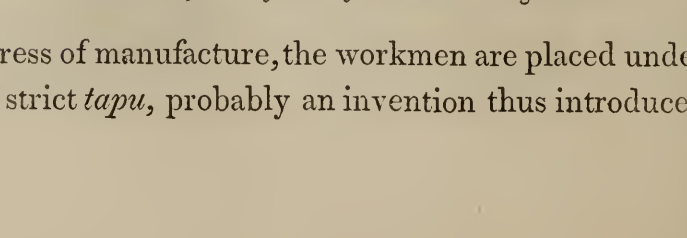
[82] This resembles a custom in vogue between the *Papuas* or Malay inhabitants of New Guinea, and the *Harafouras*, the real aborigines of the country, sunk into the lowest depths of savage barbarism. The former give the latter, at different times, some article that may be held in particular esteem, such as an axe, adze, or similarly serviceable instrument; this *gift* renders the receiver under tribute for life, who is obliged to present to the giver something in the shape of a return at certain periods. Should the *Harafoura* lose by robbery, or otherwise, his much prized implement, he is still accounted the debtor; but should the said instrument become worn away or broken, the Papuan must furnish a substitute, or the compact becomes void. It shows the extraordinary value attached to iron by the South Sea Islanders.

bably the same as followed by their earliest ancestors, and resemble those of the Polynesian islanders. In certain rivers and estuaries of the sea, a line of stakes bar the entrance a few feet in height, sufficiently low for the fish to pass over at flood-tide, yet high enough to prevent their return to their native ocean on the turn and consequent decrease of the tide.

Fishing nets of various kinds are made use of, of excellent quality, and have not the rude stamp that characterizes the form and substance of the generality of their instruments. Some of the seines are of enormous extent, and are made by each family in a village working a certain portion of raw flax, which is quickly ripped with the finger-nails into strips, the boon or useless gummy matter at the lateral parts being discarded. These narrow strips are tied up in bundles and left to dry on poles in the air. Flax nets thus made, are remarkably tough, and resist decay for a long time. After being made use of, they are carefully folded up (some of them are above 2000 feet in length) and placed on a *watá* or small scaffold. While in pro-



Wooden hoe formerly used by the Natives in agriculture.

gress of manufacture, the workmen are placed under a strict *tapu*, probably an invention thus introduced

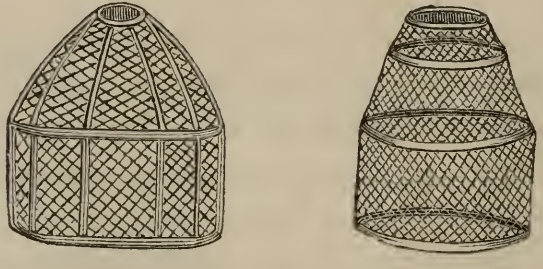
Fishing Village.

by a wise observer, to attach this fickle people to the attainment of one object at once, which they would be doubtless disinclined to follow without some such stimulant. Land-nets are also in frequent use, one of them is in the form of a bag suspended from a hoop and fixed to a pole; this net is found to be extremely serviceable in fishing for the *kohuda* or

Landing Net.

cray-fish, that congregate among the rocks in certain places very numerously; they are sought after by the feet of the fisher, who places his net near to the fish, and with a dexterous jerk tumbles the scaly prize into it.

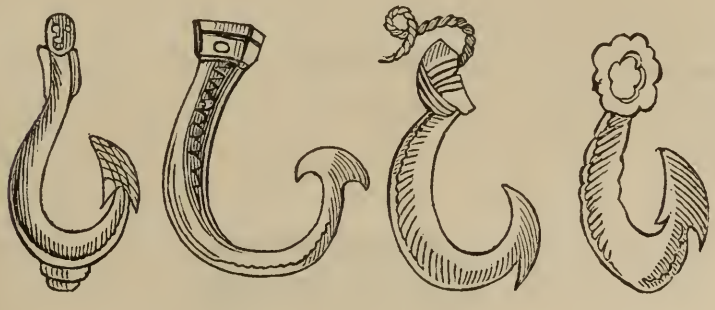
Fishing baskets made from a variety of liands or creepers, that almost form vegetable nets in the dense forests, formed of large capacity below, and narrowing to a small compass at the mouth, are also made use of to entrap the finny tribes, from which escape is impossible. Fishing lines (*heháho*) are



Na Kêtê. or Fishing Baskets.

twisted from scraped flax, the manufacturer rolling it between the palms of his hands and on his thighs, frequently applying his saliva to assist his operation; they are much stronger than similar articles made from hemp, bearing a far heavier strain, that gives these crude lines a manifold superiority.

Fish-hooks are made from bones of the human body, shell and wood, but are so extremely clumsy, that whenever steel hooks are procurable, the former are generally bartered away to less fortunate neighbours; as no article is repudiated, however it may have fallen into disrepute in the estimation of its owner, without an equivalent being obtained in exchange. Fishing consumes much of the time of



Ná muttou máori, New Zealand Fish-hooks.

these people, who undertake the art in large parties, the entire inhabitants of several villages joining forces to engage in this piscatory warfare; for this purpose, they repair to the sea-girt shores, or to the sides of the numerous bays that imbricate the coast and harbours of this favoured country. Fishing

for young sharks is confined to the southward, principally on the east coast, and especially in the Frith of Thames. (lat: 36° 25′ S., long: 175° 25′ E.) Fish-spears are made use of for spearing flounders and similar fish, that are attracted by flames[83] at night on the river's brink, and fall to the share of the indefatigable fisherman; the only drawback to success in these undertakings is caused by the ceaseless oratory (or rather jabbering) of the people engaged in them, who give timely warning of the vicinage of human kin to the tenants of the waters, and thus fright the fish from their propriety and the natives from otherwise assured success. Shrimps, which are principally made use of as bait, are obtained by scooping a quantity of salt water on the shores of a bay into a basket; they are so numerous, that a number are thus taken, and found on the water draining from the basket. Eels are also

E Kéte, or Fish-basket.

[38] Similar methods of attracting fish are practised by the Smyrniots and islanders of the Mediterranean and semi-barbarous nations.

found in vast numbers in the extensive mud-banks that line the rivers in the country; the places in which they secrete themselves are easily discovered by a small hole which lessens in size from the ooziness of the mud; into these the natives thrust their bare arms and are generally successful in obtaining their prey. They are quickly killed by the thumb-nail being pressed into the back of the head. Travellers by night often fall in with parties of fishermen who spear flounders; their torches are visible far distant; when successful, the fish are hung up in bunches on the branches of trees to dry in the wind and sun. A fishing-party on a large scale, induces a series of preparations that cause much bustle and activity in a village: where the place proposed as the scene of operation is far distant, the intrepid fishers make for a convenient shore every night, these people being mortally fearful of their own shadows after night-fall. As soon as the canoes touch the ground, the men instantly leap out and clear a piece of ground by tearing up the bushes and fern, while several engage themselves in searching for brakes and sticks, which are thrust in the ground as framing for huts. The fern and brush is employed in thatching, especially the *kaikátoa* (a *philadelphus*) that renders them water and air-tight. The females (who invariably attend parties of peace or war) secure the provisions, anchor and take care of the canoes, or

prepare with decayed wood a fire for cooking and heating the oven; if bad weather is predicted, rollers of wood are gathered to facilitate the hauling of canoes on shore. The coasts, rivers, creeks, &c., of New Zealand abound in fish of infinite variety, and equal in taste and flavour with those of Europe ;[84] large shoals of various species visit, at certain seasons, the coasts, especially the east side, of which the natives take advantage to procure an abundant supply for the winter season, by drying

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[84] Among the piscivorous tribes, are those well known in Europe under the appellations of snapper, tench, haddocks, pollock, salmon, gurnets, john dory, hakes, bream, sword-fish, elephant-fish, diodons, pipe-fish, cod, parrot-fish, flounders, skate, cat and dog-fish, sting-rays, eels.—Among the larger tribes that sport in shoals in the vicinity of the shore, are, sperm-whales, called *párá parauá* (physeter macrocephalus); black whale, *mungu nui* (black physeter); right whale, *tohora* (balæna mysticetus); finback, (balæna physalis); sun-fish (diodon mola); large-lipped whale (balæna musculus); hump-back (balæna gibbosa); shark, *mango* (squalus); hammer-head (zygæna); pilots, (scomber); flying-fish (exocætus volitans); and an infinity of others, beside a great variety of testaceous and crustaceous fishes that almost cover the rocks under water, such as clams, muscles, oysters, crays, cuttles, limpets, wilks, gigantic muscles, a foot in length, cockles, sea-cars, sea-eggs, star-fish, mutton-fish, &c.; from the latter the pearl is procured which they insert in the eyes of their carved images and boxes.

them in the wind, sun and smoke. Deep sand-banks within a short distance of the shore, are extremely favourable for the congregating of shoals of mullet, cod, mackerel, a bastard salmon, and shark. Beating the waters with rods, is another method employed to force fish into nets.[85] It is not uncommon for the fishermen to present a torch at the mouth of the holes in the mud-banks, where numberless eels of large size and excellent flavour conceal themselves; the fish, attracted by the sudden glare, starts forward to discover the cause, when the patient native hastily clenches the prize, and kills it in the usual manner.

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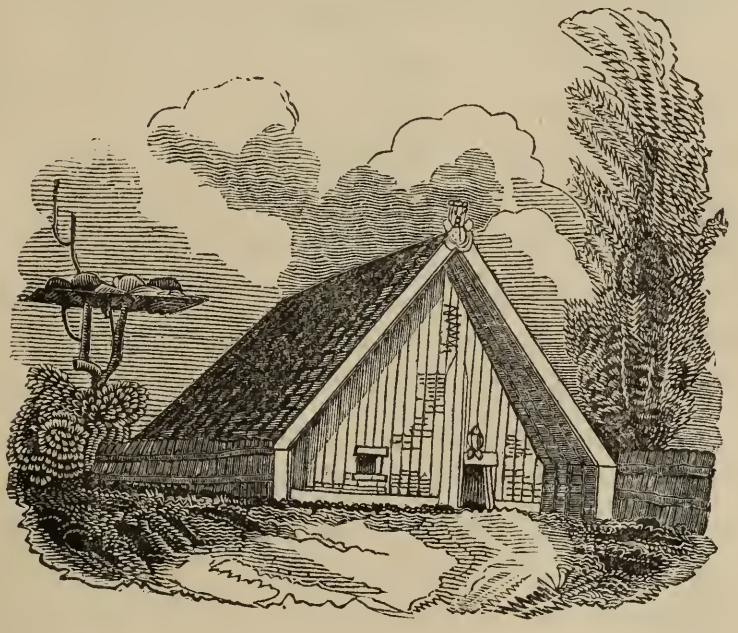
[85] *Fishing.*—The use of seines was hardly known to the ancient Britons. The poor starving pagans of Sussex had no knowledge how to procure fish, save eels, which were very numerous, until tanght by Bishop Wilfrid, who took 300 at a draught. The pagans were delighted at the discovery, and the good Bishop in turn spread his nets for them, and easily effected their conversion.—Life of Wilfrid.

CHAPTER XIX.

THE CONSTRUCTION OF HOUSES.—SUPERSTITIONS IN CONNEXION WITH THEM.—INEQUALITY IN WORKMANSHIP.—ORNAMENTAL CARVINGS.—HOUSES OF ASSEMBLY.—MATERIALS EMPLOYED.—OMISSION OF DOORS, WINDOWS, AND CHIMNEYS. — LODGEMENTS FOR TRAVELLERS.—VILLAGE MUSEUMS.—FLAX-HOUSES.—KUMERA-STORES.—HOUSES FOR CANOES.—COOKING.—PROVISION PLATFORMS.—CURIOUS AERIAL DORMITORIES.—FURTHER SUPERSTITIONS.

THE ingenuity of the New Zealanders is shown in a variety of serviceable forms, but none to greater advantage than in the construction of their houses and canoes, and the details and minutiæ of the carvings bestowed (often elaborately) on both. Houses are accounted as sacred to the use of the persons for whom they are built, and rarely, after a battle, when every savage enormity has been perpetrated, are the houses of the murdered proprietors made use of by the victors. Such places are deserted and left to decay in ruin, and the fallen aud rotten frame-work, after years of disuse, is not allowed to be made use of as firewood. If the most valued and expensive material, such as a double-barrelled fowling-piece, or dollars, were placed on the roof of such houses, few natives, out of the pale of European society, would be hardy

enough to touch, much less personally appropriate such articles. The inequality of the houses of the people, may be judged by the fact, that the superior tenements take as many months in building as the inferior kind employ days. In standard or permanently established villages, houses of a superior class are formed. The materials, such as joists, posts, &c. are carefully squared, generally by the chiefs, who are often very expert in the use of the adze, &c.; the posts which support the ridge-pole are carefully morticed and firmly fixed in the ground. The height is generally from



Native house erected for a European,

twelve to twenty feet. The sides are plaited with variously-coloured reeds neatly arranged, the roof is thatched with palm-leaves interlaced, over which

is spread a thick coating of bulrushes (*raupo*) cut from the marshes in the spring, and left to dry during the summer, packed up in long bundles. These houses in frame somewhat resemble a bird-cage. Over the door-ways and window-sills, handsomely carved boards are fixed, painted in flaming red, these are placed horizontally or in a gable form called *maihi*, surmounted by a wooden image termed the *taupáre warré;* some of these figures are exceedingly droll.

The Maihi, a carved board for the front of a house, surmounted by the Touparé, or figure-head.

The door-ways and windows (if any) are equally garnished, carved, and painted. Such houses may

House erected for the acccommodation of visiting chiefs,

be termed houses of assembly, as the chiefs for whom they are built, and who also assist in their erection, inhabit huts, similar to those of the commonalty. The arrangement of the reeds, and the painting of the several parts, affords much pride and satisfaction to the builders. The floors are well beaten, the most approved method being effected by a native dance.

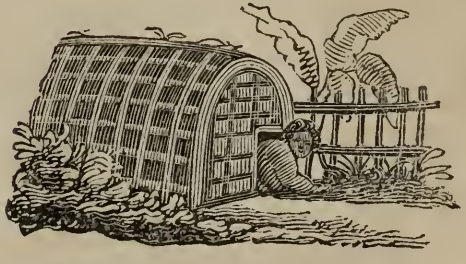
These houses occupy several months in their erection, and when newly finished bear an impress of cleanliness, neatness, taste, and effects of unwearied patience, as alone would raise in the mind of a stranger, unversed with the usual manners and customs of this singular people, an idea that they possessed a refinement in civilization that a more intimate acquaintance alone could dispel.

The houses of the superior people, and even of

the aristocracy, are but apologies for "comfortable lodgings for single gentlemen" or married either. They are rarely built above eight feet in height, and often five and six feet; they would shame by their vicinage an English dog-kennel: two forked sticks thrust into the earth distant ten feet and often six feet apart, above which a ridge-pole is attached or inserted, the former giving an angle of forty-five degrees, forms the woodwork; small uneven-shaped sticks, fastened with flax withes against the inverted poles, are then covered with rushes, over which a spear-grass (*toitoi*) is plentifully added, which ensures the place as water-proof. Doors are omitted,

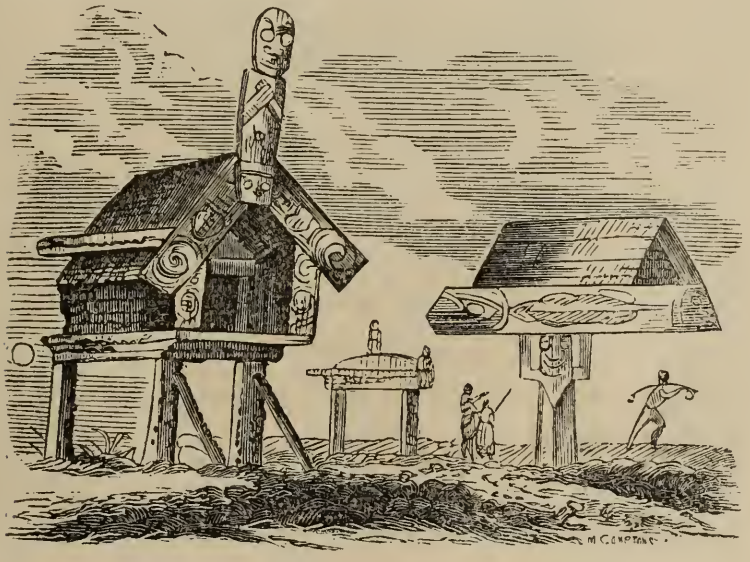
Sheds erected by travellers.

a small aperture presenting itself in lieu thereof, through which a native or any other person anxious to enter, is obliged to edge in, like a snake, on the stomach. In these huts the natives delight in con-



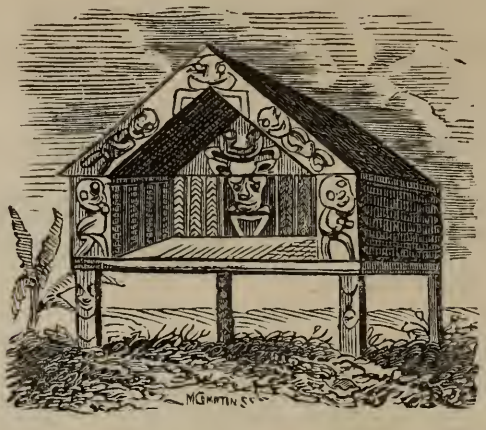
Native habit of getting out of a house.

gregating at night round a green-wood fire, lighted in the centre of the apartment within a small hollow encircled by stones. As windows and chimneys are wholly discountenanced in these tenements, Europeans, unless extremely well-seasoned to the native habits, would be unable to breathe ten minutes in such a suffocating atmosphere. A village of this kind has the appearance at a distance of a republic of beehives, or rather haystacks; the quickness with which whole villages of these houses are raised has been just described above in the account of fishing-parties. Travellers make use of sheds only thatched on the windward side, and often a few bushes tied in form of a cone, serve as lodgments to these hardy people, who comfortably ensconce themselves within their blankets, or a grass mat of the *kiérikiki*; such is the habitude of sturdy warriors, or their slaves.



Ná Powaka, or Village depositaries of the natives.

Next to the *Warre no te Rangátira*, or native palace, the village museum (*powáka*) in which the valuables of the community of the place are deposited, receives the careful attention of the native Vitruvius. These erections are raised on four stout carved poles, the sides of the house are faced with boards, carved with a profusion of indelicate subjects, exaggerated in such a manner as to leave no spectator in any dilemma as to the actual meaning and intention of the artist.



A Powaka, ar Village Museum.

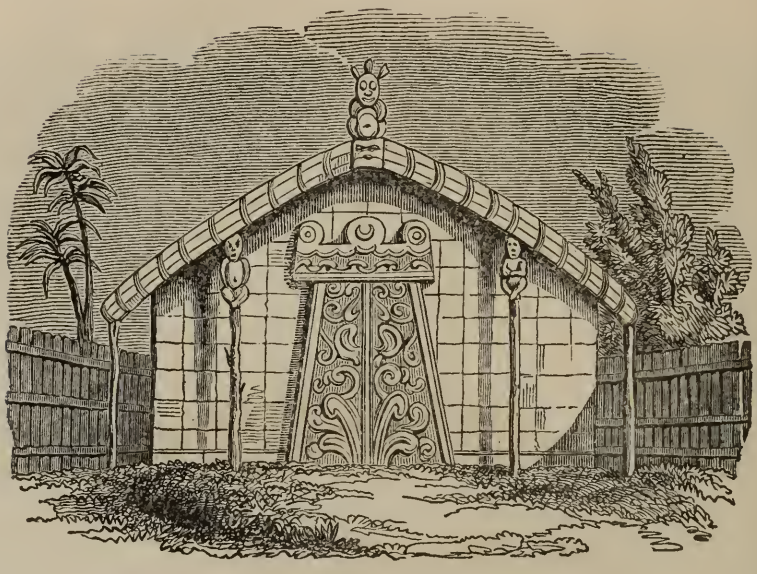
In these huts, or rather boxes (the literal meaning), are placed fowling-pieces, esteemed garments and foreign implements, trinkets, powder, and similar articles, equally valuable and of public utility. The *powáka* is kept neatly painted red with *kokowai*.

The largest public works undertaken are those of flax-houses, some of which are above one hundred

Native Stores for Flax, near to a Kouri Forest.

feet in length, thirty feet in width, and forty feet in height. These are built less for ornament than being durable and water-tight, as any rain pouring on the flax would discolour and finally rot it. Among the natives, the sides of a flax-house are generally open, with poles only placed across; the flax within being tapued, the whole is safe from depredation, but the property of Europeans being out of the pale of such wholesome restrictions, their flax-houses are carefully enclosed as an ordinary house in their use.

Kumera-houses, expressly built for the storing of that favourite vegetable, are put together with much care and neatness, of similar materials and workmanship to the superior houses. For such



Store House erected for the Kumera.

houses the floors are raised, and the lower parts boarded at the sides, to prevent in some degree the incursions of the rats. A verandah is generally carried from the roof entirely round the building supported by pillars loaded with whimsical sculptures. The doors are often formed like the Egyptian style, contracting towards the top. On the roof a wooden image is generally fixed, remarkable for latitude of tongue and protuberance in the abdomen. On these figures the native artists delight in showing their ingenuity, and as they are in the habit of indulging in caricature, few of these figures are made without immediate reference to some character, either in general repute, or noted for some peculiarity.

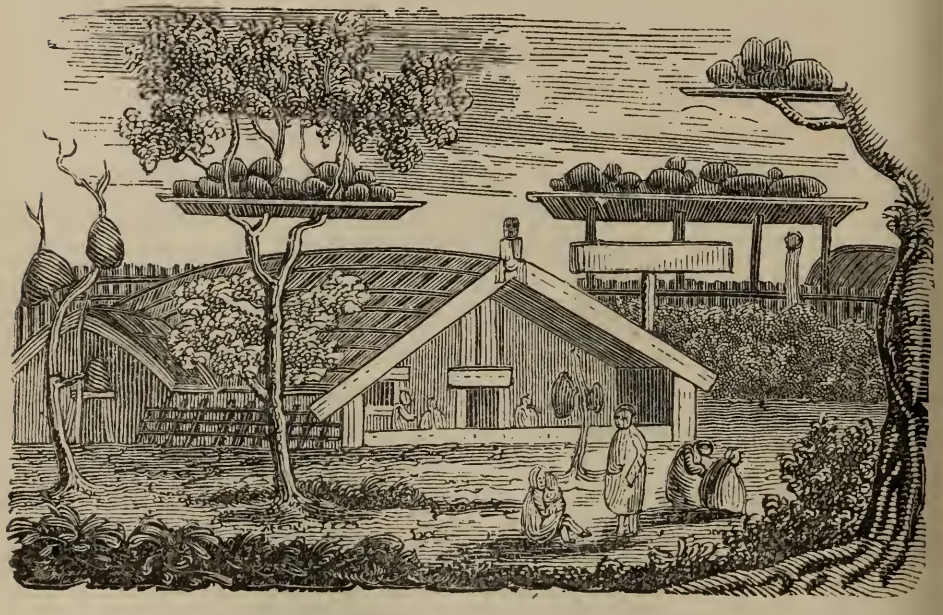
Toupare Warré, or figure placed on a house front.

A similar figure is placed above the door-way. The door, formed of a canoe plank, is also painted in *relievo* with hieroglyphics.

Carved doorway for the Council-house of a village.

Houses are also erected for war-canoes, the sides being generally open. The posts are made strong, for it often occurs that beneath the gable roof, families dwell who ascend the attic by means of an *ára wata* or notched pole, literally a ladder. Beneath the canoes are placed large rollers of timber to prevent them from rotting, and of similar height, that the vessel may meet with no strain. *Koutas*, or cooking-houses, are merely small sheds to protect the *artistes* from the inclemency of the weather.

Wáttás or platforms built upon trees having stout branches as supporters, are common to every



Ná wattá, or Platforms for holding Provisions in a New Zealand Village (Kainga máori.)

village.[86] These erections are found of infinite service in protecting food from the decay incident to lying on damp ground, as also from the incursions of rats and dogs, that infest the purlieus of every thing in the shape of viands. Superstitions affect houses as well as every other substance in New Zealand. No food is eaten in them, and the usual accompaniment of a verandah is principally as shelter to partake of food in unfavourable weather. The interior of a house is generally kept in neat

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[86] The chief of a slave tribe, occupying the river Opotiki, (bay of Plenty,) 57° 50′ lat. S., 174° 30′ long. E., informed the writer, that on his people (all runaway slaves) congregating together, as their numbers were but few at first, they with difficulty arranged the locating of a favourable spot, at the same time sufficiently distant from their former captors. On arriving at Opotiki, fearful of surprise, they procured a number of strong brakes, which they placed horizontally along the stout branches of trees, some of which were very lofty, and on this arborary foundation, they built small huts covering them with bulrushes and grass. When completed, the women were conducted into them, and the lower branches cut away, as no aid could be afforded to an enemy. The ladder was extremely rude that enabled these aërial residents to ascend their houses. On their numbers accumulating, these precautions were no longer required. Similar lodgements are built in various parts of India; by the Battas of Sumatra, the Kookies who infest the mountains of Chittagong, the Malays at Nattall, the Oran Badjoos or wild men of Borneo, and the Harfours of New Guinea.

order, save that fleas and another *creeping thing*, reign paramount in social equality. A deserted house, whose former proprietor has ceased to exist, becomes of sacred importance; any portion made use of as fire-wood or for any other purpose, would subject the culprit to the clerical ban; any implement placed on the decaying roof, though by accident, would also subject the same to a taboo or deodand. These superstitions have been carried to a most extravagant excess; even pigs, while pursuing the uncertain tenor of their way, if seduced by the luxuriant herbage that flourishes indigenous on those deserted spots, should they enter the interdicted *cordon*, death, without benefit of proprietorship is the portion allotted.

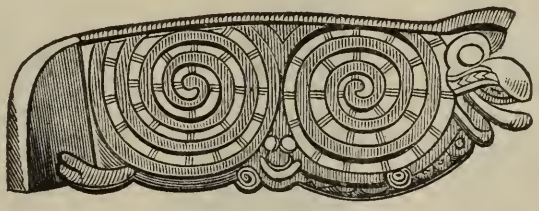
CHAPTER XX.

MECHANICAL INVENTION IN CANOE BUILDING.—FORMATION OF THEM.—PROGRESS OF LABOUR.—DEFICIENCY OF IMPLEMENTS.—DESCRIPTION OF A FIRST-RATE.—EXTRANEOUS ORNAMENTS.—HEIROGLYPHIC PAINTING.—PADDLE.—INCITEMENTS USED FOR PROPELLING CANOES.—NATIVE CARPENTERS.—ROPE AND SAIL MAKERS.—PAINTERS.—CARVERS'—CANOE NAVIGATION.—SUBSTITUTE FOR CANVAS.—THE TIARU.—THE MOKI.—CANOES OF RAUPO.—ANCHORS.—CELEBRATED PORTS FOR THE MANUFACTURE OF CANOES.—SYSTEM OF EXCHANGES.—ARTISTICAL TRIBES.—FAVOURITE DESIGNS AND DEMANDS.—CARVED BOXES.

THE mechanical invention of the New Zealanders is principally confined to the *wakiro* or art of carving; the canoes and house-boards evince this fact. Canoes are as various in name as length, breadth, and topsides can cause. The *te wai* is the least ornamented without being raised on the side, and generally formed from one undivided tree; they vary in length from six feet to sixty. The building, if we may so term it, of a large canoe, consumes some months ere brought to completion. Antecedent to the introduction of iron implements, a large tree was felled by fire being applied to the roots on the windward side, which required being continually fed by fuel, and being a work of time, the slow progress served to harden

the wood, by drying the sap and rendering manual labour more difficult in the achievement. When felled, the same agency was made use of to hollow and widen the trunk; it was afterwards dressed with stone adzes or axes, most barbarous apologies for those invaluable implements of steel. Canoes are now obtained, by the intended builders laying the axe to the root, three or four persons engaging on the trunk of the tree at the same time. Fire is made use of to widen the body of the tree, and the dressing that follows proves that the natives are able workmen in wielding the axe and adze. Some canoes are fully eighty feet in length, upwards of six feet beam, four feet in depth; the bottom being worked to the sharpness of a wedge, the sides are consequently well projected. In order to support the topsides or shore-planks, the gunnels are two inches in thickness, and, towards the keel, three inches. The two side planks are also formed from one large tree, dubbed down with much care, and no little stock of patience; these are lashed to the hull by holes being made in the canoes and the plank sheer, and fastened with withes of flax. A piece of lath, painted black, and decorated with feathers, covers the seam, and to prevent leaking as the vessel rolls, is caulked with the down of bulrushes. The beam of the canoe is preserved by a number of thwarts, laid across the gunwales, to which they are lashed with cords of flax.

The *Pitou* and Rápa, as figured below, notwithstanding the projection of the former, and the height of the latter, are simply made fast to the head and stern by flax-cords without the aid of dovetailing, wooden pins, or nails, and yet withstand the heavy assaults of the sea when pitching forwards.



Pitou, or Figure-head to a Canoe.

The *pitou,* or figure-head, is neatly fitted and lashed to the bows, projecting four feet beyond the hull, and three or four feet in height. The *rápá,* or

Rápá, or Stern-post to a Canoe.

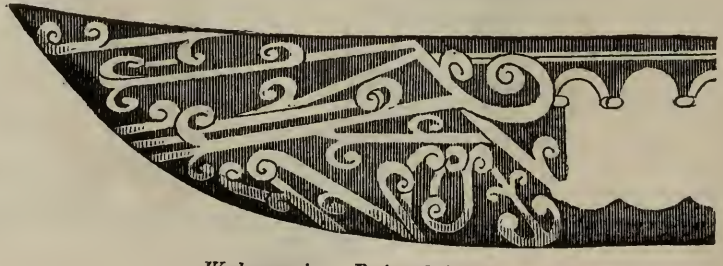
ornament for the stern, is often eight feet in height, and even higher, two inches thick, and eighteen inches in breadth.

Rapa, or Stern-post to a Canoe.

Pitou, or Figure-head of a Canoe.

Back of a Stern-post to a Canoe.

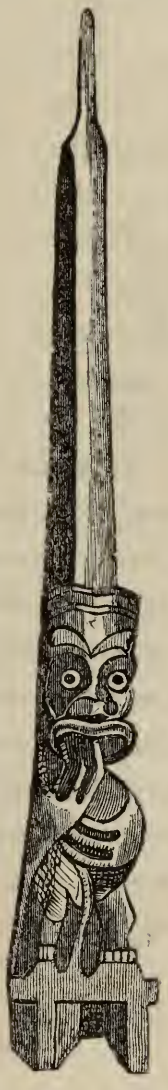
On gala days, garlands of divided feathers, stripped from the plume of sea-birds, are appended from the stem and stern, and assisted by the red mixture of *kokowai*, altogether presents an imposing and beautiful appearance on its native element. The carvings are often most grotesque. In addition to which, a variety of hieroglyphics, resembling tattooing, adorns the hull, painted in white or black on a red ground. The paddles for pro-



Waka pani, or Painted Canoe.

pelling a canoe are principally shaped from the *kaikátoa,* and when dry are extremely light, and fitted to bear a heavy strain of water. They are made extremely neat, the centre of the blade is the broadest part, tapering to a point. A carved paddle

E'hohi máori, or common Paddle.



E' Rapa maori, or Native Stern-post to a Canoe.

is rarely seen, and is used by its owner as a truncheon to be displayed on gala days, when the chiefs stand up in the canoe, shouting and waving to the rowers to incite them to exertion, or as the solos which are responded to by a chorus, and the exact keeping of time effected by beating the paddle in the water, which propels the canoe with great velocity. Paddles are generally four or five feet long, and those made use of for steering are six feet, and form the only rudder that the peculiar shape of a canoe can admit of as serviceable.

Paddles are almost invariably made of the Kaikátoa tree, (Philadelphus Australis,) a polyanthus, termed the sea-plant, from the leaves possessing the myrtiform appearance of the Chinese herb. It bears a profusion of white and pink blossoms throughout the year, emitting an odour that gives a pleasing fragrance to the vicinity. Similar to the British Ash, it possesses an elasticity that enables the light thin paddle, whose blade at the edges is scarcely the sixth of an inch thick, to resist the powerful waves that impetuously lave the sea-girt shores, whereas paddles formed from a hundred various hard woods of the country, would immediately on trial snap asunder from their brittleness.

E' Hohi pani, or Painted Paddle.

Outriggers, invariably made use of by the South Sea Islanders, are unknown in New Zealand, and canoes are never or rarely lashed together; nor are platforms raised over the gunwales, and sheds erected on them, as is the usage of the above nations.

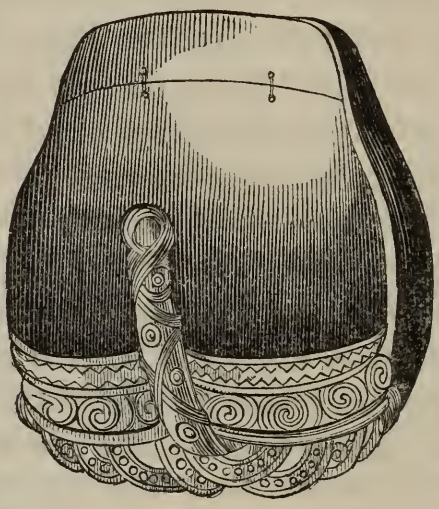
As a war (or large) canoe, employs the carpenter, flax-dresser, rope-maker, painter, carver, caulker, and sail-maker; it is regarded in a similar manner as many vessels sailing out of a provincial port in Europe and America, the shareholders (or rather part proprietors) being more numerous in New Zealand, though shares of twenty and even ten pounds are held in ships in the United States. Some canoes are double banked, or two rowers placed on the same thwart to paddle on either side. A canoe can be propelled seven and eight miles an hour, but sailing they are only enabled to proceed before the wind; beating against a head sea or adverse wind being impossible, as these vessels have little hold from their shallowness in the water. Paddling is less fatiguing than might be supposed, and the chorusses alike chanted by free and bond relieve the exertion in a great degree. It is necessary that a canoe be well caulked, as they roll very much, the gunwales at times even with the water. They are found navigating every part of the coast, carefully hugging the shore. As in houses, no food may be eaten in a canoe when paddling in the vicinity of a sacred spot, and more

than once we nearly met with a watery termination to our adventures, by incautiously neglecting to obey this command.

The sails are the most clumsy and heavy articles that could have been invented. In shape they are triangular, formed of bulrushes dried in the sun, and tacked together, the upper edge being cut into vandykes. It is fastened to two poles which serve for mast, yard, &c. The sheets are formed from plaited flax fastened to the head of each pole. To prevent the unpleasant position that the wedge-like bottom of the canoe would occasion to the rowers, a raised floor or grating of small stakes neatly put together, is laid down with openings to admit of the water being baled out, which is performed with an instrument called a *tiaru* or bucket (called *tátá* to the southward) which is essentially necessary to the

Ná Tiaru, or Carved Bowls for baling water from Canoes.

vessel, as in windy weather the canoes are kept in the trough of the sea (as it is termed) and are continually washed by the sprays. The *tiaru* in its carving generally denotes the invention or taste of the workman, the handles generally presenting some fanciful obscenities or absurdities. In the



A Tiaru, or Carved Bucket.

absence of canoes, a quantity of dried bulrushes are fastened together, on which the native is enabled to cross a stream by sitting astride and paddling with his hands; these humble conveyances are called *moki*, and resemble those made use of by the Egyptians in crossing among the islands of the Nile. They are extremely buoyant, and resist saturation for a long period.

Among the early occupants of New Zealand, canoes were entirely made of the bulrush. We

have seen one of these vessels of olden times, nearly sixty feet in length, capable of holding as many persons, but they are now wholly in disuse. They were remarkably thick, formed entirely of rushes, except the thwarts, and resembled the model of a canoe in every particular. They were remarkably light, like the *coracles* of the ancient Britons, though many bundles of rushes were consumed in forming them, and were paddled with much velocity, until saturated, when they settled down in the water. These vessels are no longer formed, and specimens are extremely rare, having long since fallen into disuse. Canoes are generally anchored by filling a basket with one or more large stones, or (like the Chinese) a heavy piece of wood; in approaching bad weather they are carefully hauled up, care being taken (as with boats) to keep them even on their keel, to prevent straining.

There are very few rivers on the northward of the country where large canoes are made; to the southward of the Thames and Manukau, lat: 37° 39′ S., long: 172° E., the principal portion are built; the most superior are to be found at Wairoa, (Hawkes' Bay) the tribes at that place employ the *totarra* or red pine, the *kouri* or white pine being rarely found beyond the Thames (Horáké). On the East coast a system of barter is carried on between the natives of *Turunga* (Poverty bay) with those of *Wairoa*, the former furnishing blankets,

muskets, powder, &c., in exchange for canoes, sails, carvings, &c.

The most celebrated artists in carving, either reside at the East Cape, (*Wai Appu*) lat: 37° 44′ S., long: 178° 36′ E., or at Poverty Bay (*Turunga*) one degree further south; the principal feature is an intricacy of design not always confined to moral subjects, but the effect is extremely good, leaving certainly at an immeasurable distance, similar performances further north. The price demanded for a piece of carving was formerly so extremely small, that it is somewhat remarkable that the discouragement an artist met with did not disgust him from continuing to exercise the art. Among other favourite subjects, lizards are continually portrayed, and though we have seen many articles whose carving was at once a memento of ability, industry and perseverance, yet the generality of the designs were unlike any created thing known at the antipodes or either "in the heaven above, or in the earth beneath, or in the waters that are under the earth." The most elaborate carvings are bestowed on the boxes (*powáka*) that serve to enclose feathers for decorating the head on gala days, and other portable trinkets. But the art is not confined to articles of native manufacture only, as we have obtained elaborate carvings on pistol and gun-stocks, bowls, and similar implements of European manufacture.

Powaka Wakiro, or Carved Box for preserving Native Trinkets.

These boxes are cut from the red pine, and some months are consumed in one of these performances, some of these boxes are heir-looms in a family, and considering the frequent fires that take place and consume in a very brief space whole villages, it is surprising that so many articles should be extant among them. A stone adze was once shown to us, whose carved handles had been destroyed in a succession of fires.

Carved Boxes for the reception of Feathers and Native Ornaments.

On the death of an esteemed warrior all his favourite vessels are buried with him, such as his canoe, paddles, baler, arms, powder, clothing, and boxes, &c. which is another method of consuming these articles, as even to touch them after being once tapued is strictly interdicted.

CHAPTER XXI.

SUPERSTITIONS OF MANKIND.—RELIGION OF THE NEW ZEALANDERS.—FORM ASCRIBED TO THE DEITIES.—THEIR DISSIMILARITY AND INDEPENDENCE OF EACH OTHER.—FLATTERING UNCTION PAID TO THEM.—WORSHIP OF THE ANCIENTS, AND TYPICAL REPRESENTATIONS.—POWERS ATTRIBUTED TO THE ATUAS.—OFFERINGS TO THEM.—TEMPLES ERECTED TO THEIR HONOUR.—THEIR METAMORPHOSES AND TASTES.—FOOD OF THE ATUAS AND UBIQUITY.—MISHAPS PRODUCED BY THEM.—NATURE OF OFFERINGS.—CAUSES INDUCING PERSONAL MISFORTUNE.—MISTAKEN IDEAS ON IMAGES.—FALSE DEVOTION.——INSTANCE OF RELIGIOUS FEARS.—LODGEMENT OF A SPIRIT.—WRATH IMPUTED TO THE SPIRIT OF A PERSON DROWNED.

It would appear to the philosopher given to the study of the human intellect, that people composing every nation, civilized or otherwise, are led away, more or less, at some period of their lives, to mental fears, more commonly termed superstition. In civilized societies, on the event of a sudden death taking place among the members of a family, an indefinable sensation of dread agitates the minds of the survivors, that a highly-gifted mind is often for a time unable to disenthral itself. Among the lower classes of every country, superstition has, from the creation to the present moment, taken deep root; and if we find some thousands of persons affecting to put their faith in revealed religion, yet tenaciously believe in the system of unlucky days, or that salt capsized on a table, and its neighbours,

the knife and fork, crossed, are productive of direful results; that a titillation in the hand signifies a near receipt of cash; a sudden shudder of the body denotes, that an ambulator is marching over the grave of the affected person, and a million of similar inconsistencies; if such paralyze the soul of the European, it will readily be credited by the reader how deeply imbued the New Zealanders are with such preposterous fears. We shall proceed to detail a few anecdotes on this subject, in the course of this chapter.

It would be difficult positively to assert the nature of the national religion of the people,[87] when each person is satisfied in following the dictates of his own passions undeterred by a future retributive award. They have no particular deity to address

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[87] The Egytians worshipped Anubis and Apis, whom they carried at their processions in a chariot. Jupiter Ammon was placed in a boat by the same nation, and the Carthaginians also, gave his deityship the advantage of a chariot. The Romans, more servile, carried him on their shoulders. The Gauls modestly concealed their gods with white veils. The Lacedemonians and Ephesians, built a portable temple for their ambulating divinities. The Chaldeans and countrymen of Abraham bowed down before fish, as did the Greeks to Oannes, the Guebres (Persians), to fire, the Hindoos to water (Ganges,) &c.; indicative of typical representations of one Great Creator, the Maker of those substances and animals, to whom they attached great importance from the benefits they received from them.

on any supplication they may make, but equally attempt to propitiate birds, trees, rivers, rocks, their own shadows, animals, or substances animate or inanimate, and the works of the Creator generally. It is scarcely possible to assert that the original intention of their addresses resemble those of the Asiatic and African nations, who worshipped images similar to the Catholics, as typical of the object of their adoration. A mere trifle, or natural casualty, will induce a native (or a whole tribe) to change his Atua; but while on good terms with them, be becomes, for the time being, a very dutiful subject. The *Penates* or household gods of the ancients are unknown among them, but almost every village has its deity, generally in the form of a little bird, which is supposed to inhabit the cemetery of the village, the priests of the place monopolizing the discourse with the little god. The only national deity is *Máwé*. Thus the idols of Doubtless Bay, have no connexion with those of Wangaroa, thirty miles distant, and in turn, the latter are independent of those appealed to by the tribes in the Bay of Islands, a distance of thirty-five miles; and the gods of the Bay have no weight with the tribes of the River Thames; we might say that almost every family has its own peculiar divinity (but not a household figure) whom they look up to with adoration, and place implicitly (for a time) their confidence.

When a native is particularly desirous on any

subject, he prays to his *Atua*, flatters him with fine promises, which the petitioner has no intention of fulfilling. Thanks are never vouchsafed for past prosperity, the requisitionist being too intent on putting forth fresh requests. The *Atua* is supposed to be well versed in the three tenses of past, present, and future, (as much as if Lindley Murray himself had personally superintended their grammatical knowledge) that they are enabled to inflict punishment, by entering the body of any impious person, and causing *an intestinal embarrassment*, or visiting a tribe with an epidemic, drowning, burning, unsuccessful war, and have the power of elancing thunder-bolts, lightning, fire, and meteoric stones. They offer prayers to deprecate their anger, taking pretty considerable care to excuse themselves, and denounce their enemies. Anything exhibited in the shape of a scare-crow by Europeans, to frighten away the hawks from the poultry-yard, is termed an *Atua*. Offerings of the most trivial kind are supposed to counteract the ill agency of their enemies. A lock of hair cut off, and consecrated to an *Atua* by the owner, is supposed sufficiently efficacious to dissipate intended mischief, diseases, &c. The gods are supposed to inhabit places worthy of their elevated stations in society; thus not a hill or mountain in the country is untenanted. The most honoured is that of *Ikorangi*, situated in thc valley of *Wai-appu* at the East Cape; on this mountain Máwé is supposed to

have ascended and "was not." Natives never ascend this mountain alone, it is consequently pathless, and is the resort of the *Kiwi-kiwi* bird, lizards, and innumerable birds, all of whom are supposed to be inferior deities, attending on the *Genius loci.* The gods are enabled to metamorphose themselves into any shape, and as such, rival the details of Ovid. But the brutalities ascribed to Ganymede and Jupiter, and indulged in by their unnatural worshippers, is not practised by the New Zealanders, though one of the gods called *Gniturihu,* has been remarked for his appropriation of little boys with red hair. His residence is on a mountain in Doubtless Bay (*Piroa.*)

The deities are supposed to respond to invocations, and to partake of food, &c., when offered to them; consequently no enemy is sacrificed without a portion being presented to the divinity. Potatoes, fish, and other edibles, are placed in a small basket on the branch of a tree, near the *Wai tapu,* and should a small bird be observed picking at it, the divinity is supposed to express, in a manner not to be mistaken, his perfect satisfaction at the offering,[88]

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[88] Offerings to the gods were peculiar to the ancient nations. The slaves made offerings of their chains (no doubt glad of putting them upon others even in idea.) The Philistines presented images to circumscribe the approach of mice. The Hindoo females, (like the pilgrims of old) offer beads, hair, &c. The Greeks, when

and the intended purposes of the donors, for which they had made the offertory. The gods are gifted with the valuable powers of ubiquity.

This idolatry, like that of the Greeks, is so mixed up with the most gross obscenity, as to pervert every sentiment of morality, and its follies are so conspicuous, that many chiefs have become reformers, in doubting the entire fabrication. Public mishaps, such as a battle ending in "an untoward event," or an unfavourable season for planting, are ascribed to the ill conduct of the divinities, who get hard words in return (and probably hard blows if the parties were of substantial mould) but personal misfortunes are suspected to arise from errors unwittingly fallen into; as for example, smoking from the pipe of an ill-wisher, dressing in the garments, eating or drinking from the same utensil of an enemy, casualties only to be removed by the purification, not of water, but the *tapu*, or prohibition not to touch any article for some days, including even food, the penitent being fed by a servant or companion. Singular to relate, there are no images of worship, and consequently no temples are re-

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afflicted with illness, offered a limb in precious metal as a memorial for that part of their person that had been afflicted; an eye for an eye, tooth for tooth, and a silver foot, as a redemption for that corporeal member. See the golden emerods and mice of the Philistines, 1 Sam. c. 6, v. 4.

quired; and though the numerous grotesque images sculptured by the people, have been supposed by travellers to be representations of divinities, yet the natives have never attached any such ideas to them. The surf, which breaks in a furious manner on the sand-bars of the rivers, and the entire shores of the western coast, are supposed to be caused by the tyrannical vehemence of the *Atua*. "See," said one of those priests of Baal, who resided in the vicinity of the Hokianga. "See! how the *Atua* foams at the mouth, because I have not preached my *Kauwau* (prayer) to-day. If you had not acceded to my wishes, I would have raised such storms that the sands on the sea-shore would have been impassable, your canoes should have been *mati* (sick or dead)." This *imposing* type of the native clerical profession was gratified with a mere trifle of tobacco.

When travelling past a *wai tapu* or cemetery, if any of the numerous little birds that crowd the bushes of solitary places in New Zealand, struck up their notes clear as musical bells, an *Atua* was instantly recognised by the infatuated natives, who passed the spot with great trepidation as they accounted those notes as an intimation not to be disputed, that they should quit the place with the greatest celerity. The bird was always supposed to be the *wairua* or spirit of a departed warrior, who had the power to warn all whom it might concern, not to trespass in his vicinity. A ground-

swell in a river is also supposed to proceed from the ire of the ghost of a person drowned years previously about the spot, and at whose urgent appeal the *Taniwoa* or native Neptune, has discomforted the voyagers.[89]

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[89] Birds, it would appear, have entered into the religious superstitions of all uncivilized nations. Their flight, or song, struck up at a critical moment, position of the entrails in sacrifice, were powerful inducements among the priests of the several Greek, Latin and Roman nations.

Among the aborigines of South America, birds were accounted as spirits of departed persons, and the priests under the Caciques were wont to repair to the lone forests at nightfall, and imitating the mournful notes of the owl, induced that sagacious genius of the night to enter into a colloquy on things under the head of the three tenses, which the priest reported on the following day. The present half-cast population have yet the same faith iu those aërial spirits.

CHAPTER XXII

INSTANCES OF IMPIETY IN MAN AND BEAST.—IMPIOUS ACTION OF MARCELLUS.—ATONEMENTS NECESSARY.—SUPERSTITION OF THE AURORA AUSTEALIS.—DISCOVERY OF A HEAD.—PORM OF THE GODS.—TENEMENTS INHABITED BY THEM.—THE REINGA.—PUGNACITY OF THE ATUAS.—SOLEMN APPEALS.—DEATH MET WITH RECKLESSNESS.—THE TAUIWOA ATTRIBUTES ASCRIBED TO THEM.—LIZARDS.—THE NATIVE CHRES.—THE WINDS.—SUPPOSITIONS ATTACHED TO THEM.—PLEIADES, AND CELESTIAL PLANETS.—SUPERSTITIONS ON RAYS OF LIGHT.—NATIVE INTERPOLATIONS AND OPINIONS ON DIVINE REVELATION.—INVESTITURE OF THEIR DEITIES WITH MORTAL PASSIONS.—CONFUSION IN THEIR ATTRIBUTES.—SUPPOSITIONS ON THE CREATOR.

To eat in or near any spot where the dead has e en buried, is accounted the height of impiety, or to take a meal in a canoe while passing opposite to such a place. For a European to do so is supposed to be bad enough, but for a native to be thus guilty, nothing less than drowning is expected to result.[90]

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[90] Impiety (and justly) is rarely forgiven. Marcellus, after conquering the Syracusans, rifled their temple of the most valuable treasures, comprising statues and pictures representing the gods. Many nations conceived in consequence great indignation and hatred to the Romans, whom they affirmed had carried into captivity both gods and men. The ire of the Hebrews were equally raised against Titus, surnamed the De-

A mere trifle constitutes impiety in the opinion of the New Zealanders. The crime is not confined to man only, but even beasts, as the wandering of a ruminating pig over a sacred place, is only to be appeased by his death, and the making use for firewood or any other purpose, of a rotten piece of wood; the remains of the residence of a chief, subjects the aggressor to a like infliction. In many cases it has been atoned for by blood or loss of property. But much depends on the disposition of the European who may trespass on the farms and superstitions of the natives, if he be irascible, they will not fail to take advantage of it, if fearful, they will cunningly work their will, but if (apparently) jocular and careless of consequences, he may be assured of escaping from those advantages that would be perpetrated, if he exhibited nervousness or undue irritability.

At one period holding a scull that lay on the ground by the sea-shore, an attendant pretended great alarm; but after some conversation, we per-

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stroyer (at a later period) for carrying away the splendid treasure from the *Sanctum Sanctorum* of the temple at Jerusalem. It is equally an act of impolicy as cruelty to set at defiance and treat with bitter contempt the feelings of religious veneration borne by a nation; and history at various periods shows us, that many a nation has effected the overthrow of its oppressors when thus wantonly goaded by their insane conquerors.

suaded him to lay hold of it; after many efforts to wrestle with his fears, he did so, while his comrades stood aghast at his hardihood.

In this instance we had acted wrong, for had any illness occurred during the journey, the cause would have been laid to our handling of the remnant of mortality. On the circumstance being repeated to a priest some time after, he observed that the act was one of infinite impiety, and that the actors might congratulate themselves on having a European in company, who he verily believed possessed about them some secret, or effectual charm, which they were unwilling to impart to the natives. On the same evening, we perceived several brilliant flashes of light in the heavens towards the south, at seeing which, the natives inquired with some trepidation, if *that* could portend anything connected with handling the head, which having been seen far distant from a *wai tapu*, it was taken for granted that it had found its way to the shore for some particular purpose; the probable fact was, that it had been placed in a coffin on the branch of a tree near the shore, and had rotted and fallen from its elevated position, and had search been made among the bushes, the residue of the bones would doubtless have been discovered.

The favourite form of the Gods is supposed to be that of a lizard or a bird; and should the former frigid reptile lose its tail when handled by a European, which from the slight joints easily oc-

curs, the divinity is regarded as curtailed in the honours due to it: many a simple white man has given a payment for causing the mishap, and has been derided by the natives for the success of their attempts on his fears.

Deep chasms, marine and subterraneous caverns, are reputed as inhabited by the tutelar divinities, and hollow noises occasioned by the high-flowing flood-tides in foul weather, rushing into the former, are said to be the noisy war-councils of the tenants of those dreary mansions, debating to which tribes the palm of victory shall be awarded! These places partake with the mountains, the scenes of the legendary superstitions of the people. Much hollow ground is found in various parts of New Zealand, the districts having been in volcanic ignition; to walk over such places requires no little circumspection, as a false step might precipitate the incautious traveller into a deep abyss beneath. At the North Cape, called the *Reinga,* is the Avernus of the natives, or the country of their dead, where the spirits of the departed warriors find their last home, not resting-place, for the gods are said to be as pugnacious and irascible in the world beyond as they proved to be while men on earth. The chiefs who have had the greatest notoriety as unflinching cannibals, are the divinities of the people, who have been apotheosised after their decease, as we have stated. At those periods previous to a battle or a treaty, they are appealed to

by their tribes with much solemnity, on the supposition that their affection is equally fixed on their friends as when living in this existence, and that their power to be serviceable to the tribe is equally important. They are fully satisfied that their earnest supplications are attended to, if answered by a bird at the time, and the wily priesthood generally invoke the divinity when some of those songsters are perched in the vicinity, and generally procure an answer by either imitating the bird in secret or practising ventriloquism, in which art we have seen some adepts. We have remarked that the chiefs are regarded by their followers as deities in this existence, which accounts for the recklessness with which they meet death, as they are aware of the apotheosis that is in reserve for them, and that their memories will be treated with similar honours and respect, as they had been accustomed to venerate their predecessors. From this circumstance the theogony of the people is continually on the increase; every renowned chieftain that dies forms an additional deity to the divine catalogue. Despite the respect paid to the memories of those apologies for saints, their acquaintance is palpably disliked, as ill-success of every kind, and the diseases of life, are carried to the credit side of their account. The aquatic deities, or *ná-taniwoa*, as they are named, are said to inhabit every port, river, creek, lake, and stream in the country; and the sharks of the sea are identified as being the said

diavoli. All the bad passions of life, such as fear, anger, revenge, vindictiveness, malice, remorse, sorrow, are attributed to the gods; but those sensations that render life most desirable, as love, prosperity, health, &c., are supposed to exist without any divine intervention. Lizards are accounted as virulent deities, that enter the orifices of the human body, devouring the inside of the hapless sufferer, until a priest intercedes, and by means foul and fair, drives the intruder from his quarters. *Mawi rangi* is the Ceres of New Zealand. When the heavens appear chequered with white clouds on a blue surface, the god is said to be planting his potatoes and other divine edibles, as food is accounted as peculiar rewards for the saints above. When a famine ensues on earth, a small pottle of cooked food is placed in a basket and hung on the branch of a tree, as a present to the divinity whose commissariat is suspected to be in what has been termed a *healthy state of insolvency,* and has consequently abridged the portion of his followers on earth. The winds and every point of the compass have been deified, the westerly wind is accounted the most vehement, and when it ceases to blow with its usual violence, it is said to have choked itself with its own bile. The *Pleiades* are pointed out as the left eyes of the most valorous of the gods. The traditional inventions relative to the sun *(Rá)* and moon *(Moràma)* are innumerable; *Rona* is the "man

in the moon," whose lodgings on earth have been vacated previous to the decease of *Máwi.* His amorous propensities are much dwelt upon by the priesthood; the dark spots *(maculæ)* observable in the sun, are said to be the shade cast on the planet by battling warriors, and those luminous spiral rays of the sun (*helio-cometes*) are said to be caused by the last glances taken by departed chiefs on the land of their mortal birth, to which they were so endearingly attached.

Of the great and beneficent Creator, adored by the believers of revealed religion, the poor natives have scarcely a conception, as they cannot divest their divinities of being possessed of the baneful passions of this life, as fearfully exhibited by their self-willed ancestors when in being while on earth.

This specimen of the mythology of the New Zealanders is not the avowed national belief, if we may so term the scattered and disunited tribes, as they have not possessed hitherto any written language, or hieroglyphics answering for the same purpose, consequently, the various attributes of the several deities are often confounded. Interpolations and changes in name, as best suit the locality or the inventive genius of the narrating improvisatore are added or diminished. The supreme Creator to whom the European offers his devotion, is regarded by the natives as too great and incomprehensible to be worshipped by themselves, or ranked among their theogony, and

the only intercourse they admit of having had has been by the diseases introduced by their visitors. Such as the influenza, measles, and another yet more to be deprecated.

Though a native chief regards himself, and is believed by his people, to be a deity walking on earth; yet they have not the hardihood to affirm (poor worms) that they are equals to Him "who guides the whirlwind and directs the storm."

There are no peculiar forms attributed to the deities on their renewing (spiritually) their intercourse on this earth, as they are supposed to enter the body of birds, fish, animals, reptiles, and even insects, which induces them to repudiate any notion bordering on the atheistical; thus a storm, ground-swell in a river, severe rains, earthquake, or any natural phænomenon, is immediately attributed to the *Atua*, or the presiding divinity, which in the absence of divine revelation, is the Great Spirit to whom all nations address themselves, differing only in the exterior forms with which they invest the Creator.

To the early deities were appended *á posteriori* tails of matchless length, and sadly wanting in brevity. These grotesque addendas probably arose in the living representations having habited themselves in the skins of wild animals. The addition of a tail to the otherwise fair proportions of an enemy was a common practice of the Egyptians, who thus delineated the Ethiopians, who clad themselves as described, between which people a bitter animosity existed.

CHAPTER XXIII.

ON THE PRIESTHOOD.—ADOPTED BY THE ARISTOCRACY.—THEIR IMPORTANCE IN WAR TIME.—AUGURIES PERFORMED BY THEM.—AND ANCIENT NATIVES GENERALLY.—ANATHEMAS.—THEIR SUPPOSED EFFICACY.—IGNORANCE OF THE LEVITES OF THE ATUA THEY ADDRESS.—ARE UNIVERSALLY CONSULTED.—ANECDOTES.—ON THE SHADE OF THE DEPARTED.—MUTUAL JEALOUSIES OF PRIESTS.—TITHES.—THEIR INEFFICIENCY.—PRIESTS ARE EVEN AT AN ARGUMENT.—ARE NOT BIGOTED.—VALUE OF PROPHESYING.—ANECDOTE.—A LUCKY HIT.—SUPERIORITY OF JUDICIAL PROFESSORS.—A VIEW OF THE HAPPINESS PROMISED HEREAFTER.—SUBJECTS OF BELIEF AMONG THE NATIVES.—DIVINATION.—UNIVERSALITY OF ITS PRACTICE AT HOME AND ABROAD.—ORIGIN OF THE PRACTICE.—PRUDENCE OF THE NATIVE WARRIOR.—OBJECTS FOR WHICH ASTROLOGY IS PERFORMED.—THE SYSTEM OF LUCKY DAYS, AND THERE ANTITHESIS.—INSTANCES COMPRISED IN AUGURY.—NECROMANCY OF NATIONS.—ORACULAR DENUNCIATIONS.

Among the most influential in a native assembly are those persons who unite in their own persons the hereditary power of chieftainship and adoption of the priesthood.[90] A Priest (*Tohunga*) once

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[90] Among the ancients it was not uncommon to meet with priests also invested with the regal dignity of the country. Thus Melchizedek king of Salem "was the priest of the Most High God." Gen. xiv. 18. The predecessors to Tarquinius Priscus, King of Rome, also survived the functions of the priesthood, Romulus setting the example. Numa also assisted the pontifices. Ju-

established, becomes a person of much importance among his countrymen. As in civilized societies, it is adopted by the younger branches of respectable families, who possess but a small portion of worldly goods. There are many sensible natives who laugh at these people; but the force of habit or early example is sure to triumph in times of sickness, as those free-thinkers succumb to the priests, who pretty well mulct them, until a recovery takes place, when the convalescents again enter the lists of reformers. In war-time, the priest becomes an important personage. The warriors look to him, whether battle shall be given or peace proclaimed, and as the success of his auguries may prove, they act accordingly.[91] The flight of birds in certain directions are especially attended to; if they wing their way to the right of the sacrifice, it is accounted propitious, that is if the villages of the tribe are in that quarter; but should they disappear in the direction of the enemy, war is not to be undertaken. The ana-

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lius and Augustus Cæsar, added the levitical cognomen to their titles, and the Christian Emperors, until the time of Gratian, were distinguished as officiating heads of the church.

[91] The auguries on a human victim among the New Zealanders, in no wise differs from those of the Romans in the most enlightened periods of the Commonwealth; the same omens were remarked and observed upon, and were equally affected by flights of birds, etc.

thema of a priest is regarded as a thunderbolt that an enemy cannot escapè; yet, scarcely a village exists without a dozen or more of those spiritual weapons hanging over its community. Such prayers are supposed to be extremely efficacious in working the ruin of an enemy, but if the priest is asked by a European to whom does he pray? he becomes confounded for an answer; when it is demanded of him, who sends the rain he prays for, he answers the *Atua*, but to which *Atua* he is unable to ascribe, he supposes it is the *Atua* or rather *Wairua* of a deceased warrior; they do not ascribe intellectual abilities to those *shades*, and though they offer prayer (but never thanks for past or present) own, that they feel no assurance, of the being they invoke, and whom they knew in this life, whether it be deeeased altogether and resolved into the elements, or became the immortal "thing of eternal life," they address it as being.

Scarcely a movement is undertaken in life without the village priest being first consulted, even the females when in that interesting state "which ladies like to be &c.," demand of those ariolists as to the future sex of the embryo fœtus, and are satisfied of the result of the prescience of the priest until the period of parturition, when the fallacy of the prediction is proved undeniably; on such occasions, the priests contrive to shift the blame on some village magician as having prayed for

the change of sex while yet unborn. In demanding of a priest (a younger son of one of the aristocracy) the reason why he prayed to a particular *Atua*, addressing himself to the sky generally, and not to a certain spot, where he might as reasonably expect him to be domiciled, he answered "that the *Atua* looked down from heaven to earth, after his death;" but when further questioned, why should he pray to that whose existence had ceased, answered "that the substantial portion had certainly rotted away; but the Wairua (spirit) hovered around the place where the bones had been interred, and as the deceased could be at all places at the same moment, it was immaterial whether he addressed it from a cave, on shore, or at sea. That the spirit resided at the *Moodi wenua* (*Reinga*, literally, extremity of the earth) from whence it would never retreat." The priests are extremely jealous of each other, and when two of the trade prophesy together in public on the same subject, and arrive at contrary opinions, the one who meets with a successful result, becomes so self-important, as to eclipse his rival in the opinion of the villagers, the latter is obliged to hide his diminished head, by taking up his trade and importance to a village further distant.

The tithes of the priesthood are few and far between, except partaking of the human sacrifices, on which auguries are performed before, during, and at the conclusion of a war, otherwise these sarcophagi, have but little to boast of.

In the performance of their functions, it is difficult to discover whether these dogmatists are deceivers of the people only, or may be included among the deceived.

They rarely attempt an argument with a European, but though easily driven from their strongholds, do not profess belief in what their antagonist may have advanced; but laugh heartily, generally observing tantamount to "I do not desire to enforce my opinions on you, nor do you attempt my conversion to yours, simply because I have not a ready expression to confute you." The priests, though wedded to their own opinions, are far from bigoted, nor have they the slightest idea of making a convert. Prophetic knowledge of future events is purchased from the priesthood at a cheap rate, these astrologers never giving away a chance of profit, however trifling.

When a cheap prophecy turns out contrary to the reality, the priest, if taxed with his fallacy, will ask in turn, "what could be expected for such a trivial offering," and should it prove true, the necromancer will demand another "consideration" for the exercise of his abilities, or if he is previously assured of obtaining nothing, he nevertheless takes pride to himself for his disinterestedness, and will instance the exorbitant price obtained by the cupidity of others exercising the profession whose prophecies were attended with less happy results. Among the latter, a priest

Te Wainga, Priest of Araitehuru, the presiding Deity of the entrance of the River Hokianga.

named Arrawata once informed us, for the truth of which he successfully appealed to his companions, that he was applied to by the wife of a chief, who had been united to her husband (*tané*) some years, but the union had proved barren; the magician bade her to rest tranquil, and he would address the moon (*moráma*) on the subject, and inform her as to the reply.

After certain mummeries (actually moonshine) he called on the lady, and desired her not to be disheartened, as it lay at her own option whether she should become pregnant or otherwise, as the moon (in conjunction with the chief) would effect the object, by her sending from her daily meals, a portion in a small basket to the priest, who would take the trouble of dedicating it in form to the complaisant planet. The chief and his wife were satisfied in doing so, and the priest had the daily satisfaction of enjoying the effect of his wit, when unluckily (in one sense) the prediction became true, which caused the priest to lose his daily rations, but raised his name to much celebrity. From this period his repute procured him much respect, and some profit, and though more than ordinarily unfortunate in his after predictions; yet he may be said to have lived on his success in the instance above described. The functions of the priesthood comprise every thing connected with the ecclesiastical affairs of the people,[92] the

[92] In the East, the priests fulfil the highest offices in

judicature being within the power of the chiefs, to whom the ecclesiastics are obliged to succumb, when both offices are not united in the same person.

The actual state of the native elysium (*Reinga*) was thus described to us by a priest. That it was infinitely preferable to this world of care, as the spirits, who were extremely numerous, possessed every thing they had enjoyed best in this existence, almost to satiety. That the females were evergreens who, in addition to longitude of life, were subtracted in that latitude of tongue allowed to them in this mundane existence, that fighting was prohibited (several of the clergy dissented from this), but a rapid succession of pleasurable excitements rendered the place as delightfully happy as if fighting was allowed with the meed of eternal victory. Food, most grateful to the taste, was at the service of the spirits whenever they chose to rifle the celestial larder, and the quality and *espéces*, &c., were beyond what mortal conception could picture to the imagination.

Among the superstitious feelings of the natives, implicit belief is reposed in dreams, visions, second

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the council and legislature. Among the Greeks and Romans, and ancient nations of Palestine, they interpreted dreams (as Joseph at the court of Pharaoh) and oracles, and in many instances led the troops to battle, and acted as standard-bearers, an office performed by them in the early reigns in England.

sight, the efficacy of charms, and divination, the power of the *Makutu* or curse of an enemy, the necessity of observing the forms of the *tapu* or prohibitory levitical ceremonies, the existence of spirits, ghosts, evil eyes, evil wishing, good and ill omens, the necessity of immolating human victims, either to appease the *manes* of the dead or discover by augury future events, and the value of retributive punishments to the latest generation,

Few practices are more condemned as being ridiculous, yet more indulged in than divination or augury, whether it be found in the refuse of an old lady's teacup or the cards, as prevalent in Europe, especially in the provinces, or as practised by the New Zealanders, who pluck the entrails from the (almost living) human victim, smoking with the warmth of animation. The origin of the practice may be variously accounted for, many parents, children, lovers, delight in encouraging a delusion, that animates the hope of their wishes being granted in an assurance of early beholding the objects of their love.

This divination is made use of to discover the sudden secrets of futurity in every circumstance of life. The warrior "girds up his loins," when the oracle declares in his favour, but should he obtain a contrary conclusion, he may say "Othello's occupation's gone," as the native chief has no notion of obtaining the "bubble reputation even in the cannon's mouth." The traveller by this

means ascertains whether the day be favourable or not for undertaking his journey, the fisherman is hopeless of piscivorous gains should he enforce his fortune despite of the warning made by divination, the farmer hastens to plant, the slave to cut and dress flax, the females to work the loom, if the augurs state favourably, but should the contrary be proved, no dress will be commenced, no seine cast, no fish-hook baited, no ground turned up, seed sown, distant visit made, flax cut or dressed, timber cut, canoe formed, or even food partaken of.[93]

Several methods are made use of to work out the divine will by angury; appearances in the heavens are supposed to portend good or bad fortune to the nation, the locality determines either: a meteor falling towards the quarter where an enemy resides, is a sign that they will be overcome in the next

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[93] In Madagascar, where the writer also travelled, children are put to death when born on an unlucky day; and as the year is (about) divided into lucky days and their antithesies, so one half the population is murdered in infancy. The horrid work is performed as early as the child sees the light, when a hole is made in the ground of the house-floor, the infant placed in, often alive, and the ground stampt upon by the brutal relatives.

The *Ombiasses* or priests, enforce this law of Moloch, and personally perform this office, should the circumstance arrive at their knowledge of a parent being refractory to the law, in favour of natural affection.

campaign, if it falls in a contrary direction, the loss is assured as *vice versâ*.

During the practice of divination, should a bird pass over the place, and a feather from it fall on the spot, the fates are said to declare against the tribe divining; should it sing, the case is in their favour, but if it should chat or imitate the human voice, *concordia discors*, and the declaration is against them.[94]

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[94] Divination was probably the invention of the Chaldeans, from them it descended to the Egyptians, Greeks, Tuscans, Latins and Romans. When the cup was found in the sack of Benjamin, the steward of Joseph says, "*Is* not this *it* in which my lord drinketh, and whereby indeed he divineth," Gen. c. 44, v. 5. Cups were made use of by the Romans for this purpose, as well as by British ladies in 1840. The former melted wax in hot water and gave the infusion to the augur. The latter arrive at the future by the display made by the refuse of Souchong and Hyson, young (or old), &c. The Roman augurs were particularly attentive to the visitations of thunder, lightning, comets, &c. The word *auspices* is derived from the consultations on the flight of birds, *Avis et conspicio.*

Ill-luck in spilling salt or wine we derive from the Romans. Meeting on the sea-shore with dead fish, birds, &c. was also unlucky. The Tuscans, in excuse for practising a number of superstitious rites, observed, that they received their knowledge from the lips of a boy, who had been ploughed up by sheer accident from the ground, and with uncommon politeness imparted to the *simple* priests, a knowledge of the art of

augury. The oracular denunciations of old, were the first systematic attempts at divination. In those temples it was universally supposed, that the gods conversed with the utmost familiarity with the libidinous priests and priestesses, who were endowed with prescience of the past, present, and future.

CHAPTER XXIV.

SYSTEMATIC DIVINATION.—SCENE OF NATIVE MAGIC.—PARTIAL STARVATION INSISTED UPON.—STAR-GAZERS.—THE MAN-FISH.—ITS HETERODOXY.—WORKING OF PREDICTIONS.—THE BEST METHOD TO ENSURE A FAIR HOROSCOPE.—NON-RESISTANCE TO TEMPTATION.—EFFECT OF FORTUNE TELLING.—BELIEF IN A MAGICIAN.—PROPHETIC WEATHER ALMANACS.—APOLOGIES FOR A MISTAKE.—ILLNESSES EXORCISED.—CASTING NATIVITIES.—PREDESTINATION.—SCAPE-GOATS.—CHARMS.—AND NATIVE ANODYNES.—CONSIDERATION PAID TO DREAMS.—THEIR IMPORTANCE DURING WAR.—SUPPOSED CONVERSE OF DIVINITIES.—VISIONS.—GHOSTS.—SHADOW OF A SHADE.—ANECDOTE.—OMENS.—OMINOUS DREAMS.—AND UNLUCKY APPEARANCES.—SECOND-SIGHT.—FORBIDDEN SACRIFICES.—A CONNUBIAL MISTAKE.—EVIL-EYE.—GIANTS.—DWARFS.—OGRES.

THE native necromancers generally perform their unhallowed rites in the vicinity of the cemetery. We often witnessed those farces. One of the first we chanced to behold was by accident. On arriving at the place, we discovered a venerable magician surrounded by a half-dozen of his tribe, entirely in nudity. It was eagerly demanded if we had partaken of food, (as fasting is a necessary accompaniment,) and much to their gratification, our reply was given in the negative. They insisted on our returning to the village, as the rites they were about to perform would not admit of any person present but those of the priesthood.

We expressed willingness to do so, but bade them remember, we could not curb the irritability of our appetite, which was not to be trifled with when the temptation of eatables was placed in its way. This induced a permission for our stay, as it was sagely argued that a European could not disconcert the ceremony by his presence. On the ground they had fixed about twenty sticks in two opposite rows, representing their people and those of the enemy, each stick stood for a tribe, on the top of each a small pebble was placed, and the event of the war was to be determined by whichever pebble fell first to the ground. At another time, while on our travels in the interior, a similar mummery was attempted to be palmed on us, which had we not interfered would probably have retarded our proceeding early, which was at the period of the utmost importance. A similar exhibition of sticks and stones took place, our representative having a wisp of bulrush (*raupo*) attached as a distinction, without a difference. The pebbles placed on top of each were to have remained an hour, and if none of them fell to the ground, our journey was to be propitious, but whichever stone fell, death, in some shape, was to be the lot of the hapless person represented. Perceiving that arguing the point was out of the question, as such a method with the natives would be only encouraging obstinacy, we cautioned them on the result, that no Euro-

peans would visit their district, if thus subjected to the most silly of annoyances; but if they would reject such follies we would present them (for their pains) with a modicum of tobacco each. This offer was of too tempting a nature to resist, this narcotic being the *ne plus ultra* of vegetable gratifications in the shape of smoking, accordingly the stones were carefully taken down, and the sticks uplifted and thrown into the adjacent bush. Soon after our companions rushed to the spot, with anxiety and eager expectations depicted on their faces, each desirous to know the effects that the incantation would produce. These simple souls were fully persuaded that the result predicted would certainly ensue. With the warmth that distinguishes this hasty people, each (with a volubility that wholly put the ariolists beside themselves) demanded to know what their ultimate fate would be. At last the principal of the Augurs with a gravity worthy of a Druid celebrating a sacrifice, gave each so satisfactory an answer, that the utmost hilarity prevailed. The words of the old magician and his conclave were implicitly believed, and we congratulated ourselves on the effects which the tobacco had produced in this instance.[95] Fire is often made use of for the pur-

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[95] The kings of the Phrygians and Lacedemonians were always attended by augurs. Isaiah, says (c. 45, v. 12, 13.) " Stand now with thine enchantments and

poses of incantation, any stick taken for this purpose from the hearth, the wood or embers, can never be made use of for any other purpose; it becomes *tapued* or sacred to the purposes of necromancy. To make use of any such fire-wood would bring down on the head of the transgressor condign punishment for his impiety.

The priests are supposed to be enabled to discover (with an acumen that would rival Mr. Murphy,) the future weather by similar prognostics.

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with the number of thy sorceries, wherein thou hast laboured from thy youth." . . . "Let now the astrologers and star-gazers, the monthly prognosticators, stand up and save thee from these things that shall come upon thee."——The easy belief of the New Zealanders is not confined to them at the present day, or in times antecedent. In the reign of Henry I., one Ralph de Coggeshall affirms the fact of a man-fish having been caught at Orford in Suffolk, gifted with a human face and flowing beard. As it was presumed by the sages of that day, that it had also the gift of speech, they applied several cruel tortures to induce the poor monster to "speak out," but its silence was not to be overcome. With a discernment worthy of the mental refinement of its captors, it was taken to church, and dubbed a heretic in not showing any sign of devotion. We know not what punishment might have been awarded to the contumacious malignant, had it not escaped the vigilance of its keepers, and once more regained its native element, heartily disgusted, no doubt, with its inhospitable reception. Astrology was firmly believed in England by the king, nobles, and people, until the time of Henry VII.

With the subtlety of the profession in all countries, they become well acquainted with natural causes, and are able to make pretty shrewd guesses at the approaching weather. But should the priest be mistaken, nature is absolutely taxed, for misleading the priest, instead of the native enchanter being roundly rated for his inconsistency. These soothsayings do much hurt in the country, as the natives are kept back from that free wholesome habit of thinking for themselves, as would, if indulged in, prove the fallacy of trusting in follies, unworthy of an infant in Europe.

In illness a priest is invariably called in, as they unite in their person the respective offices of physician, apothecary, soothsayer, magician, conjuror, priest, legislator, and barber-chirurgeon, and when united with chieftainship, both judge, counsel for plaintiff and defendant, foreman and jury. On appearing before the sick man, instead of feeling the pulse, observing the tongue, or general appearance of the im-patient, the doctor requests to know, from whose pipe he smoked last, if he put on the garment of any other person, if he lay in the hut of an enemy, or lifted up the ax or any other weapon, of any evil wisher. If he fails to discover any such consequences, he then boldly says that the *Atua* has decidedly entered his body, where, probably delighted with his quarters, he is sure to remain until he (the doctor) exorcises him. On this a fee (baskets of potatoes,

corn, kumeras, or a pig) is promised, on which the astrologer commences an exorcism to eject the *atua,* instead of a medicinal dose. Should the patient recover, the doctor takes credit to himself that he has ejected his godship, and will not hesitate to assert that he discovered the rascal leaving the mouth, nostrils, or ears, of the sick man in the shape of a lizard, (*ruatára*) or some such animal. Casting nativities is often performed by the astrologers, and in this case, a good fee is expected. Trial by ordeal is also made use of, after the usual fallacious manner of their divination, and as *destiny* is fully relied on, the result equally falls on the innocent as guilty. Scapegoats are also supposed to bear away sins and peccadilloes, and a fish or vegetable, bearing the curses of the priests is cast into the sea, or interred in a *wai tapu.*

The *charms* made use of by the natives, are generally the teeth of their enemies, which they hang pendent from the ears, or a bundle of hair, which they place on the branch of a tree in a cemetery. Locks of hair are often interchanged between persons of both sexes, as charms or memorials of ardent love. Anodynes for the cure of diseases as practised by other nations are unknown among the New Zealanders.

Great consideration is paid to dreams, and much amusement is derived by the natives, when sitting in circles and communicating the subjects they

may have dreamt. At such meetings each person gives *his* interpretation as may best suit his ideas on the subject in discussion. During or previous to war the old sages are continually dozing and dreaming, and a new edition is presented in all shapes and sizes. Much depends upon dreams,[96] should a series of them chance to be decidedly inauspicious, no public work, whether planting, fishing, or war, is undertaken, but should the contrary be the case, fresh vigour nerves the warrior to the fight, and the generality of the people to their intended occupations. The vagaries of old ladies come greatly into play during the absence of the chiefs and their friends at war, scarcely a nap is taken, but the sleeper when awaking makes an awful shake of the head, and though there is

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[96] Dreams were supposed by the ancients to be the natural mode whereby the gods conversed with the generality of mankind, but that divination was often required to explain their tendency. Julius Cæsar dreamt that he lay with his mother, which he construed as enjoying the empire of the earth, the mother of all terrestrial creation. He might just have suspected his early death and lying in the earth. The emperor had certainly eaten of supper too heartily.

Alexander the Great also dreamt that he should be murdered by Cassandra. (Val. Max. lib. 1. cap. 7.)

The ancients believed that there were methods of inducing good dreams. Provincial ladies in Great Britain and Ireland have similar notions, and *we have heard* of young ladies sleeping with their stockings under their heads, to dream of their future husbands.

nothing in it, yet it becomes of great import to the younger villagers. Visions are fully credited, and belief in images of forms, shapes, and appearances.

They also firmly believe in ghosts that haunt their tombs, in consequence of which, the native would be accounted a hardy being, that would pass a cemetery alone after nightfall. A Cock-lane ghost-story would be received with the most intense avidity, at the same time it would shake the nation into fits.

One chief who had been dead some time, appeared suddenly to his tribe, this was regarded as peculiar ingratitude on his part, as every requisite ceremony had been performed at his interment; his wives had affectionately immolated themselves, and a number of slaves had been respectfully murdered to attend him in the world of spirits, yet it would appear he was unsatisfied. After long submitting to the annoyance of this intruder, whose present company had never been requested, a priest had the boldness to summon sufficient resolution to address the *shape*, who replied with much *naiveté* that he was dreadfully stinted in his celestial rations, and begged the further sacrifice of a pig, and he would no longer trouble his good people, accordingly the sacrifice was performed, the pig was placed in the cemetery, and the same night it disappeared. This plausible story was narrated to us by some natives, with full belief that they were relating an indisputable fact.

Implicit belief is also given to omens, and the most trifling matters intervening, will put an end to the most serious consultations of an assembly; simple as the cause may be, it becomes oracular among the natives. An owl to hoot during a speech is termed an evil omen, a rotten branch to fall from a tree, though it can readily be traced to decay and the wind, is of bad import, as is also the appearance of a bat or owl at the birth of a child, or even a cry to emanate from them, though hid among the bushes.[97] On consulting about war, for a hawk to pounce on a fish is good, but should he afterwards drop the finny prey, mis-

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[97] Virgil on omens writes. (Georg. c. 3, v. 48.)

" The victim ox that was for altars pressed,
Trimmed with white ribands and with garlands dressed,
Sunk of himself without the Gods' command,
Preventing the slow sacrificer's hand;
Or, by the holy butcher if he fell
The inspected entrails, could no fate foretell,
Nor laid on altars, did pure flames arise,
But clouds of smoke forbade the sacrifice."

Dryden.

The ancients were equally as silly in superstitions. Sneezing on a certain side was pregnant with good or ill-fortune. Comets were supposed to denote omens of dire import.

If an even number of persons sneezed in concert, it was lucky; but if 1, 3, 5, 7, or any odd number did so, it was ill-omened. Some persons have a similar repugnance to sit in company with twelve more persons.

haps are suspected to ensue. For a warrior to stumble on entering the enemy's country.[98] Slavery or his death will ensue, but should he discover any food, fruit, or any article, however trivial, but which can be of any service, success will crown his exploits.

This subject could be continued *ad-infinitum*, but it is presumed the above samples of the national wisdom resembliug the provincial prejudices of far more civilized nations will be sufficient.

The abstruse doctrine of second sight is also adhered to. Many relations were made to us, one of which will suffice to show the implicit belief of the people on the subject; a native chief of minor grade accompanied his comrades to a war, which had been carried on some months with the tribes distant about eight miles from his village. After an absence of several weeks, his wife was astonished by the sudden appearance of her husband, who entered the house she resided in, and sat mute by the hearth. After satisfying herself that she saw his *fetch* or his *wraith*, she rushed forth to summon witnesses of the fact, but on her return, the *shade* had vanished. As no messenger brought tidings of the war, the disconsolate wife (alias

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[38] The same story is told of Julius Cæsar; William the Conqueror; and Henry IV., at Ravenspur, who had the presence of mind to kiss the earth, converting the accident into a lucky omen.

widow) re-married, having been wooed and won within a month after which, the husband returned one fine morning "sound as a roach," on which the wife after sundry screams, tears, and protestations, was taken back by the "returned sound and in good condition." The lady escaped punishment, as it was supposed some evil *atua* had purposely deceived her, like Eve of old, "and she did eat," &c.

The pseudo-doctrine of the evil eye is fully depended upon. They suppose that evil wishes conveyed with the eye can cause death to a child, or sickness leading to decay to an adult.[99] Confused ideas are entertained of the existence of Giants, Dwarfs, &c., dwelling in deep forests or submarine caves, also of enormous birds, that play the part of the Ogres, who catch the natives "to grind their bones and make them bread," as was formerly fancied in Europe.

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[99] The evil eye was well known to the Greeks and Romans. The snake-locked Gorgons, and the head of Medusa, were adorned with evil eyes. Pliny, with much simplicity, says, that the nations of Illyria could kill with a look. Animals were even invested with such optical *visionary* powers, as *par ex.* the cockatrice, the fascination of serpents, the basilisk, &c. The Turks and Asiatics distinguish some of their Africs or Goules, (dæmons of the first water,) with such wild stretches of imagination. For a further description of *enchanting* eyes, see the Novels and Romances of the Minerva Press.

CHAPTER XXV.

RELIGIOUS RITES AND CEREMONIES IN NEW ZEALAND.—WHEN PERFORMED.—HOW TO DISCOVER A THIEF AND THE WEATHER.—SYMBOLIC REPRESENTATIONS.—INSPIRATION OF THE PRIESTHOOD.—CANONIZED BEASTS.—NATIVE FEARS.—A VEGETABLE ANIMAL.—CHARACTERISTICS ATTACHED TO WHIRLWINDS, WATER-SPOUTS, RAINBOWS.—NATIVE DIGNITY.—HOW AGGRIEVED AND ACCOMMODATED.—PROPITIATING THE GODS.—PROHIBITION OR TAPU.—ITS EFFECTS ON LIFE IN NEW ZEALAND.—NATURE OF THE OBY, QRISGRIS AND FETISH.—BELIEF IN RELIQUARIES.—INTERDICT ON RIVERS.—PAYMENT FOR NON-OBSERVANCES.—OBJECTS SUBJECTED TO THE TAPU.—THE POÁPOÁ.—OFFERINGS FOR TRANSGRESSIONS.

THE religious rites of the New Zealanders are very numerous, and a non-attendance in fulfilling any of them, renders the transgressor open to robbery of all his effects, and a yet more severe punishment. The ceremonies performed in honour of the birth and death of the chiefs have been given. Marriages are blessed by the priesthood, who invoke the sun, moon, stars, earth, and even the winds, to be propitious to the bridal pair. Among the superstitions, the following may be mentioned.

The method of discovering a thief, is found by a priest taking a number of small sticks (or pebbles) previously making a small circle on the ground.

Each stick is notched, to represent one of the parties suspected of a lapse in honesty, and all are thrown up in the air, and the stick that falls within the circle, the representative is declared the thief, but should all of them fall wide of the mark, the suspicions are accounted fallacious, but the stick nearest to the circle is supposed to be connected directly or indirectly, and a fresh batch of the articles, representing his relatives or companions (as the case may be) are thrown up. If a result similar to the former takes place, no further notice is taken.

Previously to a party leaving a village for a campaign, a number of sticks are placed slightly in the ground, (each stick representing a person) during a calm, after a strong breeze has sprung up, the priests take a survey of these rods of divination, and such as have fallen indicate the fall (in battle) of the persons represented. A deal of trickery is practised by the priests in such instances, as those whom they would favour, their effigies are pushed deep in the earth, and to whom they bear malice, their representatives are scarcely placed in the soil. These ridiculous symbols are carefully gathered and placed in a canoe in which no food is allowed to be partaken of, and carried to the war. They may be termed the native sibylline oracles.

Inspiration is said to be afforded to the priesthood by the divinities. A priest who greatly boasted of a circumstance which he had predicted

as *likely* to come to pass, and which by chance happened to do so, boasted that he felt assured that he could not be mistaken as he had the information from a shark, who had conveyed it to him in a confidential communication.

Every animal has a chance of becoming sanctified for a time, during which his life is assured. Hogs are sometimes named after great chiefs deceased, and when thus canonized are never allowed to be killed. Thrice fortunate indeed is the animal thus elevated from his herd, as he may roam in sacred places, grub with his sainted snout the luxuriant herbage in a *wai tapu*, and can attain a good old age, fearless of the fate that attends his kindred. We have seen monstrous representations of animals [100] placed in cemeteries to scare

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[100] Struys in his Travels, observes, that in a vast salt plain on the western side of the Wolga in Russia, there grows a plant having a wonderful resemblanee to a lamb, with head, tail, body, and feet complete. Further, that it grew upon a stalk three feet in height, turned itself to the right and left, feeding upon the surrounding herbage, which it ate after the manner of a lamb. Several writers have copied the description of Struys, among others, Dr. Darwin has characterized this production in the following lines:—

"Crops the gray coral moss and hoary thyme,
Or laps with rosy tongue the melting rime;
Eyes with meek tenderness her distant dam,
And seems to bleat—a vegetable lamb."

This plant has been discovered as being an *asphidium*,

away these freed brutes, but attended with ill success.

On the natives passing the tombs of their celebrated warriors, they become seized with an awe which they cannot define; it is not uncommon for them to throw a dried shell-fish, such as a cockle or clam, at the tomb, and often in lieu, a thread from their garment, at the wooden image set up as a cenotaph.

A whirlwind of sand has been described to us as a hasty departure of invisible spirits to the Reinga, or world of shades. A water-spout was characterized as arising from a deficiency of water in heaven, a portion of which ascending, was necessary for the existence of the divinities located there. Meteors were said to be caused by the forcible ejectment of an Atua for misconduct. A rainbow is called an *ara wata,* or ladder for the chiefs to ascend to heaven. A chief will not hesitate carrying an European on his back, and we have often witnessed disputes between those members of the aristocracy as to whom the preference should be disposed; but a slave would regard himself as humbled to the dust if obliged to perform the same duty for his master.

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a species of fern, the roots thickly matted, is elevated from the ground by scaly tuberous roots, giving it a very indistinct resemblance to a lamb; but he must be a witless shepherd who would be deceived by it.—*Les Voyages de Jean Struys en Muscovie*, Amst., 1681.

A slave is not allowed to partake of food which has been carried on the shoulders of a chief. European families, on whom the blessed light of civilization has fallen, are, (we had almost said,) equally prone to superstition, that even a sense of religion cannot eradicate; but this feeling among all savage or semi-civilized nations is most absorbing. They all implicitly believe in omens, dreams, second-sight, predestination, evil eyes, bewitching, auguries, relics, charms, bequeathings, philtres, sorceries, enchantments, astrology, &c. Every singularly formed rock, elevated mountain, conical hill, dense forest, river, lake, cave, marine, or subterranean, hollow tree, are remarkable as not being a work of the great Creator, but as the habitation of spirits ever on the alert to take advantage of any *lapsus* that may occur in the conduct or demeanour of the morally benighted natives. To deprecate the ire of the imaginary *atua*, he attempts propitiation by the commission of crimes of the deepest-dye, fearing otherwise, (*adficietur malo*) he will meet with a terrific retribution. The prohibitory law of the *tapu* enters into every subject relative to life in New Zealand. The priests have the sole management of the penitential fasts, that devolve on the person who breaks through the rules of his faith.

Parents are unable to caress, or even touch their children, while either labour under the interdict, food must not be handled by any person, which must be extremely annoying to the chiefs to be fed

by other persons, but the poor slaves, who have no such indulgences, are obliged to gobble the food from the ground on which it is laid. If they should be lucky enough to get an assistant, many a trick is played them, by cramming victuals so excessively hot in their mouths, as to bring tears from their eyes, and in case of dropping the pungent vegetable, the assistant decamps.

The sea-side is often *tapued* by certain tribes who possess the sole right of fishing for shell-fish on the beach.

Farms and their productions while ripening are also similarly protected.[101] The *tapu* generally con-

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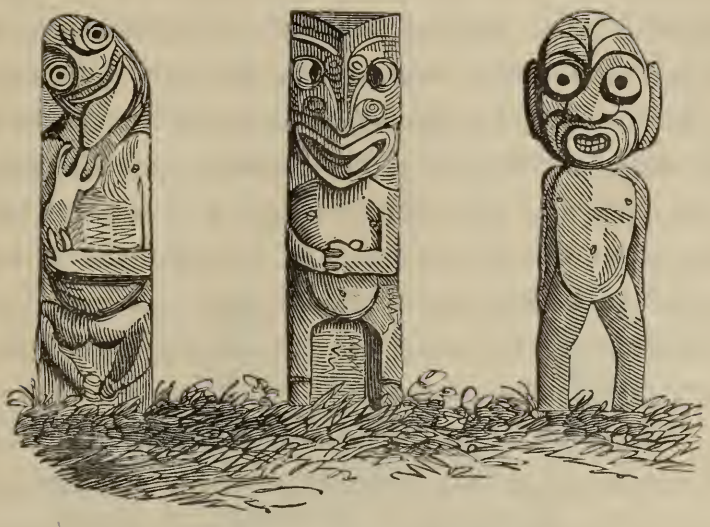
[101] Among those lawless beings on whom civilization has shed no ray of light, talismans are regarded as the infallible agents of the darkest powers. Among the Maroon negroes in the Caribbean Islands, the *oby* is similarly regarded as the *fetishes* of the sanguinary chiefs of the east coast of Africa. In the islands off that continent, the *grisgris* answers the same purpose. These anodynes are preserved with the greatest care and veneration. The runaway slaves, or Maroons, often waste their mornings in casting lots or divining, with the endeavour to presage the destiny of the same and ensuing day. The bones of ancestors are made use of by the Africans for necromancy.

The belief in reliquaries had attained to such a height among the Anglo-Saxons, as induced King Edgar to form certain canonical laws, preventing the insane devotion of the people to "trees, stones, and fountains," losing sight of a veneration to the Creator, in the substitution of his works.—*Spelman.*

sists of a bunch of human hair being affixed to a tree, or a piece of old garment; should this sign be violated, a quarrel and war ensues in consequence. The prohibition often interferes with the European traders, as often a river is not allowed to be navigated while a seine is preparing on its shores. In the interior streams, if any person was found paddling a canoe, while the waters lay under an interdict, the people of the district would not hesitate in shooting the person so disobedient as to transgress the *tapu*. Among such persons who are of a less sanguinary disposition they become satisfied by *only* robbing the delinquent of every thing he possesses, including his canoe, paddles, freight and garments, ignorance of the existing *tapu* being no excuse for breaking the law. If a native feels himself aggrieved, the same law is open to him, whenever he has the opportunity to enforce it. Few words have a more extensive meaning. If an accident takes place in a forest, during the felling of timber, the place is deserted, and wood, for the future, is prohibited being cut in that place.

When a place is to be *tapued*, the intimation is announced to all whom it may concern (or not) by a *raoui* or grotesque carving in wood, painted with the usual red earth, which is found in certain districts, and is baked after the native method.



Na Rauni, or Monumental Effigies.

The vicinity of the spot being thus announced as sacred is never infringed.

Fruit trees are often sacrificed in like manner, as on such *karaka* (native fruit) trees on which human hair has been hung up, the fruit is no longer allowed to be made use of. Any *raupo* or bulrush flags put apart for building certain houses, &c., the same can never be made use of for any other purpose, as the rush is tapued for that express purpose.

The first fish of the season is tapued as an offering to the gods, and the priest and chiefs take the clerical trouble of gastronomizing on them, for the benefit of the *Atuas*. Few people exhibit greater devotion in this respect than the New Zealand priesthood.

On a party of natives undertaking a war, a canoe is tapued for carrying certain objects, such as the bones of deceased warriors, of ferocious and cannibal memory,[102] supposed as particularly efficacious in aiding the tribes, or the muskets, paddles, and other relics of the defunct chiefs, which are never made use of but as charms. In default of the above, rotten sticks that once formed part and parcel of the house of the chief are substituted, even fern-pounders, and similar trifles.

Viands are often *tapued* for certain chiefs, and the messenger (*Karári*) carrying it is not allowed to partake of any kind of food until he has delivered his message. These viands are termed *poápoá*, and sometimes consist of pigeons preserved in their own fat, the several bones being carefully extracted, and often the remains of human victims who have been murdered in sacrifice. Portions of food are often placed in baskets to propitiate the *Atua*, either for actual (present) misfortunes, or those that may in all probability be pending. The basket is hung up on the branch of a tree or notched stick; at other times it is placed in a small round calabash,

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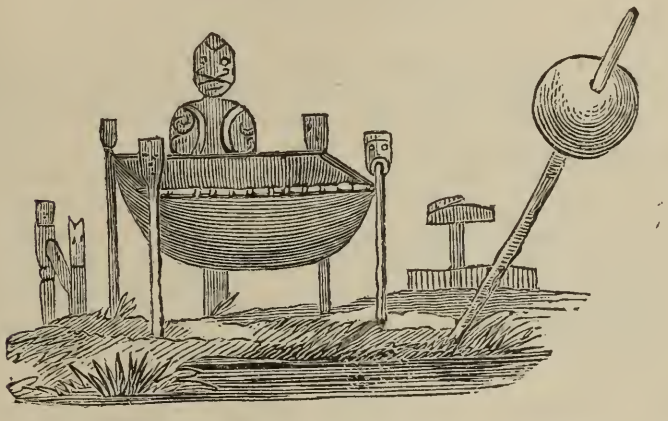
[102] This bears resemblance to the follies of the Crusaders, who carefully carried with them, encased in gold and precious stones, splinters from the cross, bones, finger and toe-nail parings of celebrated saints, a few heads of the self-same saint, tears dropped in agony from deceased martyrs, and similar veritable reliquaries.

and a small stick run through it in the centre and inserted into the nearest *wai tapu*. Mats hung upon four sticks also serve for this sacred purpose. Punishment without benefit of the native clergy, would visit any person guilty of partaking of such viands.



Receptacles for Poapoa, or Sacred Foôd.

If a native should be unfortunate in any of his expectations, he immediately suspects that he has offended an *Atua* (but the particular one he is unable to guess at), he immediately offers (what he imagines to be) an adequate payment, by setting fire to the house of his antagonist; or should such persons be too powerful for him, he consumes his own house; but, if his ill luck should still continue, he thinks at once to retrieve his good fortune by attacking, clandestinely, an enemy, or even friend (for he is not particular to a shade), and should he possess superior strength, murders him, as an expiatory sacrifice.

CHAPTER XXVI.

THE MAKUTU, OR BEWITCHING HUMAN BEINGS.—ITS SUCCESS.—THE KAUGA OR MALEDICTION.—INCANTATORY RITES.—CANNIBAL ORGIES.—ON THE ANATHEMAS OF THE ANCIENTS.—EXTRAORDINARY EFFECTS OF SORCERY.—OATHS OF THE PEOPLE.—RECIPROCITY OF RETRIBUTION.—ANCIENT PLEDGES OF FIDELITY.—HUMAN SACRIFICES.—ADDRESSES OF THE PRIESTHOOD.—WHOLESALE DISSECTIONS.—SACRIFICING TO MOLOCH.—METHOD OF ITS PERFORMANCE. — IMMOLATION OF CHILDREN.—AND HECATOMBS OF HUMAN BEINGS. — ALBINOS AND VICTIMS DEDICATED FOR THE MOUTH.—ON CANNIBALISM.—GENERAL DISBELIEF EXISTING ON THE SUBJECT. — REFERENCE TO WRITERS ALIKE REGARDED FOR THEIR ABILITY AND VERACITY.

THE ridiculous phantasy called *Mákutu*, or the power of bewitching a person to death, is implicitly believed as "confirmation strong as proofs of holy writ." This evil report has often been made use of to effect the death of an innocent person.

It is believed by all barbarous nations, and in New Zealand it has slain its thousands. A person is supposed to be bewitched by smoking from the pipe of an ill-wisher, lying in his hut, putting on his dress, drinking from the same calabash, eating together from the same basket, paddling in the same canoe, and even bathing in the same river. Often have the bones of hapless wretches been produced to us, who had been murdered and subsequently devoured by their brutal foes. A *konga* or

malediction is tantamount to the *mákutu.*[103] Bewitching is often performed by incantatory rites, and when a whole tribe is consigned to death, human victims are despatched to fully effect the malediction. Cannibal orgies follow, too horrible and heart-sickening to dwell upon. The priesthood revel in the abhorrent food, and with their bodies sprinkled with human blood, raise piercing shouts, and join in dances, distorting their features and bodies in the most repulsive manner, and sing aloud the curses that shall annihilate their enemies. An illness rarely occurs without the patient or his friends attributing it to the *Mákutu*; consequently if he should recover, he hastens to wage war,

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[103] A curse was accounted of dire import among the ancient nations: thus we find that Abraham prevented his son Isaac from wedding with a woman of Canaan, among whom they resided, because Canaan, the father of the land, had been cursed for misconduct. (Gen. c. 9, v. 25.) Balak also observes (Gen. c. 22, v. 6.) in his message to Balaam, "for I wot that he whom thou blessest is blessed and he whom thou cursest is cursed." Goliath, who bore no considerable affection for David, said "Am I a dog, that thou comest to me with staves?" and the Philistine *cursed* David by his gods. (1 Sam. c. 17, v. 43.) David reaped curses elsewhere, as Shimei, the son of Gera, cursed him as he was passing by with his warriors. (2 Sam. c. 16, vv. 7. 13.) *His* maledictions appear to have been too grievous for forgiveness, as David charged his son Solomon "his hoar head bring thou down to the grave with blood." (1 Kings, c. 2, v. 9).

murder or rob, the tribe of the person suspected, which in turn, is severely visited by the injured man or his tribe. Interminable warfare, *guerre à outrance*, follows. To fully effect the *Mákutu* it is necessary to possess some corporeal portion of the devoted victim, such as a lock of hair, the paring of a nail, the saliva caught on a mat, or even yet more repulsive remnants that remind us continually that we are mortal. This obtained, it is steeped in blood, and the malediction is aspirated. But the most extraordinary circumstance is the *effect* that follows the curse. Death almost in all cases ensues; for as early as the victim discovers that his life has been cursed, he abstains from taking sustenance, and gradually sinks into an atrophy, that closes with death.

Some priests possess the good sense to rally their flock from the effects of the *Mákutu*. We often attempted to rally such persons who had taken the *Mákutu* to heart, but rarely succeeded in doing so.

One young man consented to follow the advice we gave, but notwithstanding his best efforts, he eventually sunk under this astonishing power of the imagination. This may be truly termed "*Vox et prœterea nihil.*"

Oaths are much indulged in by this people—they generally savour of the dreadful enormities accompanying cannibalism. They are equally eminent in abusing each other. We have often seen and heard two men cursing each other with the most bitter and injurious expressions, several spectators

looking on, bestowing applause on the ruffian who best acquitted himself, or whose expressions were most insulting. Among such maledictions, are the following: *Ekai ná to wangánà*, may your head be eaten off (as food for your enemy). *Kai koe to matua*, eat thou of thy parent. *Puke tuki tukia*, may your stomach be eviscerated, and many others too indelicate even to make allusion.[104] The persons to whom these oaths are addressed, have a just right to demand payment, which is demanded in sub-

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[104] Oaths are coeval with the earliest pledges of mutual intercourse. Abraham and Abimelech made an oath of future amity. (Gen. c. 21, v. 23.) The method of placing the hand under the thigh, we find practised with the patriarch by the eldest servant of his house. (Gen. c. 24, v. 1—9.) The herdsmen of Gerar, swear to friendship with Isaac at Rehoboth. (Ibid c. 27, v. 28—31.) In lieu of oaths, a witness was called in, or the erection of an altar substituted in place thereof. Such a pillar was erected by Jacob and Laban. (Ibid. c. 31, v. 54.) Jacob had previously erected a similar pillar, of the stones of which he made a pillow, "and vowed a vow." (Ibid c. 29, v. 18.) But we will not further multiply examples.

The ancients regarded the raising of an altar, as indispensable in a public solemn engagement or oath, and calling on the name of the most high God. Altars and oaths we observe linked in the works of Homer, Virgil, Polybius; as also is fully detailed in Hooke's *Roman History*, Crevier's *Reigns of the Emperors*, Kennett's *Romæ Antiquæ Notitia*, and Davies's *Histories of the Celts and Druids*. On vows, see Numb. c. 30.

stance, but has been exacted in blood and sacrifice of life.

No chief or his tribe would rest tranquil under any malediction addressed to them. For a person to tell a chief that he would cut off his (the chief's) head and sell it to the Europeans, would be an opprobrious curse that could not meet with forgiveness. The chief would attempt by every possible means to possess the head of the speaker, and pretended friendship, the better to disguise his treacherous intentions, would in such case be accounted fair play. This occurrence has often taken place, and retributive punishment has followed. We have already recounted the religious festivals of the natives. The most awful rite persisted in by them,[105] is the

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[105] Sacrifices are among the most ancient rites of idolatrous worship. The statue of the celebrated Moloch (Livit. c. 18, v. 21.) was a statue of hollow brass, resembling the bull of the monster Phalaris. The shoulders of Moloch were surmounted with a bull's-head, the arms of the horrid figure were stretched out in a receiving position. The sacrifices were performed by the gigantic statue being heated red, when children were placed by the priests into the deep hollow hands; drums and loud instruments drowning the shrieking voices of the sufferers. The children of Israel were again enjoined (Deut. c. 18, v. 10.) not to let any of their "seed pass through the fire to Moloch," as being "an abomination to the Lord;" yet tainted with the universal customs of the nations around them, it appears, (Jerem. c. 7, v. 31,) they disregarded the commandment alike repugnant to their merciful Crea-

sacrifice of their countrymen to visionary fears, as these people possess no visible objects to pay their adoration to, no music or display to charm the senses,

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tor, and the ties of human nature. These awful rites generally took place when public danger was at hand, and even private sickness. Thus "when the king of Moab (2 Kings, c. 12, v. 31.) saw that the battle was too sore for him, he took his eldest son that should have reigned in his stead, and offered him" for a *burnt offering* upon the wall, in sight of the army assembled. Among the heathen kings it was customary to sacrifice their children to perpetuate their own lives. The Northmen, (comprising Danes, Swedes, Norwegians,) sacrificed their children to Wodin or Thor. One king sacrificed no less than nine of his sons to preserve his own worthless life: this affectionate parent discovered at last that he had laboured under a great mistake, as Wodin eventually proved himself unappeased. (Deut. c. 12, v. 31.) makes mention of these practices. (1 Kings, c. 8, v. 63.) mentions similar doings on the part of the Canaanites. The Peruvians when sick also sacrificed their children to the Sun, (the object of their worship.) The Greeks, Phenicians, and Latins, burnt human sacrifices; and Saturn, the father of the gods, is represented as having dined and supped on his children. The Egyptians had certain cities, where foreigners and fair-haired people were sacrificed (supposed Albinos) in public, to propitiate Anubis and Apis. The blood and ashes were sprinkled on the populace, each person accounting it a blessing when any portion fell on them. In Micah, (c. 6, v. 7.) it is demanded, "Shall I give my first-born for my transgression?" Abraham obeyed the voice of God in taking Isaac to sacrifice, it being the custom of his ancestors the Chaldeans, and

or (save the bones of the dead) to engage their veneration. Human sacrifices are performed when the fate of a foreboding war is to be ascertained, or during the interim of an engagement. The first prisoner taken is generally the victim, whose death is comparatively easy, for in the eagerness of each warrior to enslave his person, he obtains a friendly blow, that stays the necessity of competition. The chief priest devoutly addresses the god Wiro or Spirit of Evil, to render his tribe successful in the strife, and at the same time confound the enemy, who the *Atua* is respectfully informed to be a stubborn, cannibal, and vicious race, wholly unlike the petitioners, with whose *meekness and kindness* the enemy could never compete. The body is then disjointed by a tomahawk or small axe, and a fair portion is allotted to each chief representing a principal family. The arch-chiefs and priests are only admitted to gastronomize on the first body slain, and the great captain, or generalissimo of the tribes, has the peculiar gratification of having the bleeding heart of the victim as his portion of the

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his agony must have been less dreadful from example. In many parts of India, it is not uncommon to sacrifice infants in this manner. The monster Juggernaut is well known. Formerly several families vied in giving up living souls for sacrifice. The olden Danes and Germans, invariably sacrificed twelve human victims on one day, as feasts for each of the months (twelve moons).

feast. After the battle, wholesale dissections take place, accompanied with atrocities of the most revolting nature, and in addition, as a refinement in barbarity, the dissections are made in presence of the captured relatives and friends. The scene of intense agony and horror, presented by the tortured parents and children, wives, husbands, friends, all of whom are enslaved to the victor, is not to be described, rendered more appalling by the yells and rejoicing of the cannibals.[106] Similar enormities have been practised by every savage people, previously to the dawning of civilization. The atrocities that were committed by the negroes in the West Indies, between the French and English in North America, the former and the Spaniards in Spain, and existing cruelties in the present civil war, and in parts of disorganized Ireland, shows that human nature, unrestrained by wholesome laws, is the same in every clime.[107]

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[106] That cannibalism is not confined to the New Zealanders the following extract of a letter published in Galignani's Messenger will show. "At Monte Video (South America,) General Rosas gave a dinner (in August last,) at his country house at Palermi, when the head of the unfortunate Cullen and the reins of General Astruda, late Governor of Corrientes, were served up with the repast.—*Morning Post, Nov.* 13, 1839.

[107] We purpose omitting the horrible deeds of cannibalism that have (during nearly a seven years' residence) come to our knowledge. Such atrocities are

too revolting. It is decidedly a practice of most ancient date. At the famine in the days of Elisha, the women even devoured their children—2 Kings vi. 29. All of the South Sea Islanders delighted in revelling in human flesh, and among those people the excuse of famine could not be entertained. Mr. Bourne, a member of the London Missionary Society, was an eye-witness in several islands (in 1825) to this enormity. He says this horrid cruelty is practised towards those who in civilized communities are objects of the most endearing affection. The husband has preyed upon the body of his wife, and the parent upon the child, in a most revolting manner without previous preparation. For the most horrid details, to which even Sir John Barrow himself must become a convert, we refer the reader to the Evidence of the Church and Wesleyan Missionaries, extracts from whose correspondence were laid before the Select Committee for the Colonization of New Zealand in May, 1838. See also the writings of Drs. Spry, Harrison, Leyden, and Forster; Captains Cook, King, Croget, Singleton, D'Entrecasteaux, Bougainville, Duperry, D'Urville, La Place, Kötzebue, Krusenstern, Porter, Carteret, Wilson, Mendana, Lemaire, Drury, Rochon, Crawfurd, Artis, Raffles, etc.

END OF VOL. I.

E. VARTY, Printer, 27, Camomile Street.

MANNERS AND CUSTOMS

OF THE

NEW ZEALANDERS.

PARRAMATTA, KORORARIKA BAY, THE RESIDENCE AND PROPERTY OF MR. POLACK, BAY OF ISLANDS.

MANNERS AND CUSTOMS

OF THE

NEW ZEALANDERS;

WITH NOTES CORROBORATIVE OF THEIR HABITS, USAGES, ETC.,

AND

REMARKS TO INTENDING EMIGRANTS,

WITH NUMEROUS CUTS DRAWN ON WOOD.

By J. S. POLACK, Esq.,

AUTHOR OF "TRAVELS AND ADVENTURES IN NEW ZEALAND BETWEEN THE YEARS 1831 AND 1837."

WATERFALL AT WAITANGI RIVER.

VOL. II.

JAMES MADDEN & CO., 8, LEADENHALL STREET,

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HAUPATU, A CHIEFTESS OF WAIPOA.

MANNERS AND CUSTOMS

OF THE

NEW ZEALANDERS.

CHAPTER I.

ON THE PRACTICE OF WAR.—AND PREDATORY EXCURSIONS.—LEGITIMATE ABILITIES EXPECTED FROM A WARRIOR BY HIS TRIBE.—OPEN WARFARE RARELY ATTEMPTED.—METHOD OF DISCHARGING FIRE-ARMS.—ACCIDENTS ARISING THEREFROM.—THE WAR DANCE.—ELABORATE POSTURES AND DISTORTION OF FEATURES.—FREQUENCY OF CIVIL COLLISIONS.—DEPARTURE OF WARRIORS FROM THE VILLAGE FOR THE SCENE OF STRIFE.—CONSISTENCY IN BEING EVER INCONSISTENT.—FREQUENT CAUSES OF BICKERING.—A BIVOUAC FOR THE NIGHT.—CONDUCT AND PREPARATIONS OF THE BESIEGED ON VIEWING THE ADVANCE OF AN ENEMY.—DEVICES TO CALL THE ATTENTION OF ALLIES.—SACRIFICE OF THE SLAIN.—ENORMITIES COMMITTED BY THE BESIEGERS.—EJECTING OF MISSILES.—IMPROVIDENCE OF THE BESIEGED.—INSANE METHOD OF QUITTING A FORT.—HORRORS OF A CHASE.—BRUTAL DEBAUCH ON THE FIELD.—BARBARITY OF THE VICTORS.—A VALOROUS RESISTANCE OFTEN EFFECTS A CONQUEST.—SURRENDERS DEMANDED.

THE primary instruction of a young New Zealander is the study of war, or rather, the practice of the deceptive cunning that shall compass with *éclat* a predatory excursion, and falling upon the enemy at a period when least expected and unprepared. True legitimate valour has nothing to do with the composition of the warrior, but superior tactics in

deceit and treachery; and it was a full knowledge of this ingredient in their character, that induced Captain Cook to observe, "Never trust a New Zealander." In justice to them, we must however remark, that until within a few brief years, insincerity begat habitual mistrust, and in those parts where Europeans have been located for many years, a better order of things has been manifested, and is usurping the old and blood-shedding régime. An open warfare on a plain is rarely or ever entertained, especially if the forces are equal in number, but the respective combatants look out for a comfortable and well-sheltered curtain, such as a stockade, or in lieu thereof, projecting rocks, trees, bushes, and the forest. The method they have of firing at each other is agreeable to *their* general method of fighting, as the brave warriors hastily discharge their pieces, while lurking behind a fence, and the only apprehension the leader can have of a "return killed" occurring among his vigilant troops, is arising from accident; as the natives generally carry a small bag of powder attached to their necks, and as they are careless how they discharge their pieces, the powder often ignites and kills the bearers. The prime impetus to the commencement of a fight is the practice of the war-dance, which inspires courage, and indomitable hatred towards the enemy, whose nerves in return are supposed to be contrarily affected. Each of the belligerents perform the dance previous to the battle, during every interval

and at the close, by the victors. This wild movement is performed by the entire army, entirely naked, except a belt and cartridge-box well filled, firmly attached round the waist. During this mélée, muskets are discharged in the air, the united yells of perhaps a thousand men, and at times treble that number, all of whom attempt to outvie each other, their voices being stretched to the topmost bent, and bodies keeping time in volitory movements uniform with each other. Some of them jump several feet from the ground, each trying in this also to emulate his neighbour. The feet falling with vehement force to the ground of so numerous a body, the yell in chorus, and the sound elicited by each man at the same moment clapping his left breast with his flattened hand, produces an astounding shock that may be heard in calm weather several miles distant. The valour of the combatants is principally shown in making sorties, there they present themselves (at a respectful distance from the musketry) before the enemy, making a variety of contortions of feature, and throw themselves into attitudes that would defy a European posture-master to copy. They almost roll their eye-balls out of their heads, distend their mouths to an extraordinary width, and show their contempt by darting their tongues in derision at the foe. Modesty is scouted in these exhibitions, the enemy is invited with vehement gestures and fitting language to take aim at the *sternest* portion

of the human body as a natural target, and the fate that will eventually befall the besieged is elaborately recounted with all the truths of cannibal ferocity.

Wars are undertaken in the most desultory, careless, and slovenly manner. After the astrologers and wise men have predicted success to the tribe, an altercation ensues as to whom the war shall be conducted.

This natural question is often concluded in blows as in a Polish diet, and consequently, a civil fight ensues, which often puts an end to the original intentions of the tribes. Should such an untoward result be avoided, (and it is by no means uncommon,) arrangements are speedily made to commence forthwith, and each family takes with them as much provision as can well be carried by their servants and slaves, the latter of whom (on the route) are dismissed back again to the village, if they have no taste for the ensuing contest, to prevent a useless expenditure of provisions. The canoes are all carefully caulked with the down of bulrushes, and the valorous party put to sea, saluted with the parting lamentations, aud *addios* of such ladies who choose security to honour, and feel contented in listening to tidings of the war, rather than becoming actual spectators and actors.

But many of the women attend their husbands and relations either as sutlers, or to assist their friends in the battle, either to prevent their husbands and lovers from obtaining more than one

conquest, or to become themselves amatory victors of the enemy.[1] The confusion that prevails in the order of their going is indescribable. Clamorous, quarrelling, and riotous, all are consistent in mutually disagreeing with each other. One party will probably wish to land on such a place (the canoes well hug the shore) this meets with disputation, some others observe that the ebb-tide has commenced, and it is a waste of strength to proceed further; this assertion is perhaps outvoted by another portion of the *select* party, the lazy members refuse to paddle, the willing ones refuse to work alone, and thus confusion is heaped on confusion. At last night-fall approaches, when it behoves the valiant forces to look out for a lodgement on shore for the night. Here again they become non-plussed, one shore is *tapued* by a ghost, another by a cemetery, fears are entertained that an ambush may lie in wait on a third, the next place is, perhaps, too marshy and wet, the fifth is too dry, and wanting water for the thirsty warriors, and perhaps, if it was not for a swell caused by the breeze, the night would often be passed in discussions as to where the landing should be made, until the necessity of doing so

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[1] The Grecian Women (according to Ovid) attended their husbands and lovers to battle, taking care to habit themselves in their best dresses, to attract the notice of their conquerors in case of losing their dear connexions. (See Remedy for Love.)

would be past. As early as the canoes make the beach, the natives jump into the water pell-mell, and scamper into the nearest bush to procure sticks for building houses for the night, and if the weather prove bad, to gather grass to render the roofs impenetrable to wind and rain. This done, the canoes are hauled on shore above high-water mark, to prevent drifting to sea, all the provisions being previously carried on shore by the women and slaves. The muskets and ammunition are placed ready to be handled in an instant, and such is the carelessness of these people, that not unfrequently a greater portion of the night is passed in casting bullets, or making cartridges by the light of a large blazing fire inside the hut, and the lighting and smoking of pipes around; many accidents occur in consequence. Previously to partaking of food a portion is reserved in a small basket for the dryad of the place, which is hung on the branch of a tree near to the landing-place or *tauranga*. Similar precautions to propitiate the said *atua* are taken in the morning, oftentimes he is obliged to rest satisfied with a lock of hair, which is elevated in like manner. If the weather should set in bad for some days, a circumstance of frequent occurrence on the coast, the army continue in their encampments until the sea is fit to take and proceed on their voyage. The delays that occur make a sensible diminution in the commissariat branch, and as no thought is bestowed on the morrow, but each

person invariably fills himself to repletion, serious privations are incurred which is only compassed by sacrificing some slaves, with the hope of renovating the number afresh in the ensuing campaign. Instead of conducting the famished troops with the utmost secrecy, so as successfully to steal on the crops of the enemy, every method is taken to prevent such a *denouement*, as instead of appearing in a body, detached canoes reach the shore, and each party instead of waiting for their comrades hastily rush to the right and left in search of prey or plunder, and but for the fear which overcomes the besieged, the whole of their assailants might be cut off, in small detachments, as they arrive. As soon as the enemy is seen approaching the fort (*pá*) which is always situated on high scarped hills, when such a situation can be obtained, the inmates immediately shout to their friends "*é táwa! é táwa!!*" (a fight! a war!!) These people hastily run to their plantations, dig up their provisions ripe or otherwise, and carry them into the *pá*, before the enemy gathers together in sufficient numbers to intercept them.[2] They also shovel

[2] Among the besieged of the nations of Palestine, large fires and beacons were raised on the tops of hills, and torches waved in the air. The same methods were customary among the Ancient Britons *et al.* The Grecians, according to Homer, practised similar devices to call the attention of their allies. In the day-time clouds of smoke made known the danger.

earth against and over their rush-houses to prevent the fires and torches thrown by the besiegers from taking effect. On the beseigers losing their prey, they scour the adjacent country in search of any of the enemy who may be absent from the fort; in such cruises they are often successful, and as many as can be caught are sacrificed instantly as provender for the arny. The first caught is sacrificed to *Wiro* or *le diable* and *Tu*, the Mars of the country.

Eager to annoy the besieged and make them quit there lodgement, they commit every wanton excess that can raise their anger and vengeance, ransack the cemeteries, strew the sacred bones in every direction, or keep them to make flutes or ornaments, set fire to the *raoui's* in the *wai tapu's*, and finally, commit every gross enormity that in the eyes of a native can qualify a human being as a future companion to the devil. The besieged are generally stricken with fear, at the reckless conduct of their adversaries, and omit to take advantage of the numerous opportunities afforded to them by the enemy of cutting the latter off, as they roam in small bodies in every direction in search of food and plunder.

Missiles[3] are thrown from the fort, but the plun-

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[3] The Syrians and several other nations were in the habit of heating their iron bucklers red hot, then filling them with lime and sand, which mixture was

derers take especial care to keep at a convenient distance, being alive to the truism, aware that,

"*He* that fights and runs away
Lives, to fight *another day*."

During a protracted siege, the most direful sufferings are felt in the fort. With the invariable recklessness of these people, the provisions are never rationed out, but are consumed and wasted just as if a large supply existed. The dogs, pigs, rats, &c., are first attacked, then follows the wolfish desire of cannibalism, and the slaves are killed for sustenance, strange to say, this supply is lavishly consumed, with the improvidence natural to savages, leaving them to all the horrors of despondence, and grievous starvation. A flight from the fort is then proposed, but to what cause it can be assigned, it is impossible to state, but instead of quitting the place under cover of the night, and leaving fires burning to deceive the enemy, the besieged rush forth in the middle of the day, throwing down their fences, and giving warning to their enemies to follow. This is speedily taken advantage of; a chase is instantly given by the besiegers, who with dreadful yells, knock on the

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thrown down from the battlements on the heads of the besiegers, which often caused blindness, and getting within the armour by the open neck, caused the most painful agonies, obliging the warriors to strip themselves of their outer casing.

head every wretch they can come up with, who having no weapon of defence, and destitute of strength from long exhaustion fall an easy prey to the blood-hounds that follow. In such flights most natives are killed or become prisoners. A thousand persons have been known to be killed on the spot, most of whom were deliberately devoured by the victors, who force the slaves captured, also to partake of their late relations and companions. The gluttony of the victors has been such, that numbers have sunk under the horrible debauch unable to recover from their brutal orgies. On the field it is scarcely possible to distinguish friend from foe, as the limbs become so much mangled, heads dissevered, &c., that it becomes impossible to distinguish individuals of either party, neither sex is spared, and infants or children are alike barbarously devoured by the insatiate monsters. Human bones are gathered in tumuli and burnt.

The fortune of war does not always declare against the besieged, as their enemies in attempting to force the stockades are sometimes beat off with success, much presence of mind being evinced by the people of the fort, and should they possess a really valiant leader, they will follow the enemy in their flight, and generally in such cases wholly discomfit them, and obtain many prisoners. Such an évènement puts the besiegers to flight, who do not attempt reprisals until they have gathered a

greater force, wherewith to commence the next campaign.

Surrenders are frequently demanded, during a war, on the part of the besiegers, and spies are sent to discover the state of the native citadel.

CHAPTER II.

EXTRAORDINARY INTERCHANGE OF VISITS.—SINGULAR SYSTEM OF BARTER.—CONFIDENCE BETWEEN ENEMIES.—EXTRAVAGANT FOLLY.—POMPOUS DICTION OF AN UNLUCKY ORATOR.—IMPETUS REQUIRED TO CONTINUE A WAR.—PRUDENCE OF NATIVE WARRIORS.—THE HERALDS' OFFICE.—RECEPTION GIVEN TO ONE BY AN ENEMY.—ASSENT AND OPPOSITION.—EFFECT OF WAR CRIES.—AND CRUELTY TO ANIMALS.—EXAMINATION OF THE DEAD AND DYING.—CAUSES FOR CONFLICTS.—METHOD OF SKIRMISHING.—MARTIAL BOMBAST.—WANT OF DISICPLINE.—THE MELÉE.—AND CONSEQUENCES.—THE FORM OF A BATTALION.—IMPORTS AND SUPPLY OF THE COMMISSARIAT.—IMPULSES TENDING TO LENGTHEN HOSTILITIES.—SPOILS CAPTURED.—SCUTAGE.—INTRODUCTION OF FIRE-ARMS AND AMMUNITION.—ITS SERVICEABLE EFFECTS IN HUMANIZING THE PEOPLE ILLUSTRATED.—THEIR MILITARY CHARACTER AND RECKLESS EXPLOITS.—TREACHERY ADMISSIBLE IN NATIVE TACTICS.—MUTUAL WARS OF AGGRESSION AND EXTERMINATION.—REVENGE.—SPIES.—THE ORIFLAMME OF A PARTY.—A BATTLE FIELD.—RANSOM.—PUNISHMENT OF TREASON.—TRAVELLING IN WAR TIME.

Among the most extraordinary of circumstances attending the native warfare, is the interchange of visits that take place between the belligerent warriors, and those natives known to be most bitterly opposed towards each other. Yet, such is the fact, a mutual exchange of visits takes place during the armistices that ensue, and they mutually enter into conversation with an apparent confidence as though they bore sentiments of unalloyed affection towards each other. Another singular incident is, that they rarely are known to take advantage of each other during the existence of such intercourse,

and as most tribes are in some degree connected by relationship with each other, the most interesting information is mutually exchanged. Nor does the intercourse end here, as a system of barter is entered into. The besiegers, who may be in want of blankets, exchange their superabundant ammunition to the enemy who may be in want of those very articles, to pursue the war against the persons who thus put arms in the hands of their enemies against themselves. Confidence becomes the order of the day, no information is hidden on either side, the besieged make known the dearth of provisions existing among them, and the besiegers, absolutely state the ambuscades *they intend to attempt*, the intrenchments and weak points of the fort are pointed out, and the subjugation of the people and place would consequently ensue, but for the circumstance that each party are more engaged listening to their own details, than paying attention to their neighbours. To a European, such a detail of extravagant folly can scarcely admit of belief, but such is the fact. Sometimes, but rarely, a war ceases in consequence of the friendly intercourse that takes place; at other periods, the conflict is hastened, as some of the respective people quarrel in bartering: at the moment a blow is given, a fight ensues, which leads to a general action. During the intercourse, councils are held by both parties, each orator giving his "why and because," his "for and against." "My wrath" observed a war-

rior to us, " has risen against the enemy as high as the *puke Haupápá* " (the mountain of Cape Egmont, 1400 feet above the level of the sea) " its effects shall be spread as far as the land of *puhia Wakari*," the volcanic isle off the Bay of Plenty. This unlucky orator was laid as low as the foot of the first mountain, and the fires of Wakari yet continue to shake the land on the main, (earthquakes are felt there,) but *his* fire is extinguished for ever.

Orations are generally the spur to a war, (during a period of idleness, when the grievances of their ancestors are elaborately dwelt upon,) and the war dance may be said to be the impetus that lengthens its continuance.

Similar war-cries, are made use of by either party, and as they are used for the same purpose, lose much of their effect in scaring each other.[110] Running away from the field is accounted individual *prudence*, and a wholesale retreat is not commented on as an act of cowardice, a wound received in a

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[4] According to Spelman, the war-cries of the savage Anglo Saxons, were terrific at the onset. Their complication of shouts, hootings, and shrieks, greatly appalled the Normans at the onset of the battle of Hastings in A. D. 1066. To prevent their horses starting from so horrid a din, they had a cruel method of making the horses deaf, which was accounted so barbarous even at that period, that the ecclesiastical courts interfered for its prevention.

part, where gravity may centre, but not *our* nations of honour, is the subject of legitimate praise.[5] The *Kárari* or Herald is an accredited personage in the native warfare. This office is generally undertaken by an old man, related to either party, and on his arrival in the camp of the enemy, he is generally received with every demonstration of affection, if he has held himself guiltless during the war. A circle of chiefs are instantly summoned round him, to hear his proposals, which are listened to with profound attention, the venerable employé dancing to and fro in the ring, shaking his *hani*, (a short wand,) and torturing his body into numerous contortions. Should his proposal be acceptable, his terms are agreed to without a dissentient voice, if his auditors differ, the opposition commence a series of speeches, which, for prolixity and repetition, would rival a portion of the lethargic oratory, delivered at certain parliamentary houses, by which the night's rest of many a member is invaded by the interference of a sound nap, during the debate.

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[5] It was the custom of the Spartans to examine the bodies of their wounded and dead. If the former received a wound in the *seat* rather than the *front* of honour—his recovery was not attempted by his friends, on whom he had cast an irrevocable stigma. If the body was found lifeless, and the wounds behind, it was buried privately, if all were received in front, deathless renown and a splendid funeral took place.

From the hasty disposition of the natives, conflicts frequently occur. Jealousy in the supplying of European traders often causes ruptures that commence as suddenly as they terminate. During their ungovernable rage, the chiefs and people strip stark naked, apparelled only with the cartridge-box and belt, and acoutred with the musket and tomahawk. They run about like infuriated madmen, without order or attention to one object, and like an indiscriminate rabble, rush to the parley. Every horrible grimace is made to strike terror into each other. Muskets are hastily discharged, not by applying the butt to the shoulder, but the stock is hastily lodged against *the hip*, and thus discharged. In these rencontres the respective belligerents prudently keep at the most polite distance, so that etiquette herself (*if* she be a goddess) would award her approval. On the sudden termination of these hostilities, which may be truly termed martial bombast, the venerable heralds pass over from either party and settle terms of future peace, an attestation of which is made by all parties having a friendly dance, discharging their muskets, as they leap, in the air. Indiscriminate intercourse takes place, each of the combatants boasting with the tact of a *gascon* on the valour of his exploits. In this prudent kind of warfare, predatory excursions, or any expedition where great advantages are certain to be gained in their favour, this people greatly delight

in.[6] They have no idea of military discipline, each chief, and even freeman and slave, are equally wayward, following the individual bent of their inclinations; in this absence of a bond of union, each becomes jealous of the other and envious of the spoil his neighbour may obtain. The causes of war are too frivolous to name, as a pig passing over a cemetery is as legitimate a cause for hostilities as the death and eventual mastication of a chief. On the first rush in a battle (if such a mélée deserves the term)[7] the combatants hastily discharge at random their pieces loaded with shot and ball, which often does far more execution among themselves than the enemy. Previous to the battle, the combatants

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[6] The Normans delighted in war, and were absolutely unhappy when peace was observed, or military enterprises abandoned. They excelled in the onset and attack, and when equal in number with their foes, generally became victors, they did not decline to fight with unequal numbers, as they were no less expert in stratagems and the art of corruption.—*William of Malmesbury.*

[7] The difficulty experienced by the Normans in fighting with the Anglo Saxons was in consequence of the latter forming themselves into a close phalanx in form of a wedge, which was too firm to be broken; the Normans, by making feints to fly, at last broke this position, which could not be retrieved. It was so solid that many wounded persons were pressed to death. The Normans afterwards adopted the plan , and it did especial service at the battle of the *Standard* in the following reign of Stephen.

strip themselves of every garment. The muskets are then hastily thrown behind them, which are quickly picked up by the wives or daughters who attend for the purpose of securing the spoil. A close mélée ensues, but the fortune of the day depends on the first onset. Yells of the conquerors, shrieks of the wounded and dying, screams of the women, is the music of the scene; and on either party taking to flight, no possibility exists of a stand being again made, as fear so much unnerves the conquered, that fifty men in pursuit would easily chase six times that number. Every cruelty and horror that man can perpetrate is inflicted on the captured wretches, the blood of the dying being quaffed by those insatiable cannibals before life is extinct. The heads of those persons who are well tattooed, are preserved, and the punctured skin of the breech is scalped, to cover the cartridge-boxes of the victors. The bodies are cooked on the spot. All the disgusting obscenities practised at such times by the North American Indians are rife among this people also.[8]

The taxes or imposts for the carrying on of a war

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[8] These horrors are much exceeded by the enormities committed by the barons of Europe, during the first thirteen centuries of the Christian Æra, Baldwin, second King of Constantinople, and his French Barons, drank (according to Du Cange) reciprocal draughts of the warm blood of their enemies.

are levied in a very rude manner. Each chief is supposed to look after his own immediate family and dependants, who take the greatest part of their winter stock of dried fish and provisions, leaving the slaves and inferior women to shift as best they can. The village seines are often taken, the sea being a commissariat provision-branch in itself.[9]

When the war is prolonged and the assailants encamp themselves in the vicinity for one or two seasons, provisions are sown, reaped, and forwarded to them; upwards of 3000 large baskets of kumeras and potatoes have been exported from the north to the *army* (!) at the south at one time. Much dependence is placed on foraging sorties, and it may be added, a native campaign is rarely productive of any great event, as to sudden impulses alone are to be attributed the greatest loss of life in war. The spoils taken in war are trifles unworthy of mention,[10]

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[9] *Scutage*, or shield-money, was demanded by the Anglo Saxon and Norman Kings from the Barons, for the expenses towards a war. Additional grants called *aids* could also be imposed for making an eldest son a knight, on the marriage of the eldest daughter, and as ransom in case the king was captured. This fell heavily on the merchants and labourers of those days, as the Baron was a king in miniature, and he could inflict fine and even death on those who resisted his exactions.

[10] The spoils of the Romans were dedicated in the temples of their deities, and were hung up in a similar manner to the decayed bunting that is appended in St. Paul's Cathedral, formerly captured from the French and Spaniards.

human flesh being the principal in the estimation of this people, either living as slaves and wives, or the dying and dead for cannibalism.

The emblem of an ambassador is the branch of a tree, but this simple symbol of peace in use among the most ancient nations would be ill respected, did not the bearer equally belong to either party in relationship. Instances are far from rare, when neither the symbol nor relationship could save the body of the bearer from a violent death, and subsequent mastication, and his safety principally depends on the power of his tribe to inflict summary punishment, on his person being subjected to violence or insult.

The introduction of fire-arms into New Zealand has been of essential service in preserving amity among the tribes. The effects of their original introduction, as confined to the commencement, when they were partially distributed, as well as the intention of the Europeans in supplying the natives with ammunition, is much to be deprecated; and though every free native possesses at least one or more of those dangerous weapons, yet the natives have less to fear from each other than formerly, as physical force is equally on a level. With this feeling, the natives have not been so hasty to avenge old grievances or seek heedlessly for new ones. The bitter malignity that characterized the warfare of old is also past; fire-arms have prevented the close collision when those horrible enormities took place

that admit not of description. A distance is now kept as respectful as convenient, and the vindictive implacability generated by the death-struggle, is now unthought of; the desire of accomplishing a scientific display of the musket having taken its place, and has eventually caused a diminution of cannibal ferocity and war. The best illustration that can be given of the above, took place in 1837, at the Bay of Islands (where, from its occupation as an emporium of trade, a native contest will in all probability never take place again.) There were at anchor during the period, perhaps eighty ships, and probably not less than thirty at one time, consequently from pride, which is the ruling passion of the New Zealand chiefs, they would essay their utmost abilities to bring their courage to the sticking point, and appear valiant in the sight of at least one thousand Europeans, of several nations, who were individually witnesses to the contest: Some hundreds of thousands of rounds of *ball cartridges* were discharged by the doughty champions against each other, and but *three* accidents took place during the first month In the latter part of the contest a few persons lost their lives from what was termed fool-hardy exploits. Be it remembered, the fury of the combatants was raised to the highest pitch; the tremendous shouts of the war-dance resounded from every quarter of the compass; war-songs animated the strokes of the paddle, and the stillness of night was fearfully broke upon by the

shrieks of the distant orators; but the returns of killed and wounded were demonstrative proofs that what has always been deemed the direst infliction, had in this instance been a safeguard to this people. To call them constitutionally brave would be about as correct as to designate a hungry shark as merciful; yet their noise, indecent gestures, and contortions of body, have scared many nervous white people. A native will never engage in a fair combat, advance to an attack, or fight, without a shelter in reserve, unless forced by circumstances to do so, That fool-hardy exploits *do* occur is true, but the young men who are goaded by pride to act so, will be found scarcely willing to repeat the experiment. The native military tactics may be comprised in one word, treachery (*kohudu*), to cut off (*kotea*) an unarmed party, for a number of *warriors* (!) to set upon some decrepit old people, or make captive some little boys and girls, is regarded as a stroke of consummate policy. How far back we may ascribe the commencement of the native wars of extermination, it is impossible to say, but from the earliest periods of their historical remembrance, they have been bred in coutinual fear of each other. Not a single family in the country is exempted from reciting its tales of horror and dreadful suffering inflicted on them at some period by distant enemies or nearer neighbours. Revenge[11] is as dear to these people, as the greatest enjoyment of life.

[11] The revenge of the celebrated Roman General,

When it is known (by spies) that a village is left unprotected by the warriors having quitted the place on an expedition for war, fishing, or planting; the wily tribes then gather together, and after lying in wait some time in the vicinity, to assure themselves from an ambush, pounce on the place and indiscriminately massacre the babe in arms, and the decrepit invalids, neither sex nor age being any protection. The miserable victims are hastily cooked on the spot, and the remains (if any) are carried in baskets to rejoice their friends. Every enormity that revenge can dictate, is committed by these people, and the most insulting abuse is expressed by the victors to a corse, which is not allowed to be buried.[12] Head chiefs are rarely taken alive, being regarded as the *oriflamme* of their party, or as

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Camillus induced him to fight Brennus (who had set fire to Rome,) in so many battles, that not *one* man was left to tell the tale. The same feeling induced the Romans to oblige Scipio to raze Carthage to the ground.

Revenge among the Arabs is best effected by filling up wells of water, the *life* of the East. See the strife of Abraham with Abimelech, (Gen. xxi. 23.) Small garrisons are erected in Syria for their protection, while in some places, a regular tax is paid to some of the wandering tribes, to prevent their being filled up or destroyed.

[12] Pausanias says, that Lysander a Spartan General, overcame an Athenian fleet, and refused burial to its commander (Philocles) and 4000 prisoners who were killed.

a banner around whom all should rally. A battle-field presents the appearance of an indiscriminate scrambling; military order is unthought of. Ransoms are often taken in exchange for prisoners, the articles consisting of arms, ammunition, dresses, canoes and slaves.

Many inferior chiefs have been killed on the spot when about to be captured, in consequence of the numerous ferocious applicants to obtain their persons, when the rough treatment ensures a hasty death. A traitor to his tribe and people is abhorred by the natives, and any person who has run away from his party, to give information to the enemy, is listened to with earnest attention, but as soon as he has delivered his treasonable knowledge, the struggles for his capture as to whom he shall be retained as a slave, speedily causes a retributive tomahawk to cleave his scull and body.

Travelling for a European, in time of war, is almost an impossibility, as the natives become too mutually tremulous to leave the precincts of their village. The mark of a single footstep in the sand has an effect similar to that experienced by Robinson Crusoe on the shores of Juan Fernandez, on beholding the impression of the human foot on the desolate beach; and it may be said with truth, that the fall of a rotten branch in a neighbouring forest would scare, at such times, the most doughty champion in the country.

CHAPTER III.

NATIVE FORTIFICATIONS DESCRIBED.—THE LOCALES SELECTED.—SCARPING.—CAUSES OF CAPTURE.—STOCKADES.—INTERIOR OF A FORT.—PROHIBITED VEGETATION.—NATIVE CONTRIVANCES.—PÁ OF E'ONGI.—MILITARY WEAPONS OF THE ABORIGINES.—VARIETY OF SPEARS.—STONE TOMAHAWK.—ITS USE.—SLINGERS OF OLD.—NATURE OF THE POENAMU.—THE ONEWOA.—THE HANI-ATOKI PU TANGATA.—PÁTU.—CLUBS.—DAGGERS.—JAVELINS.—ARMOUR.—CANNON.—HEATED STONES FOR PROJECTION, ETC.—MUNIMENTS OF THE ARMY.—PERSONAL COMBATS. — SUICIDES.—TREACHERY.—PUNISHMENT OF TRAITORS.—CONFUSION CONSEQUENT IN BATTLE.—TROPHIES.

THE fortifications of the natives are called *Pá* or *E'Pá* (*the* fort) and written by Cook as *Hippah*. The spots chosen for these defences equally evince sound judgment and habitual fear. The *locale* accounted as best adapted for such defensive places is on the summit of a hill that towers above the adjacent country, or a mountainous pass, having at its foot a river or running stream. Insular retreats distant a few miles from the main are also in especial repute. Another principal object is to scarp the hill in such a manner as to render the ascent both difficult and dangerous to a foe. Remains of such works are to be found on every remarkable elevation throughout the country, except where trees have usurped the flatted sward from long disuse. The defence of the fort is formed by

two, and even three stout stockades of irregularly-sized poles and posts, varying from eight to thirty feet in height from the ground, in which they are thrust from three to seven feet. The large poles are placed about a dozen feet apart, on which are often carved ludicrous representations of men and animals, the spaces between the poles are filled in with stakes close together, and bound firmly with horizontal pieces by a creeper called *torotoro* which is tough and serviceable for a long period. These strongholds thus improved by art, have often proved superior to any force the natives could formerly bring against them, and if the defenders had possessed two requisites, viz., provisions and courage, they might not only have defied their assailants, however numerous, but by keeping up a good fire, and a good look out, could have scared them away with much loss. In fact, few instances have perhaps occurred of a *pá* being taken by a brisk siege; cowardice, treachery, improvidence, and often the triple conjunction, having aided the besiegers. Sorties have been sometimes successfully made, but such heroism is rarely displayed, unless an inferior complement of the natives appear. The stockades that enclose the fort are within a few feet of each other, the outer gate [13] or entrance being much

[13] The Gate of a fort was anciently the seat of judgment. The High Priest Eli fell from a similar place and brake his neck.—1 Sam. c. 18, v. 4.

less than the inner opening, which in time of war is entered by stepping-stones or small wooden posts like a turnstile. The width is so contracted as scarcely to admit a large-sized man, and between the fences, a fosse is often cut about four feet in depth, sheltering the besieged while in the act of discharging their pieces at the enemy. A more confused scene can scarcely be conceived than *a pá* during a siege. Some hundreds of low arched huts lie huddled together without form, street or path; among these pig-sties some native palaces raise their heads, and platforms (*watás*) built on trees for the preservation of food, and not for defensive purposes. Mounds have often been erected during the night, by an enemy, to overlook the interior of the fort, but they are of rare occurrence.

The rush huts near the *tiápa* or stockade are covered with earth and clay, rendering them musket-proof to their inmates. On these huts, vegetation takes root, and not unfrequently a variety of indigenous products may be seen flourishing on these singular garden-plots; but every article that grows is strictly *tapued*, and a musket placed by accident on such place would become a sacred or prohibited object ever after.

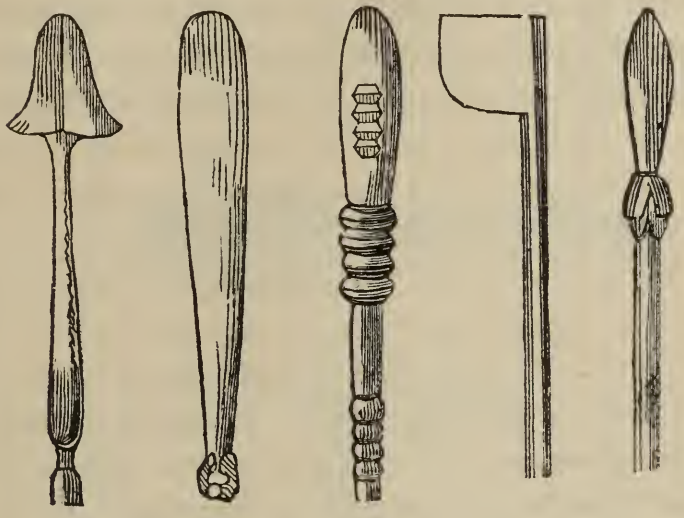
Some forts have been selected with consummate skill, having the command of mountain-gorges, and narrow passes, that might keep in check an army,

if defended by a handful of stout-hearted valiant men. Various able contrivances have been invented to render the approach to a fortification extremely difficult of access, and many of the *locales* being out of the reach of cannon, and a wooden post with notches, (whereby one person only can ascend at a time,) being the only method of entering the place, has placed the tribes inhabiting such aëries independent of their belligerent neighbours around.

The *pá* formed by the celebrated E'Ongi on a promontory jutting into the lake *Moperri*, situated half way between the Bay of Islands and Hokianga, was a work of much merit. Its skilful arrangement added greatly to the consequence of the self-taught engineer among his countrymen. In the harbour of Wangaroa, 35 miles north of the Bay of Islands, are mountains celebrated for the *pá's* that were formed there; but the former resident tribes of the place have long since been broken up and utterly destroyed.

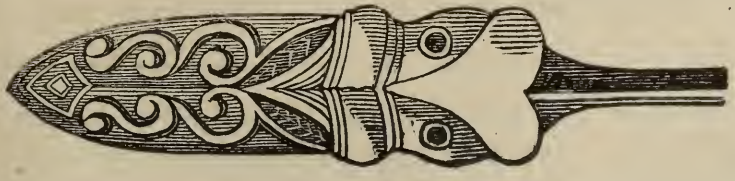
The weapons employed in the native warfare were not remarkable for beauty or variety, and are now entirely laid aside in favour of the fowling-piece, and the equally destructive tomahawk. The bow and arrow found among all savage nations were unknown in the country, where numerous woods exist admirably fitted for the formation of such universally known weapons. Slings, another

implement that did much execution, were also unknown.[14] Spears of various length and thickness were the largest weapons, formed from the *Kaikatoa* (a philadelphus,) and hardened by fire. The



Spears formerly in use among the New Zealanders.

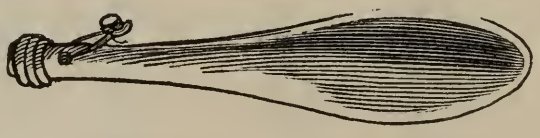
Hani was among the shortest, but was only fitted for parade, as in a close contest, space could not be obtaining for wielding them; they were, therefore,



The Hani, or Native Spear.

[14] The faulty tribe of Benjamin were remarkable in being able to throw a sling within a hair's breadth. The Picts, Celts, and Goths, were able slingers, as are also the inhabitants of the Balearic Isles to this day.

speedily laid aside, and the *Meri nó poenámu* or tomahawk of green talc,[15] was immediately taken from the belt where it was suspended, and the lashing of dog's skin attached to it fastened to the wrist of the right hand, while the left was engaged fastening on the tresses of the enemy, whose heads were cut off or split open by the fatal instrument.



Méri no poenámu or Native Tomahawk.

The *Méri* is generally formed of the green talc, jade, serpent-stone, and jasper (for it has been called by all these names) also of wood, and a dark-gray granite called *Onewoa.*

The *toki* (axe) and *toki poo tangáta,* an instrument in form of an adze, were also formed of the same materials, and proved particularly useful, as the blows of the combatants were generally directed to the head and neck.

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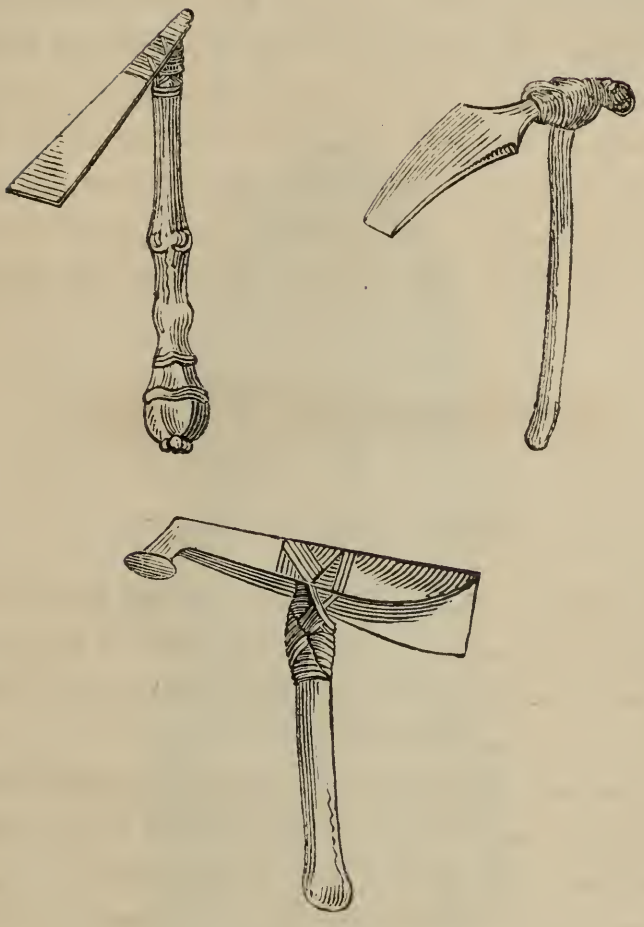
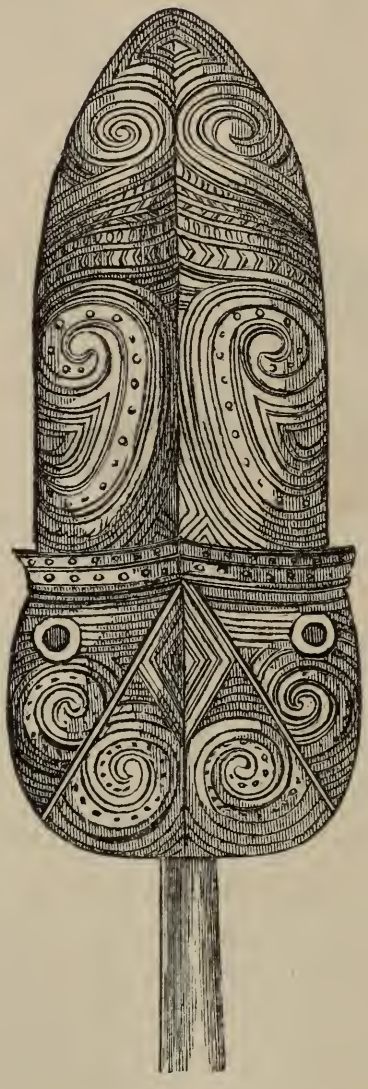
[15] Green talc is held in the highest estimation by the natives. It is only found in the Island of Victoria in the lakes on the South East side of the Island. In its original state it is disposed in layers like flint, with a similar white incrustation on the edges. When first dug up, it is said to be of a soft nature, hardening on exposure to the air. When not too thick, the talc is transparent, of a variety of shades in green.



Ná Toki, or Axes of the New Zealanders.

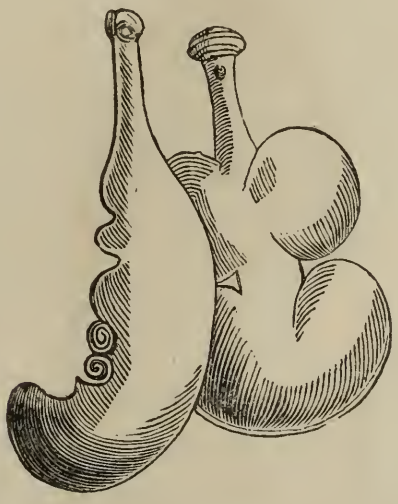
The head of the spear is called the tongue, (from the resemblance it bears to that active member of the human body,) and is carved with much fancy and neatness. Tufts of parti-coloured feathers are fastened round it. The spears of ten feet in length, noticed by Cook, have long since disappeared. The present spear is only made use of as

a truncheon, to direct or animate the strokes of the paddles in a canoe, and keep time for the chorus.



Araro no te Hani, or Tongue of the Native Spear.

The *pátu* was a wooden implement, not unlike the figure of a violin, and generally made of the *rohito*, or iron-wood, the handle was often carved, but has long been disused in favour of the tomahawk.



Ná Patu, or Ancient War Clubs of the Natives

Clubs with an edge set with sharks' teeth were similarly handled; these were terrible weapons, that inflicted wounds and fractures to the last degree painful, as also wooden daggers, rendered hard by the appliance of fire. Javelins, or short spears, did but little execution, being thrown by the hand. A suit of European armour was first made use of in battle by the warrior E'Ongi, who had received it from His Majesty King George IV., but it rather served to impede than aid that chief; at his death, it was distributed among his children. Cannon of a small calibre, and swivel guns have been much prized

by the natives, but they possess not the tact of rendering those implements formidable.

Stones heated red-hot were also made use of by the tribes to the southward; they were usually ejected among the rush huts in the forts, and caused irremediable confusion when they took effect at night, in the contracted space of the burning fortress. On success attending such efforts, the fort was generally speedily reduced.

Well-filled cartridge-boxes are never omitted to be worn by those natives possessing muskets, and the *wetiki* or belt is an unfailing companion round the waist of the warriors.

The annexed portrait is that of a warrior, by name *Urua-wero*, or the Red Hair; a chief born of the tribes of the East Cape, but whose transcendent cruelty induced his brother chiefs to put him *viva voce* out of the pale of their society; disgusted at the affront, which he had not the power to avenge himself, he quitted the tribes, and with a few of his connexions, betook themselves to the natives of *Nuwáka*, a district in Hawkes' Bay (*Wairoa*), under the domination of a chief named E'pátu, and were subsequently distinguished for the exercise of a long course of carnage and brutality towards their former friends and relatives.

Portrait of Urua-wero, or the Red Hair, a Chief of the East Cape.

In going to battle, each person arms himself as best he may be enabled, some chiefs having double barrelled fowling-pieces and pistols to their share, while slaves, or inferior freedmen, have to work their way ofttimes with a hard pointed stick only. The ability of a warrior in battle is apparently directed to two objects, the capture of prisoners, should his party win the day, or if the contrary should occur, to retreat with laudable swiftness.

Personal combats rarely or ever occur among these people, and a duel with fire arms would be accounted most preposterous, or akin to insanity.

Suicides do not unfrequently occur; jealousy between the sexes, offended pride, being principally the causes for the unhallowed step. The numerous instances of feminine self-immolation may also be adduced among casualties under this head.

The New Zealanders, from the benighted state in which they have remained during many centuries, are much given to treachery, and when successfully practising this most baneful of practices greatly exult at the cunning that has effected their purpose. At the same time no mercy is shown to the wretch who is discovered as being about to betray the tribe or village to the enemy, every torture known among them is inflicted. A traitor has no benefit in becoming one in New Zealand, as he meets with punishment alike from friend or foe. The annals of the country abound with instances of

the practice of treachery. Chiefs, on paying visits to each other, have been slain while in the act of paying the salutation (*ongi.*)

Feasts have been made expressly to promote friendship on the one side, when the donors have been set upon and murdered by the guests at a given signal. In other cases the same scenes have been acted *vice versâ.*

Marriages have been instituted, to accommodate hostilities; the consummation (of the union, but not peace) has taken place, and when the fort has been thrown open to the enemy as revellers indiscriminately, the besiegers have arisen *en masse* at a given signal, and destroyed the confiding people. The above may be termed as general heads that have induced treachery, producing interminable warfare, that has only ended by the entire destruction of one or more of the tribes. This crafty people have also stripped many ships, by treachery and apparent hospitality.[16] The noise

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[16] Extract from the Log Book of the Schooner "Ann," at New Zealand, Friday, March 2, 1838.—"At 7 P.M. a settler of the name of John Davis, came on board to inform the captain that he understood the natives intended to plunder the vessel; upon which he (the captain) ordered one man to load the muskets, while himself and the remainder proceeded to clear the hawser, and unmoor the vessel. While thus employed, the natives took the advantage of the ship's company being forward, and rushed down to the cabin, seized the man

and commotion attending native warfare, may be said to be past endurance to the ears of any civilized being; quarrels, shoutings, shrieking, and fighting, yells from the living, and screams and groans from the wounded, tend to out-Herod Herod. Nor are the priests silent, amid the clamorous outcries and din created by their followers; incantations follow each other with rapidity, the petulant warriors scarcely giving them time to rest, from personal anxiety to ascertain the subsequent casualties that may befall them.

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loading the arms and endeavoured to lash him; he, however, escaped, and joined the rest of us forward. They then commenced plundering us of everything moveable, even to our bedding and clothes, ship's papers, and every nautical instrument on board (some of which were returned afterwards). After possessing themselves of everything moveable, they departed, leaving us in possession of nothing but our lives, and the clothes we wore at the time."

"By the *Buffalo*, we learn that a new schooner called the *Hokianga*, built by Mr. Clendon, at New Zealand, was entirely stripped of her cargo by a party of New Zealanders, while at anchor in the Thames. Previously to plundering the vessels, the savages seized the master and men, and lashed them to the ring-bolts on deck."—*Sydney Herald, Aug.*, 1838.

CHAPTER IV.

PRESERVED HEADS.—PROCESS EMPLOYED.—AND RESEMBLANCE RETAINED OF THEIR ORIGINAL STATE.—EXCISION OF THE TONGUE.—SERVICES RENDERED BY DECOLLATION.—PRACTICES IN CONNECTION WITH DECAPITATION.—BRITISH COMMERCE IN PRESERVED HEADS, PROHIBITED BY GOVERNOR DARLING.—ON THE MOKO OR PUNCTURING THE BODY.—DISTINGUISHING TRAITS UNOBSERVABLE TO EUROPEANS, ITS ORIGIN.—PURPOSES FOR WHICH IT WAS ORIGINALLY USED.—MADE SUBSERVIENT TO IDOLATRY.—TORTURES INFLICTED BY ITS PERFORMANCE, AND EFFECTS WHEN PERFORMED.—EXPERTNESS OF VARIOUS TRIBES IN THE ART.—THE PINTADOS.—PERFORMED ON EUROPEANS.—MEDICAL EFFECTS.—REPRESENTATIONS PRODUCED ON THE HEAD AND BODY.—CURIOUS INSCRIPTION ON THE BREAST OF A SAILOR.—EFFECTS ON AGE.—INSIGNIAS OF A TRIBE.—SIGN MANUALS OF CHIEFTAINSHIP.—PROFESSORS IN THE ART OF TATTOOING.—CONVEYANCING OF ESTATES.—FEMALE PUNCTURING.—ITS DECADENCE.

THE trophies of native warfare consist in the slaves captured, and the tattooed heads of the enemy, which are cut off, and preserved after the peculiar manner of the country. The brains, eyes, and tongue are extracted, and the interior of the scull carefully cleansed from any putrefying remains; the inside is filled with dressed flax, and the skin hanging from the neck is closed up, being drawn together like a closed purse, it is then demi-cooked by the steaming process peculiar to the people, and the fat carefully wiped off, it is then exposed to the strong rays of the sun, and at night to the smoke of a wood fire, which is sufficient to preserve it for many years, with an occasional airing,

as a preservative from damp. Heads that have undergone this unnatural process, become remarkably contracted, the original likeness is well preserved, but often the head of a powerful full-grown man, shrinks in size to that of a boy of ten years. These deplorable remnants of mortality are often produced[17] as the "return killed" of the conquerors. They are placed on poles in the most conspicuous part of the village, and are produced as guaranties of the valour of the tribe, on gala days, and on the reception of noble visitors. Some of those heads have the horrible expression the face assumes on meeting with a violent death, the black bushy beards and whiskers strongly contrasting with the awfully cadaverous colour of the skin. These heads are often more serviceable, after life is extinct, in preserving peace, than they could have boasted of being, while gifted with health and

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[17] The Egyptians generally gathered the *tongues* of the slain, as evidence of the numbers they had killed. Many of the prisoners were treated in a similar manner, when the number of the conquered rendered it prudent to leave them behind. The Greeks generally decollated their deserters. The ghastly spectacles that were affixed to Temple-bar and the gate heads of the principal cities in Great Britain, as the last mementoes of revenge and derision that the living could exert towards the dead, are yet in the remembrance of many persons now existing, was among the latest practices of the many cruelties that peculiarly distinguish the civilized from the savage.

vigour, as when a peace is to be ratified, the captors carry those remnants of mortality to the surviving friends, and if peace is effected, they are immediately returned to them. On a family viewing the heads of their departed relations, they burst forth into cantatory impromptu's, expressing admiration of the courage and affections of the deceased, and work themselves into furious passions, expressive of the cruelty of their enemies, who could thus cruelly deprive them of the company of those relatives, whose esteemed affections are to gladden their tribe and relatives no longer. Preserved heads are not always returned,[18] as when the conquerors despise the numbers of the inimical tribes, these heads are sold to Europeans, who have been found sufficiently depraved to trade in such objects of horror. We believe that some years since they were absolutely entered into the books of the Customs of Sydney, New South Wales, under the head of "imports," until the humanity of Governor Darling rendered criminal the nefarious traffic, and its being persisted in liable to a rigorous prosecution. Many a battle and predatory excursion has been undertaken, expressly to obtain "choice tattooed heads" for British traders, to

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[18] At the battle of Lignitz between the Poles and the Tartars, the latter filled *nine* large sacks with the ears of the slain and prisoners.—*Puffendorf.*

supply the wants of the public museums in Europe, and the private tastes of domestic connoisseurs.

E'Moko or the art of tattooing is universally practised by the New Zealanders, and is one of those prominent facts, (yet persisted in,) that incontestably proves the Asiatic origin of the people.[19] The men chiefly delight in these stains and incisions which are so far from being confined to one fashion or pattern, that tribes are known by such distinctive marks, and many chiefs whose countenances have never been seen by a distant tribe, are known,

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[19] Tattooing among the ancients was originally intended as marks of honour and beauty but gradually sank into such disrepute, that it was common for slaves, (to prevent their escape,) to have the name of their master inscribed by punctures on the forehead. *Impures* were also branded as a mark of derision to the more godly and chaste of the sex. In these two cases fire was made use of. Soldiers were also in the habit of personally puncturing the name of their general, if famous, in lieu of which, the title and number of the battalion was inscribed. The Hebrews also punctured themselves in imitation of the nations around Palestine, until prohibited by the Mosaic dispensation (Lev. c. 19, v. 28.) Tattooing is metaphorically introduced by Isaiah (c. 46, v. 16.) Those idolaters (of Palestine) were in the habit of puncturing in the flesh, the representation of their deities, the Greeks sketched a fish, the Egyptians an Ibis or monstrous Anubis, the Philistines a serpentine Baal and Dagon. The Hindoos, the likenesses of Vishnu and Siva in different colours, and the incarnation of the gods.

simply by the distinguishing mark which has been peculiarly engraved on their countenances. We had several opportunities of testing this fact, from having taken some likenesses of the chiefs residing at the north, and on showing them to some families resident at a distance upwards of 400 miles, they were immediately distinguished and named, though no connexion existed between those persons, or had they even at any period seen each other. Yet to Europeans unobservant of national characteristics, and to new comers in the country, the marks of the *moko* appear as if performed by the same person from the same pattern, but the contrary is the fact, an exceedingly *marked* difference exists. The process of puncturing is attended with intense pain, the victim to this curious fashion, lies recumbent, wincing and writhing at every stroke given by the operator, the body quivering under

The art of Tattooing practised.

the torments inflicted. The head of the *patient* rests for convenience on the knees of the artist. The pattern about to be engraved is painted in lines, by a small piece of stick dipped in powdered charcoal and water. The first attempt is applied to the lips, then the forehead, cheeks, &c., are submitted to the same process. The implements made use of are formed of bone, or hard wood, fashioned like a chisel, which is made to cut deep in the flesh by a smart tap applied to the handle.

The blood gushes forth at every stroke, which the puncturer carefully wipes away with a piece of scraped flax or the end of his garment. Charcoal is afterwards powdered and let into the wounds, (gunpowder has often been substituted,) which leaves a blue mark, that time can never wholly efface.[20]

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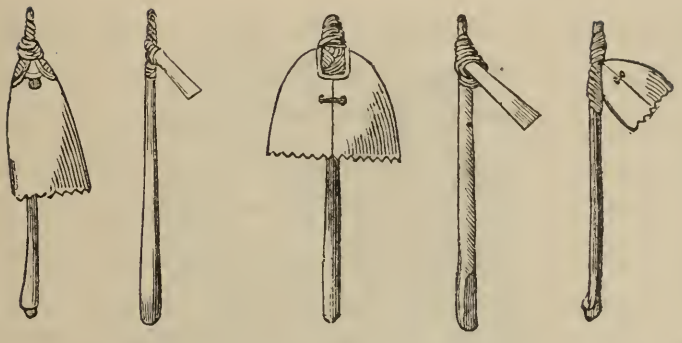
[20] The mark in the forehead of Cain has been likened by some commentators to puncturing, and the imitations made by his children, as the origin of tattooing. In Ezekiel (c. 9, v. 6.) we find a mark is placed on the foreheads of those men who were righteous in the city. In Jeremiah (c. 48, v. 37,) cuttings on the hands, is made to denote sorrow. The ancient Peruvians represented the Sun on their bodies, as the emblem of the deity they adored. Other nations practised it as a *mark* of mourning, similar to some barbarians cutting off the joint of a finger. The Picts, Scots, Celts, Goths, and Anglo-Britons, severally practised tattooing, making representations of animals, trees, fish, insects, the celestial bodies, &c. ; these were punctured, *in addition* to painting. The Arabs, especially



Native implements used in Tattooing.

Tattooing is generally commenced at an early age, but the pain attending the operation is so intense, that many years elapse previous to this facial decoration being completed. After a series of years, some chiefs have had the courage and patience to be retouched and renovated. The *moko* is not confined to the face, as the breast, arms, hands, thighs, and breech are similarly decorated, that so much astonished the Spaniards when they discovered the Philippine Islands, that they termed the natives *Pintados*, or painted people.

The nice exactitude of the lines represented in the *moko*, is scarcely to be surpassed, displaying

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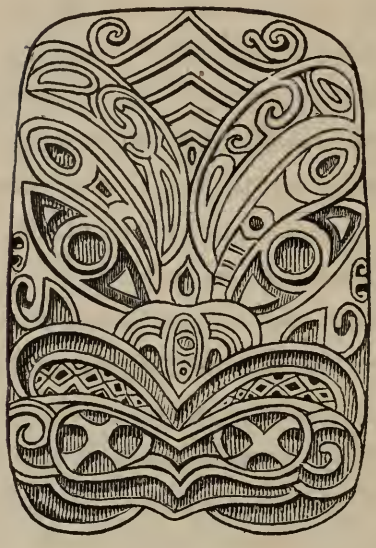
the females, are extremely expert at the present day in this art, as are also many tribes in the Turkish dominions, and nations tributary to the Porte and the Czar; by this means the women become architects and landscape gardeners, as all kinds of trees, fruits, houses, fountains, ships, &c., are thus indelibly represented on their bodies.



Pattern for Tattooing engraved on the faces of the natives.

the fancy and taste of the artist. Notwithstanding their variety, the designs, it would appear, have been in vogue from time immemorial. Several Europeans have disfigured themselves with these barbarous embellishments, and the contrast of the blue lines on a livid complexion in appearance has a disgusting effect. Notwithstanding its adding a ferocity to the native aspect, yet habitude relieves us from viewing the *moko* with displeasure, and in some faces it is not wholly unbecoming.[21] Swellings and inflammation

[21] The most rude specimens of puncturing *at the present day* is practised by the Sandwich Islanders. The most curious is the *moko* of the Marquesas sa-

follow puncturing as practised by the New Zealanders, and death has even been known to have ensued in consequence. It has the peculiar effect of adding the appearance of premature age to a young person, and a contrary effect to the face of an adult. Persons at all ages and of all ranks who possess means or influence to obtain it, get tattooed, chiefs, freedmen, hereditary bondsmen, and slaves. Though often a distinctive insignia for a tribe, yet it is no sign of rank, as warriors are captured at all ages, marked or otherwise, and no apparent difference exists in the society of a *kainga máori* or native village. Some adult chiefs may be seen

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vages, the Radak Chain and New Irelanders. The Tahitians make use of circles and lozenge forms. The natives of the Carolines and Rurick Archipels, the Admiralty Isles, &c., represent on their breasts, thighs, breech, &c., Coco-palms, animals, lizards, fish, etc. The upper bodies of some natives represents a check shirt, the nether part of others, a pair of chequered pantaloons or drawers. All kinds of implements are affixed in resemblance on others, such as bottles, pistols, axes, warriors' clubs, ships, boats, whales, birds, trees, &c. The necks and throats of many exhibit fancy wrappers. Seamen of the various nations of Europe, that visit the South Seas, are in the habit of tattooing their arms, breasts, with their initials, anchors, &c., and we remember one British tar, whose overflowing love dictated him to puncture on his breast, "I Joe R——n love Sally Jenkins," but after a three years' cruise, finding that in love she was tried, but found wanting, added underneath, "It's a l—."

without a single line on the face, whereas some young persons have punctured their bodies absolutely black with the quantity of circles and figures lavishly bestowed on themselves. In the flight of an army or in the butchering of prisoners, those heads that are best punctured are decollated at the neck, for future preservation, but the possessor of an unmarked head is battered and crushed with the most savage brutality. Tattooing is the sign-manual and crest of a native chief. In title-deeds of land-purchases, or receipts of any description, the *moko* or fac-similes on the face of a chief are correctly represented by him on paper.[22] The initials or crest on the seal attached to the watch or ring of a European is accounted bya native as the "*moko*" of its owner.

They take much pride in adding the various curvatures of the *moko* to their signatures, and our risibility has often been excited in viewing an aged chief, whose scant locks had weathered upwards of seventy winters, drawing with intense care, his signature, with inclined head and extended tongue, as is the wont of young European practitioners in the art of penmanship.

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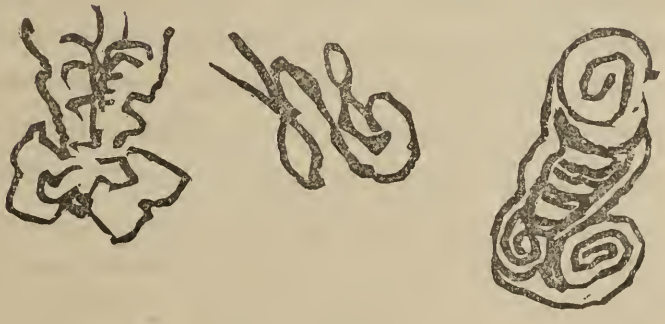
[22] The want of parchment, and expenses attending the art of writing among the Anglo-Saxons and Normans, caused the conveyance of great estates among families to consist in the ceremony of a piece of turf, and a stone belonging to the land, to be delivered by the owner to the purchaser before witnesses.---*Ingulphus.*

Signature of E'Gnogni, a Chief of Mukou, lat. 38 *deg. S. now resident in London, drawn by himself on the wood.*



Signatures of Wakatéri, Titoré, and Hara, Chiefs of the Bay of Islands

Signature of Kowiti, a Chief of Waimaté and Maunganui.

The professors in the art of puncturing are regarded by their less able countrymen, as men of great talent, and are held in much repute. Presents and payments flow into their coffers from all quarters, according to the means or ability of the chiefs. Double-barrelled pieces, canoes, clothes, and even slaves, have been presented as a convincing proof of the esteem in which their talents have been held. The natives of the East Cape are accounted as particularly clever in this art, and when slaves have been acquainted with it, their advancement from bondage has been immediate. The females are also tattooed, but in a trifling degree. Their favourite marks are horizontal lines even

with the form of the mouth on their lips, and a few lines between the eye-brows.[23]

Tattooing is now getting into disrepute, and within a very few years, from the increase of colonists arriving from every quarter of the globe, the practice will be altogether discontinued.

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[23] According to Burckhardt, all the Arab females stain their lips blue, like the New Zealand women, in addition to puncturing them; this they term *bertoum*, and also apply it in spotting their temples and foreheads, the *Serkám* women tattoo their cheeks, breasts and arms, and those of the *Ammour* tribes, similarly decorate their ancles. The men are yet more deeply punctured.

It is a curious fact, that the early inhabitants of every known portion of the globe have been given more or less to facial displays of this barbarous fashion. The Gauls and ancient Britons presented a similar appearance to the Roman in this particular, as the New Zealanders do to us at the present day. The term of Pict (Picti) is evidently the distinguishing name, *par excellence*, of tribes, who painted, or "made cuttings in their flesh," (to use the words of Scripture.)

Writers on this subject are agreed, that the Britons thus painted their bodies to render themselves objects of fear to the more effeminate enemies. The word "tattoo," signifying a repetition of tapping with the hand, or striking, is a Polynesian word, but unknown in New Zealand: moko, marking; or é moko, *the* marking, being the original native term.

CHAPTER V.

SLAVES AND SLAVERY.—ITS CONDITION AND EMPLOYMENT.—EXCHANGES AND SALES EFFECTED.—DIFFERENCE IN VALUE OF SEVERAL LATITUDES,—CHILDREN BORN IN BONDAGE. — FEMALE SLAVES.—LOW ESTIMATE OF HUMAN LIFE.—CHARACTERISTICS.—CRUELTY OF MASTERS. —METHOD OF KILLING SLAVES.—WHEN EMANCIPATED BECOME IN TURN HARSH TASKMASTERS.—PROMOTION OF SLAVES.—CRUELTY OF MISTRESSES TOWARDS SLAVE WIVES.—REVENGE.—HORRORS ATTENDING SLAVERY.—SALE OF CHILDREN.—PCNISHMENT OF ROBBERS.—CURIOUS ANOMALY IN THE AFFECTIONS.—OUTLAWRY OF DESERTERS.—COMMUNITIES OF BONDSMEN.—STATE OF MORALS PRODUCED BY SLAVERY.—CHARACTER OF SLAVES.

Slaves and slavery have existed in New Zealand from the earliest reminiscences of the people, and consist principally of persons captured and taken in war or predatory excursions, children born from parents in slavery, and remnants of shattered tribes, who find a precarious existence by dwelling in the forests near the deserted scenes of their happier days, and seek repose in becoming servants to a powerful neighbour, whose protection they solicit, in return for which their services are devoted to a new master.

A slave or *taurekáreká* has not the miserable being the British public are inclined to think is inseparable from the Africans bearing that term in our colonies. To the northward of the river Thames, the slave is treated in the same manner as the in-

ferior freedmen of the villages; and with the exception of drawing water, hewing wood, flax-dressing, and cooking; the freedmen, and personages of the highest rank, assist in every other occupation, whether it be cutting or drawing out timber from the forest for exportation or domestic sawing, preparing land, planting, paddling, fishing-net and sail-making, house, platform, fort, or canoe-building.

Slaves are permitted to take part in a war, and though undertaken against the tribes they have been originally severed from, yet no fear of desertion, or jealousy at the possibility of their joining with the enemy they are related to, would appear to disturb the equanimity of their masters. Slaves are often mutually exchanged, and as often sold; but instances are not wanting where humanity induces the master to emancipate his slave from thraldom, and raise him to his friendship and even relationship by marriage. The price of a slave is as fluctuating as an overstock or scarcity, extreme youth or senility, love or avarice, times ancient or modern, can effect. A slave in the north island is probably worth four of those in the south island; again a slave in lat: 34° S., may be worth four of his station in lat: 37°; and three degrees further their value has been rated on the appearance they may have presented to the anthropophagi, their masters.[24] In the Island of Victoria, they have

[24] The low estimate placed on human life among

generally been found at a discount. A child born of a slave mother to a chief scarcely loses its attaint, but the bar sinister wholly disappears, if the mother be a freed woman and the father a slave. Such intercourse is not uncommon. Female slaves are given as handmaids, as among the Syrians and Asiatic nations of old, and are given to Europeans on marrying Chief wives, but the sale may scarcely be said to be warranted, as their native masters entice them to quit the service of the European, and foster their disobedience afterwards.

Slave children are much caressed by their masters and mistresses, and are often adopted, and of course, emancipated. A child captured in battle is accounted a favourite present from a chief to his daughters. No outward mark distinguishes the slave from the freeman or even chief in New Zealand. They often sleep within the same hut, eat from the same basket, and enter alike in the pleasures of the dance, chorus, &c., yet the actual life of the slave is in continual jeopardy, as an offence, even a supposititious one, or a fit of vexation, in

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a barbarous people, may be conceived by a slave being sold by the Tartars for a single crown-piece. In India the price varies from five shillings to as many pounds sterling. According to the prophets Hosea and Joel, (c. 3 v. 3.) slaves were to be had very cheap in those days, five pieces of silver, according to the latter. Joseph only realized twenty pieces of silver from the Ishmaelites. (Gen. c. 27, v. 28.)

which the slave has had no share, or a wrong act committed by a distant party, that has connexion with the master, but not the slave, in any of these occurrences, the poor wretch is often killed by the savage master. One celebrated chief, in order to indulge his brutal fancy and appetites, was in the habit of trying every new musket he obtained on one of his slaves, not forgetting to add a ball-cartridge within the barrel. The usual method of killing a slave in time of peace, is for the cowardly masters to slip behind their backs while engaged in any work, and with a tomahawk despatch them at once, or lying in wait, and just projecting the barrel of a piece between the rushes of a house or bush, while the unconscious victim may be sitting outside, scraping flax or potatoes, with his back towards the instrument of destruction. Chiefs who have tasted of slavery, are often taunted by their friends, by whom they may have been ransomed, as having been slaves; and should they prefer remaining with the tribe by whom they have been captured, are allowed to marry chief women[25] of the

[25] Promoting of slaves to offices of trust and honour is instanced among all nations. Joseph, from a slave, became second only to the King of Egypt. Slaves emancipated among the Greeks and Romans frequently attained the highest offices; the Viziers and Pachas of the Ottoman Empire, have in numerous instances been slaves, and the late Sultan Mahmoud was the son of a French creole of Martinique (Sultana Validé) and

tribe, but are often reviled by their chiidren as having been slaves.[26] The cruelty of the women towards their slaves is often appalling; and when they become objects of jealousy, on any attention being paid to a female slave by the husband, revenge[27] of a most cruel nature is performed, which admits not of description.

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made a slave at thirteen years by an Algerine rover. Among the Turks, Persians, Egyptians, and Arabs of the present day, slaves are elevated to posts of trust, and are allowed to obtain wives from among the first families. Europeans only have made that extreme distinction; as in our colonies, they were not allowed burial within the same cemeteries.

[26] The Romans frequently sold the children of a man into slavery, who was unable to pay his debts, and this was legally admitted. A child had to pay the debts of a parent, and was a law established among many ancient nations.

A law exists among the Turks, that as soon as a female slave bears a child, the mother becomes enfranchised.

Robbers, when caught, were made slaves by the captors. This law was in vogue among the nations of Palestine and India. A knowledge of this fact induced the sons of Jacob to offer themselves as bondsmen, as the cup had been found in the sack of Benjamin.

[27] The cruelty of the creole Dutch females in the Moluccas and Java, certainly exceeds the cruelty of the New Zealanders, they far outstrip the horrors practised by the early Dutch on the British at Amboyna. One of the punishments formerly, was to strip the

The most dreadful moment for a slave is when at the close of an engagement they are made to witness the horrible orgies that take place on the lifeless and often dying bodies of their relatives; the agony and horror of the miserable parents or children, husbands, lovers, or wives, at such a sight is inconceivable. They pour forth the most piteous lamentations, and with shrieks and sobs lament the dreadful fate their relatives undergo, the conquerors in the mean time, breaking forth in the most insulting expressions to the headless trunks that lie around. Yet strange to say, when once the piercing ebullitions of grief are expressed, time leniently interferes with its soothing hand, and the vanquished turn their affections on the victors, and after a very few years, an escape is rarely attempted, and on visiting the village of their birth and their relatives, they rarely evince any desire to make a permanent stay; intermarriages, children, &c., having arisen to break the former connexion.

If a slave attempts to make an escape, he is outlawed, and any person may capture and retain him as a prisoner, or kill him; if a female, she is at the mercy of her captor. If one slave apprehends another, the captured belongs of right to the master.

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wretched girl naked, besmear her body with treacle, and fasten her to a tree. The ants immediately were attracted to the body, which they actually gnawed to the bones, before the ensuing sunrise.

This class of people have often made their escape, and congregated together in appointed districts in numbers. The suffering of such beings would be thought next to impossible for human nature to undergo by many Europeans, taking to the bushes and branches of trees for shelter at night, and the many caves, which the sea has imbricated in the coast. When they have received as many additions to their corps, as to make their number sufficiently formidable, they commence gathering poles and stakes for a fort, which is the first proceeding in the formation of a village, and secure themselves from the attacks of their enemies, of whom they never discover a want. Slaves are invariably eaten, unless they may have died from disease, on which they are hastily thrown in a hole, or lightly covered with earth, in which case the dogs discover the graves and feed on the offensive body. Such as have died from putrid diseases are carried out to sea, or the river, and flung in, after the precaution has been taken of making fast a bag of stones to sink it. Debarred from the sight of their relatives, they become reckless of moral feeling, and to the commercial trader have been the causes of serious quarrels with their masters. They are kept in no discipline, and foster within them the worst traits of the native character. Slaves who have experienced the bitterness of their condition, and afterwards become masters and influential men in council and battle, are among the worst of tyrants,

visiting with additional severity, the punishments they may have suffered when similarly situated, on the persons of their slaves.[28] Obscenity and lying are among the practices most persisted in by the slaves, and to their demoralized state may be attributed the greater part of the wars and dissensions of this irritable people; they may be justly regarded as the greatest drawback to the prosperity and civilization hitherto of the New Zealanders.

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[28] The condition of the serfs or slaves in England, who were coeval with the earliest period of its history, was as miserable as the despots their masters could make them. His family and chattels were the property of the master, to sell or exchange, together or individually as his wishes might dictate. The serf was freed from taxation, but he could not cite his owner into a court of judicature (Prynne.) In 1526 a bill was brought into the House of Lords for abolishing slavery in England. It was read *three times in one day*, but was rejected (Public Acts). It was at length effected, in consequence of landowners and tenants preferring the labour of freemen to slaves, as being more beneficial in the aggregate. The civil wars contributed much to reduce the number of slaves, as arms were intrusted to them, and they fought in consideration of being enfranchised as freemen.

The cruelty of freedmen towards their slaves, appears to be one of those unalterable rules, that have governed mankind, in almost every station in life, from the earliest period.

CHAPTER VI

INTERNAL GOVERNMENT OF THE COUNTRY.—PRIMOGENITURE.—PARAMOUNT RIGHTS OF AN ELDER SON.—DISCUSSIONS OF AFFAIRS, DOMESTIC AND FOREIGN.—NATURE AND STYLE OF THE ORATIONS.—CHIEFS AMENABLE TO PUBLIC OPINION.—DEATH OF E'ONGI.—TERMINATION OF AN ASSEMBLY.—LAWS OF THE NEW ZEALANDERS.—NATURE OF UTU.—A SERIES OF ENACTMENTS AND USAGES.—ADVANTAGES TAKEN OF MISFORTUNES. — THE REVERSING OF JUSTICE. — ILLEGAL APPROPRIATIONS.—CONTINUATION OF USAGES AND CUSTOMS PERSISTED IN.

The internal government of the country may be termed patriarchal and despotic[29] as the head of a family is invested by custom with the power of awarding life and death to every member under his jurisdiction. It would be accounted a gross interference for any native chief to remonstrate on a brother aristocrat putting his slaves to death, but in the event of inflicting such a punishment on any of his wives, he is likely to be called to an account for it, by any of the relations of the female, if they possess sufficient influence to punish him, but if they should be unable personally to obtain revenge on the culprit, they possess an apology for satis-

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[29] A Patriarchal government is best defined in the last verse of Judges c. 21, v. 25. "And in those days *there was* no king in Israel, and every man did *that which was right in his own eyes.*"

fying their honour by killing some poor innocent freedman, or slaves, who cannot be implicated in having any reference to the subject, for which (unconsciously) he or they are made to suffer. During the absence of a parent, the eldest son is allowed to exercise all the rights and immunities of his father, to whom alone (and not in every instance) he is accountable. Between the ages of forty and fifty, should the parent escape the dangers of war, and the teeming ovens of his enemies, he generally resigns his authority in favour of the son, who has become established by that time as a man of family, occupying with his numerous wives, handmaids, children, freedmen, and slaves, a separate portion of the village.

The affairs domestic and foreign, are discussed by the principal chiefs in open assembly, (*Star Chambers* or *Select Committees*, the terms are synonymous, being as yet unknown among them,) but the females are allowed to deliver their sentiments on subjects in which they are interested, and children of tender years are permitted to ask questions, and even add their mite to the discussion, and are listened to by the venerable elders, with patience and attentive gravity, and should they by chance make any observation that would appear to the assembly of any import, the approbation of the chiefs is given by loud applause. Many of the arguments are apparently based on justice, as a quarrel is never openly undertaken against an

enemy, without some shadow of it. This arises from the chiefs being amenable to the opinion of their equals and followers. Even the principal of the warriors cannot publicly outstep the moral boundaries of the powers they possess. The celebrated E'Ongi was originally but a minor chief, but afterwards became the head of his tribe; he then fought his way to the command of the army, comprising a number of tribes from various parts of the country, and finally aspired to the sovereignty of all New Zealand. His wound which finally terminated his existence, at the head of the Hokianga river, put a stop to his further progress, and thus died a chief alike to whom the country can never produce again, from the transformation (the work of Europeans) that has taken place in the country. E'Ongi on his decease was instantly installed as a divinity, and his apotheosis published.[30]

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[30] The bones of E'Ongi were exhumed during three several anniversaries, and a splendid feast (*haihunga*) given in consequence. Similar deities flourish in time of war, and almost weekly in the London Gazette, their apotheosis is comprised in the words "by Her Majesty's Letters Patent," every inventor being termed a deity among the ancients and the modern barbarians. But to the early deities were appended *à posteriori*, tails of matchless longitude, and sadly deficient in brevity. Those grotesque addendas arose less from religious observances than abhorrence. Among the Egyptians it was a frequent practice to delineate the otherwise gla-

Councils are held in the open air, or under a verandah, but when different sentiments are expressed, the want of a "speaker" is sadly discoverable, as opinions are not always confined to words; bravadoes are interchanged, old grievances are unripped, and the debaters separate in a fury, that blood can scarcely quench. The tobacco-pipe is the inseparable companion to the debate, but unlike as among the North American tribes, it is not always regarded as the calumet of peace. The laws of the New Zealanders are simply a collection of established usages, which cannot be invaded by the weak with impunity. Public quarrels between chiefs are referred to the *rangátira nui* or head of the tribe, and his fiat is generally conclusive. His authority is much respected, yet subordination is scarcely known, as provided a chief is satisfied with his people, they may be insolent to any other party, independent of his authority; the people supporting their chief, who in turn, winks at their exactions and ill conduct.

Utu or payment is invariably expected for any injustice committed, and is exacted in some shape, the sufferer feeling debased in his own opinion,

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brous proportions of the Ethiopians with such unreasonable excrescences, as they usually clothed themselves in skins of wild beasts, and probably made use of the tails as a belt, or as a modern exquisite would use a riding whip.

until he obtains satisfaction. The *Utu*, similar to the *tapu*, enters into every thing, connected with this people, payment being legally demanded for the extremes even of an excess of joy or sorrow. Equanimity alone is allowed to pass toll-free, but this virtue, together with that of patience, are unknown among the people. The following are among the established laws and usages of the country, of which some hints may be taken in the next edition of "Archbold upon Chitty."

If a man should burst his piece of ammunition while discharging it in honour of the arrival of a visitor, the weapon is instantly wrested from him, and becomes the property of the captor, for the accidental affront offered to the visitor. Should the man have received a wound in consequence, his criminality is accounted of greater magnitude, and he must be contented at the least, with the loss of his piece, and may regard himself as fortunate if he escapes a beating.

When a man enters the state of matrimony, the ceremony would not be observed with due honour, unless he allowed himself to be robbed of every article possessed by himself and the bride, every item of provision is stolen from him, and should a blanket be left to cover his personal nudity, he may thank his *Atua*.

Some chiefs of high rank, on such occasions, habit themselves in the best garments they possess,

and such conduct redounds greatly to their honour, as indicative of the absence of parsimony, and is reported to distant tribes as a remarkable instance of individual liberality. The parties who undertake these burglarious excursions, must be related in some degree, but a seventieth cousin, provided he can make good his being simply a fibre of the genealogical tree, is admitted as one of the party. The alertness of the natives is particularly shown on such occasions, as much competition arises in who shall first undertake the official visit.

A similar scene takes place on the death of a wife, as if the affliction was not sufficiently overpowering. The loss of a favourite child is attended with a like wake. These visits are not confined to robbery only, as the sufferers obtain in addition a sound castigation, in which blows are often given with no sparing hand.

The rejoicing of a parent at the birth of his child, is sobered by a similar infliction, which spares neither excessive happiness nor the most overpowering affliction.

Nor is this law confined to domestic occurrences. If one or more natives are capsized with their canoe, through stress of weather or mismanagement, the natives nearest to the place, instantly swim to the mariners, and instead of lending them assistance, appropriate to themselves every article they can lay hold of, whether paddles, or garments, then tow the canoe on shore, which they

instantly make prize of, and further strip the hapless sufferers of every article of raiment, and often with the additional stimulus of a good beating.

If a chief or freedman is killed in battle, his friends immediately hasten to his plantations, and unearth every article of provisions, reducing his wives and families to destitution. An influential chief will probably appropriate to himself such of the wives of his deceased friend, as he may fancy, with a fair proportion of his slaves, and to be scrupulous in such matters, would be accounted as utterly superfluous, as the law would work in the same manner in the event of his own death.

If a person stumble over the gate of his European neighbour, a payment may be conscientiously demanded by the sufferer, as a reward for his own awkwardness or stupidity.

If any article, on being thrown away, should fall on any person, however slightly, an *utu* may be fairly expected.

Should an hapless wayfarer tumble down a well in the dark, a deodand may be safely levied in consequence.

For the unintentional expression of a curse, the delinquent must pay for his inadvertency.

To enter a cemetery, to touch of a prohibited article, to possess a cat, dog, pig, goat, or cattle guilty of the same imaginary offence, a retributive payment must be given.

A nickname (however merited) is subject to a payment.

To wish that another man may die, that his head may be cut off, or eaten, requires a heavy *utu*.

To accuse a person of theft, without proving it, even for a man to sprain his wrist or foot in attempting to knock another down, is deemed a fit opportunity to enforce payment.

Examples of this kind have frequently occurred to ourselves.

In one instance in consequence of a mutual disagreement, after a war of words had passed, our antagonist (a native of a ferocious disposition) threatened to enforce his argument by the application of a blow, for the better execution of which he seized a piece of rail-fence that lay on the ground, and in so doing, a nail slightly punctured his hand; on feeling the unintentional application, he immediately demanded a heavy *utu*, this logician alleging, that the circumstance never could have occurred, had we not raised his choler. His proposition was negatived.

CHAPTER VII.

LAWS ON SHIPWRECK.—CASE OF THE "HARRIET."—ON THE LETTING OF LANDS.—HIRING SLAVES.—ON LAND PURCHASES.—OR OBTAINED BY CONQUEST.—POWER OF ALIENATING THEM.—ON LAND MARKS.—CRIMINALITY ATTENDING THEIR REMOVAL.—CONFISCATION OF THE LAND.—EJECTION FROM TRIBES.—SAFETY OF THE TITLES OF EUROPEAN PURCHASERS.—TENANTS OF NATIVE PROPRIETORS.—PURCHASES OF LAND BY THE CHURCH MISSIONARY SOCIETY.—ENORMOUS ESTATE OF A CATECHIST.—PURCHASES OF THE WRITER, AND VALUE OF LAND IN AUSTRALASIA.—PRICE PER ACRE.—NATIVE MAPS.—MISTAKEN OPINIONS OF THE BRITISH PUBLIC.—KNOWLEDGE NECESSARY TO BE OBTAINED PREVIOUSLY TO PURCHASING LAND.—INCREASE OF COLONIZATION.—ADVICE TO FUTURE COLONISTS PREVIOUSLY TO LEAVING ENGLAND.—CLIMATE A PRINCIPAL OBJECT TO SETTLERS.—SEVERITY OF THE CLIME TO THE SOUTH.

WHEN a vessel cuts her chain and drifts from her anchorage to the shore, she is accounted as wrecked, and possession is immediately taken by the natives in her vicinity, who plunder her of every article, and often finish their aggression by setting fire and burning her to the water's edge. Cases have happened that the shipwrecked seamen have been made slaves, murdered and eaten, or some few ransomed. The case of the "Harriet," whaleship on the coast of Teránáki, lat: 39° 24′ S., induced the colonial authorities of New South Wales to despatch H. M. S. "Alligator," Captain Lambert, and the "Isabella," tender, in 1834, to obtain restitution of the wife and children of the master of the wreck, and by the judicious conduct

of Captain Lambert, the intentions of the British were effected, despite of the several attempts of near-sighted politicians to render it abortive. When boats or canoes are cast adrift, they become the property of the captors, who demand nearly the value of them, previously to restitution. Among the received laws of the country, are included those relating to letting of lands, when a rent is required of a tithe. On hiring slaves, or even freedmen, a fee is paid for the hire. For a loan of seed for planting, the borrower is required to return a percentage in kind, in addition to the principal. The laws of inheritance are well defined. The eldest son attains the patrimony received by his parent, and the priority of title. Lands obtained by purchase or conquest by the parent may be given away or willed to whoever the owner may think fit. Lands are so far hereditary, but no chief is restricted from selling or exchanging the lands or property he may have received from his ancestors, as he is liable to lose the same by war, or, as the case may be, obtain fresh accessions ; the same depending on the strength of his tribe and their allies.

Land once disposed of, the alienation is made for ever, and when a purchase has been made with the consent of all parties, a new demand, by the native laws, cannot be entertained. Possession is obtained by planting a portion (however small) of the soil, and reaping the same. The landmarks of

a property in New Zealand generally consist of a clump of trees,[31] a water boundary, or remarkable appearance in the soil termed a *Kotari wero,* or red patch (of clay). The abstracting of a landmark has often been the cause of war. After a conquest, the land is divided by lot, agreeably to the laws of more civilized people.[32] If a large tree is found growing at the boundary-line, the chief with an axe cuts deep into the trunk the resemblance of a human face, which is termed *tapuing* the property.

Confiscation rarely if ever is put in force, the only case we remember in point was that of a chief named Reti, who it was proved had shot at Mr. Busby, the British Consul, with intent to kill, (which he nearly effected) and robbed his European domestics of their property. On an inquiry being prosecuted by the native chiefs, and his guilt being established, he was obliged to make over to the British Government, whose servant he had insulted, a piece of land, but to the delinquent it

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[31] The criminality of removing a landmark is expressly forbidden inDeut. (c. 19, v 14.) The patriarchs made use of a heap of stones, which afforded a name to the surrounding vicinity. The Romans were so sensible of the importance that landmarks should be respected, that they admitted into their theogony a deity of boundaries (*Terminus*) and frequently erected a pillar inscribed to *Jupiter Terminalis.*

[32] See Numbers c. 26, v. 52 to 56.

would appear to have made no difference, as he continued to plant on the same land without let or hinderance.

Chiefs of minor grade, when they have acted very criminally, have been ejected from their tribes, but their property in land has never been attached. When one tribe has conquered another, the lands of the vanquished belong to the victors, but if any of that land has been previously purchased by a European, his rights are not invaded, as he is not included in the war. If the victors have not wholly subdued the enemy, and the latter have sheltered themselves in the adjacent forests, the conquerors in the battle do not attempt possession; a war is therefore always undertaken with a determination to exterminate the adverse people, that (among other causes) no after-disputations shall arise in the conveyance of the land. If a portion of the conquerors should, at a future period, cut ship-timber in the newly-acquired districts, or shoot pigeons in the woods, a portion of the payment obtained for the first, and an equivalent for the last, is expected by the absent proprietors. If provisions are planted on those lands without permission first had and obtained of the owners, the crops are forfeited, and any one of the latter may justly seize on the same, but if the planter (belonging to another tribe) is allowed to do so, a small pepper-corn rent or gift is expected on the crop being removed.

The divisions and subdivisions of landed pro-

perty are not only as well known, as in any country in civilized Europe, but as tenaciously adhered to; and probably few circumstances in life would tend sooner to raise the ire of a native, than openly doubting the real boundary-lines of his property.[33]

Foreigners are allowed to purchase land, and the extensive purchases of the missionaries have been calculated by Chevalier Dillon, as amounting, some time back, to 1,200,000 acres; one catechist alone, a Mr. Fairburn, has been stated by Mr. Flatt, also a catechist of the same society, of unimpeachable veracity, to have purchased a tract of between thirty and forty *miles* in length. What this person could want with such *an estate*, pro-

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[33] This tenacity of legitimate right and title is not confined to this people, who possess immense tracts that for many centuries have been useless to them; for even as early as Herodotus, who flourished nearly twenty-three centuries ago, he gives an able description of land surveying, and even antecedent to that historical writer, Abraham, in his purchase of a cemetery for his family, is particularly cautious, renouncing any gift, as being of an invalid nature, and though the habitants of the world were few, as in New Zealand at this day, yet their boundary and titles to lands were well defined. Pharaoh retained one-fifth of the country sold to him by his famished subjects, (Gen. c. 47, v. 26.) Yet the lands were returned to the people, as such an assertion of power could never have been finally acceded to, but a tribute of the produce was given in after years.

bably, he alone can divine—unless to prevent less fortunate Europeans purchasing in the same vicinity. We made five separate purchases of land in the country, but the whole quantity did not amount to, and was certainly less than, 1100 acres; and when it is taken into consideration, that land proprietors in New South Wales, Port Philip, South and Western Australia, (in the latter Mr. Peel's grant comprised six hundred and fifty *square miles*, and was yet further allowed to extend his *moderate* desires to 1,000,000 acres!) The United States, and South America, the Canadas, possess not only 1100 acres, but nearly 1,100,000 acres! our purchases sink into absolute insignificance, and we *do* incline to think, that the persons who have insisted on "the princely estates" we possess, (see Appendix,) will admit (*within themselves*) that there was nothing extremely criminal in our making those purchases, which, in three instances out of five, we were absolutely obliged to accede to the wishes of the chiefs, with whom we had been for some time on terms of continual intercourse and friendship.

The said purchases will be further conceded to us, we are inclined to think, from the fact, that for *some acres* of the said land, we paid to the natives chiefs, proprietors of the soil, in barter, at cash prices, the rate of £6. 10*s*. per acre, and at a period (1833) when land was obtainable at 1000 per cent. *less* than at the present day. The natives

possess much ability and tact in making maps of their country, and the vicinage of their journies; their untaught outlines, for correctness, would put to the blush many scholastic tyros in Europe.

Half the soil of the country, averaging the uninhabited, unoccupied, and unnamed waste lands, will fall to the British government, on the actual colonization of New Zealand. At the present moment, the British public are apt to imagine that an intending settler is only to take his passage to New Zealand, and he can purchase lands when and where he pleases. To those persons who have already attempted the experiment, they will quickly discover their mistake; when once the natives are supplied with the few articles they may want, their desires are ended; and those implements and goods they set the greatest store by, and in defence of which they would have risked their lives; when once satisfied, their desires fall at least five hundred per cent., and intending purchasers will find this to be the case. It also requires a thorough personal knowledge of the tribes from whom the land is to be purchased, that care be taken every claimant is satisfied, and this discovery is not easily or quickly made, as no native chief present, in his anxiety to procure his payments, will notify to the purchaser the absence of a fellow proprietor, and as a chief without jealousy will be found a *lusus naturæ*, so a less likelihood will arise of all the claimants partaking of the purchase goods or money.

CHAPTER VIII.

METHOD OF PURCHASING LANDS.—DELIBERATIONS OF THE CHIEFS.—DETAILS RELATIVE TO A PURCHASE.—ORATORY OF THE HEAD OF A TRIBE, STICKLING FOR THE RIGHTS OF HIS PEOPLE.—INTERPOSITIONS OF THE FEMALE PROPRIETORS.—INVALID TITLES TO LAND.—A SERIES OF CLAIMS THAT ENABLES A NATIVE OF ANY GRADE TO LAY CLAIM TO A PORTION OF THE PURCHASE-MONEY.—HIGH PRICES OF LAND IN AUSTRALIA.—LAWS ON MARRIAGE AND AFFIANCING.—THEIR DERIVATION.—TRIAL BY ORDEAL AND PUNISHMENTS.—NATIVE INTERDICTS, AND CRUELTIES INTRODUCED BY SEMI-CIVILIZATION.

THE increase of British colonization in New Zealand during the last two years, has exceeded in number the quantity of Europeans previously established there. Families from the UNITED KINGDOM, SOUTH AND WESTERN AUSTRALIA, NEW SOUTH WALES AND VAN DIEMEN'S LAND, FRANCE, THE UNITED STATES, and INDIA, have hastened to become early colonists in the noble territory. Nor need they fear to amend their circumstances. The long-continued droughts that afflict for consecutive years that insular continent, (if we may use the term,) AUSTRALIA, point out NEW ZEALAND as the future granary of the country. But future colonists would do well, previously to leaving this country, to look with the most careful eye on the *locale* they may choose for the scene of their future ex-

ertions. It must be remembered that the *longitude* of the land scarcely averages above one hundred miles, and that its length lies in LATITUDE, rendering every degree, nay, every mile, a marked difference in the climate. Consequently, the grain produced in thirty-five degrees, the latitude of the BAY OF ISLANDS, where the land becomes wholly free from the sand-hills of the north, is ready for shipment full a fortnight before that grown at WANGARI, about fifty miles further south. The RIVER THAMES is full a month later than the first-named BAY ; and PORT NICHOLSON, in COOK'S STRAITS, in 42° 22′ S., open to the heavy and sweeping gales that blow with fury during, at least, a third part of the year, is full two months later in its produce. Nor is this all, the rains to the Southward, set in with a force and continuance unknown in the North. Cook, who was at anchor forty-two days at Dusky Bay, in the Island of VICTORIA, experienced but seven fair days, and for an account of the sweeping tempests that ravage the coast (to the South) we refer the reader to Cook and his companion Vancouver, who discovered the Chatham Islands. The climate to the Northward, is as bland and delightful as the South parts of the country are to the contrary.

Land once purchased by a European, agreeably to the native laws, is tapued to him, that is, it cannot revert again to the owners or their posterity, without repurchase. The chief of a tribe is al-

lowed to have the responsibility of the sale, but he does not assent to the payment, if any of his dependants, yet proprietors of the soil, should be averse to his share.

Native Chiefs assembled to discuss on the Sale of Land to a European.

The chiefs, accompanied by a motley group of followers, retainers, and part-proprietors, assemble at the house of the European, to discuss the subject. The principal chief generally perches himself on a chair, covered with his blanket, and rarely joins in the conversation; but the venerable seniors give way to a flood of eloquence, that the price may be enhanced. A sketch of the land is generally made by one of the company, which lies on the table, as a reference for the

boundary. The above sketch was hastily taken while a party of natives were assembled in full conclave in our parlour, to discuss the value of an estate in the Bay of Islands, which we subsequently purchased.

The purchase-money, or goods offered by a European for land, is rarely accepted at the first offer. The natives cautiously retire to their village, the subject is canvassed in all its bearings, the wants of one chief require a certain supply of a desired article, not stated in the proposed payment, another changes his promised portion with that of a third person, and after the debate, occupying continual attention for two or three days, and even weeks, the natives again call on the European; the chief spokesman states what his people and himself require : if the intended purchaser hesitates at giving the additions named in the new proposal, the chief desires him to recollect the advantages that will accrue to him. On purchasing a small estate on the river Waitangi, the chief Kamura, bad us remember that the land descended to the children of the purchaser, ending with the ejaculation "*ha! tini rawá,*" which when long aspirated, as in this instance, signifies for ever more. "Remember," he added, "this land has been received by us from our forefathers, and do not think that a trivial payment will satisfy us. Look at the stream before you (which the flood-tide was entering, into a number of small creeks and inlets), it

enters into numberless inlets, refreshing the mangroves in its vicinity,[23] now remember in a similar manner must my people be refreshed by the payment you shall give them. Can you compare the articles you offer, or even those we demand, which must eventually perish, with the broad land before you, which can never decrease, but will survive beyond the lives of your latest posterity? What will become of your blankets? they must rot and be as nothing. Your muskets will become sick, (*mati* or dead), your tomahawks will become worn to the handle, or lost; is it not so! speak white man, and say that my words and your heart agree." Another chief, named *Arripiro*, also confirmed the sentiments of his liege, adding, "What comparison can you make between the money of the white man (*ná pakahá*), and the lands of the natives! (*ná tangatá máori*). Your money, like the hard water (*haupápa* or snow) on the mountains of the South, will dissolve, in the purchase of such articles as we may require; your *moni kora* (gold money) will be exchanged for blankets (*ná prankiti*) and muskets, (*na poo*); your *moni torra* (dollar or silver money), will be smoked away in tobacco, (*tupakká*) or

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[23] The mangrove tree (manáwa) grows in the mud-banks that are covered with sea-water during half the twenty-four hours. They only flourish at the sea side, some may be seen eight and ten feet under water with luxuriant branches.

wasted in powder; is not also iron brittle? then be a generous man, (*tangatá hoá*) and make your payment a good one for us." This stickler to the rights of man had not ceased his harangue, when apprehensive of its probable prolixity, two of the lady proprietresses addressed us in a similar strain directed to the same object. "I have no garment to make myself respectable of a Sunday," said *Kohorá*, the ladie love (wife we must add) of *Reti*, a chief also interested in the purchase, *Rungi-ápiti*, sister to the chief, also added in her shrill voice a confirmation of the plaintive fact, and that the payment should comprise an article of a similar nature for herself. The argument was concluded by Kamura, who spoke for his tribe. "This tree," he observed, pointing to one of the numerous peach-trees that fronted our residence at Parramatta, "look at it, should a single branch fall, does not another supply its place; if you die, the land you purchase will yet belong to your children, but what will fall to my children" (*na tamariki náku*) pointing to his tribe, "when your payments have ceased to be serviceable?" The payment was then arranged, and the several articles taken from the store, and laid in the centre of the circle which the chiefs, females, and tribe, had made. Kamura, as head proprietor, distributed to each chief such articles as he knew they required, and in quantity according to the interest they personally possessed in the property, reserving a very minor portion to himself.

The title-deed was then read, describing with minute care, the several boundary-lines, which on being named, was assentingly nodded to by the chiefs most interested in the part described. The deed was then presented to Kamura, in presence of several native chiefs, as witnesses on the part of the late owners, and some Europeans performing a similar service on our part. Kamura then drew his *moko* or representation of a portion of the tattooing on his face, as his signature, which was followed by the other recipients of the purchase doing the same. Congratulations passed on both sides, the chief, Kamura, declaring that we had become incorporated in his tribe, as an actual possessor of territory in the same district as themselves. The slaves were also well pleased, as a moiety of the articles also fell to their share. On the title deed being signed, as also by the European witnesses, the meeting separated, the natives taking to their canoes, well pleased with the transaction of the day.

Gifts of land from the natives to Europeans are not valid, nor are the promises of a chief to a European who obtains land in consequence of his cohabiting with the daughter or female relative to the chief. Such titles have been insisted on, after the European has left the country; in the mean time, the lands have been regularly purchased by another resident in the legal manner; the titular claim of the former is consequently out of the question, leaving no doubt as to the rightful owner.

Among the circumstances that entitle a native to become a claimant of land, unpurchased by a European, the following may be mentioned:

For having practised fishing for a length of time on the shores of a place, and sleeping there for the night.

For having been in the habit of cutting bulrushes (*raupo*) in the marshes (if any) for covering houses.

For having experienced a serious accident on the place, such as making an incision in the arm or leg in cutting fire-wood.

For planting and reaping while the land was uncultivated, without let or hinderance, while in the native possession.

For a relative having been buried on the place.

For having fought in an engagement on the territory.

For dancing a war-dance on the land previous to, during, and after a battle, and even from circumstances yet more trivial.

The lands of the New Zealanders in the northern parts of the North Island are not to be purchased for mere trifles; similar property will be found fully as expensive as in England. The competition of numerous colonists has greatly raised the price, from 100 to 1000 per cent, to what the same lands might have been purchased within a few years back.[24]

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[24] That the value of a country depends on the intro-

The rapid increase that has taken place in the price of land in the several colonies of Australia for many years past, has exceeded any former parallel in this, or any other country. That very extensive (not to say immense) profits may be realized, by the purchase of land in a new country, and the improvement and erection of buildings upon it, is acknowledged by every person connected with the subject; that the advantages and inducements for an outlay of capital on purchases of certain portions of land, leaves at an immeasurable distance any other kind of commercial enterprise, returning within a short period a handsome fortune for the speculator. There is in fact no investment that affords so assured a profit, as all land, even far from the vicinity of a capital or township, acquires an augmenting value, daily increasing in a ratio with the number, wealth, and respectability of its inhabitants. The following facts, which can be

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duction of civilization, and the attention of the habitants being directed to our object is evident from the fact that the upshot price of a hyde of land in England (120 acres) was one shilling per acre even as late as the reign of Henry VII. and the barons could with difficulty find a purchaser, and when successful, had considerable cost and trouble. The laws on theft are as numerous as curious. If the thief can keep the stolen property a week or a month, they became lawfully his own, but if he is discovered, he is stripped of every thing he possesses.

multiplied a thousand fold, and can be well attested by a number of gentlemen resident in this country, will best elucidate the above observations.

" In July, 1818, Governor Macquarie purchased from an individual a piece of land containing about ten acres, which is now the site of the Carter's barracks and buildings; the meadow in front, the corn, hay, and part of the cattle-market for which was paid twenty head of cattle, at that period sold for £200. This described land is *now* worth at least from £40,000 to £50,000, was called by the said governor 'a paddock of ground in the vicinity of Sydney." *Sydney Monitor, Aug.* 1838. But the progress of building occasioned by the annual increase of inhabitants has rendered the above place, that twenty years previously was only in the " vicinity," to be now termed as in the *heart* of the metropolis.

In the *Sydney Gazette* for July 1838, we find, " that the minimum value placed by the Colonial Government on land, *skirting* Sydney, is £1000 per acre, and said to be considerably under the real value, which is shown on sales by auction taking place."

About twelve years back, a piece of rocky land, distant by water four miles from Sydney, was sold by the proprietor at that time, for less than £5 in barter, this land is now valued at £4000. Some sections in the lately-colonized territory of Port Philip, near Bass's Straits, were purchased in 1836 by a gentleman lately returned to England; he

gave £24 for each section, and the market price in 1838 for the said sections was £800 each, at which price they were readily purchased. The rocky acclivities in Darling Harbour, that were regarded in 1828 as being some distance from Sydney, on which an enormous outlay was required for mining, carriage-roads, and footpaths, and could probably have been bought up at within £5 per acre, has in several parts netted between £20 and £30 *per foot*, and within ten years has changed its appearance from an almost inaccessible waste, to a succession of wharfs and quays crowded with shipping, skirted by a number of well-built streets.

If such is the value of land in the vicinage of towns, in our southern colonies, land within the capital has a yet higher value. In this respect, the price is regulated by its *locality*, whereas *quality* is the principal requisite in the country.

In Sydney the value of land ranges from £300 to £5000 per acre, and even upwards; but water-frontage in the cove cannot be estimated by the acre. Campbell's wharf, in the cove, has been estimated at £100,000.

An allotment of land at the corner of George and King Streets, called Moore's Corner, then occupied as a small garden by a respectable solicitor of that name, actually netted, in 1833, £50 per foot; and by the *Sydney Monitor* of 26th August, 1839, (the latest Sydney paper in England at the present date) that an auctioneer had just sold several allotments

at the Surrey hills in that metropolis, which netted £57, £34, £25, and £24 per FOOT. Nor are such enormous prices confined to Sydney; land at Van Diemen's Land and its capitals of Hobart Town and Launceston, have progressed at an equally surprising rate. Thus, town acres formerly valued and sold at £5 each, have within twenty years been sold from £10 to nearly £60 per foot.

A series of allotments in Melbourne, Port Philip, were sold about two years since by the Colonial Government, the prices obtained ranged from £7 to £95, since which period, some of the first priced allotments have realized £1000 to the enterprising owners.

South Australia has exhibited similar results in favour of the speculator in land.[25] These examples have already resulted in New Zealand, the salubrity of the climate, general fertility of the country, are the best assured guarantees of an unexampled increase of the land in certain situations. The preference in Colonial lands in a speculative

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[25] The report of the South Australian Company, 28 June, 1839, states that land in parts of the widely-extended town of Adelaide had risen in value to beyond 1000*l.* per acre and country, sections from 500*l.* to 1500*l.* It must be remembered that Adelaide is incommodiously situated several miles from the shipping, a sad hiatus of the original surveyor general of the colony, if the charge was confided to him. Water frontage being every thing in the capital of a colony.

view is invariably given towards boundary lands fronting the water, shipping, &c., for the subsequent erection of wharfs, warehouses, bonded stores, &c.

The laws respecting marriages have been explained in the proper place; a man cannot make a wife of his grandmother; we state this fact from the senile tastes often displayed by the chiefs for marrying with old ladies, but the matrimonial hook is often baited with a number of broad acres, slaves, canoes, &c. Unlawful intercourse between brothers and sisters, nephews and aunts, are strictly forbidden by national usages, as are crimes of nameless offences and public indecencies as practised formerly in the South Sea Islands. Affiancing children of either sex is attended to, when the betrothed parties arrive at years of puberty (we do not add discretion), the girl is forced to consent, however abhorrent to her feelings, but no such constraint attaches to the male. Such contracts are made in every native family, when the children are scarcely able to walk without support, and such conjunctions are appointed before the birth either of the bride or bridegroom.

The foregoing may be termed the principal laws of this people, the Levitical ordinances being comprehended in the extensive expression of *Tapu*. They are derived from the previous traditional actions of their forefathers, whose will became the law of the land, and as it is open alike to all the grandees, few of them, who have the sole power of the

country in their hands, are willing to deviate from their observance.

There are no prisons for the reception of malefactors, which has doubtless caused (cannibalism apart) so many murders to be committed on the instant of provocation.

Trial by ordeal, there is none,[26] capital punishments are performed by the musket and tomahawk. Spearing was formerly practised, but has got into disuse. It must be an insatiate revenge that will induce the native to put a delinquent to death, by tedious and long-studied torments. To any person guilty of a breach of the Levitical canons, the *tapu* is enforced against him, and this Catholic interdict prevents him from feeding himself for some days, weeks, and even months. The native Guildhall is held in the open air, in favourite places of the villages, such as beneath a far-spreading tree, or in bad weather, beneath a large verandah.

There are no appeals to a superior court, and the simple proceedings may be accounted a modern

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[26] Of the iron plough-shares of the Anglo-Saxons, there are none. The vegetable poisons of Madagascar and Africa are unknown in the country, either to be taken in its natural state, or in consecrated wafers at sacramental rites, as have been practised in Europe. And the ordeal of the Anglo-Normans of pinioning the arms behind the back of the victim, and also the feet together, and casting them in the ocean or river is unknown.

transcript of the customs in this respect of the natives, contemporary with the patriarchs.[27]

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[27] The Arabs judge iniquitous persons in this manner at this day, and inflict summary punishment. Inquisitorial processes are reserved (it would appear) to nations more advanced in civilization. The sawing of prisoners asunder, longitudinally and horizontally, as practised by the Chaldeans of old, the modern Persians, the Moors in various African states, and even in Switzerland and other parts of Europe, is unknown in New Zealand, or pressing to death between boards, as so long practised within the walls of Newgate.

Neither are one-sided views of legislative superiority followed up by iniquitous proceedings against the liberty of the subject, nor are representatives elected for the purpose of lending their aid in stifling the demand for justice on the part of their oppressed constituents—as it wonld appear such a state of domestic anarchy is attributable solely to the present European state of overstrained civilization.

CHAPTER IX.

POPULATION OF THE COUNTRY, AND ANNUAL DECREASE.—VARIETY OF CAUSES THAT HAVE OCCASIONED THE SAME.—INFANTICIDE.—CAUSES TO INDUCE ITS COMMISSION.—NOT ACCOUNTED A CRIME BY THE NATIVES.—INEQUALITY OF THE SEXES.—CAUSES OF THE SAME.—MISSIONARY NOTICES OF THE CRIME.—MANNER OF COMMITTING IT BY THE PEOPLE.—VARIETY OF ACCIDENTS THAT BEFALL THE NATIVES, TENDING TOWARDS THEIR DECREASE.—INCENDIARY VENGEANCE.—HOW COMMITTED.—RETRIBUTIVE VENGEANCE.—PROVING OF FIRE-ARMS AND CANNON.—ACCIDENTS ARISING THEREFROM.

THE manners and customs we have described are in general repute among the New Zealanders, derived, as is stated by them, from the wisdom of their ancestors; some differences do exist, in a greater and less degree, such as may be remarked between the habitants of separate counties in Great Britain, or villagers seperated by mountainous districts. The chiefs and priests, however, directed the minds of their followers to the strict observance of the national institutions, as any change (and for the worse would scarcely admit of possibility,) would weaken the power of the former, it is therefore policy on their part to deprecate changes and modern innovations.

The population of the country is remarkably limited, for the immense area of fertile soil that composes it. The whole number we have calcu-

lated, from data furnished to us by some chiefs who had accompanied E'Ongi to his wars, and who actually circumnavigated the North Island, after stopping at almost every coast village on their route, is about (in round numbers) 130,000 people, making a probable average of about five persons to every three square miles. The gradual decrease of the population can be traced from our earliest knowledge of them, as Cook discovered in the several visits he made, that new comers invariably greeted his arrival at each subsequent period he cast an anchor, and all attempts to discover the fate of the previous tenants of the soil were unsuccesful. That cannibalism had partly effected this decrescence he had frequent opportunities of personally viewing. Colonization by a European power having happily interfered, could alone retard, and it is to be hoped will eventually stop, the extermination of this interesting people. The circumstances that hastened this decrescence we have formerly given at large, we shall, therefore, mention the several causes and crimes that annually lessened their numbers as a nation.

Infanticide and war may be numbered as the principal. The gross superstitions of the *Makutu*, or bewitching, and the *Tapu* which interdicts a person who is unwell from partaking of any nourishment, have added not a little to the national decrease. Polygamy is another grievance to be added to the list, and the degraded state that woman is

held in the native society, tends directly to the same lamentable object. Numerous accidents by water, and the habit of the men, in lying on the bare ground in nudity, exposed to the heavy dews and chilling night airs, after being cooped up in small air-tight huts, intensely heated by fires within, nearly within an ace of suffocation, cause consumptions to ensue, and add to the list of persons under *tápu*, which in such cases is another term for actual starvation. Tobacco has had decidedly ill effects on many of the natives, yet the smoking of this narcotic is commenced before an infant can stand upright without aid, and persisted in until death equably reduces the smoker and the smoked into kindred ashes.

The wholesale destruction of human life by infanticide is too well established to be repudiated by any writer who may have resided some years in the Islands of the South Pacific Ocean. The causes for the unnatural commission are many and various. The jealousy and interminable quarrels of the women in the household of a polygamist, is a prominent one. This crime was accounted of so light a nature, that when taxed with it, a native female alluded to the fact as being of a nature that had saved her a world of trouble, that the cries of the miserable offspring might be a source of pleasure to some affected people, but that the tastes of people decidedly differed. The difficulty of procuring sustenance for the tender infant is also a source of

hourly inquietude to the mother in an humble station, the child prevents her from the culture of the distant farm, preparing the oven for her husband, and were it not for the affection of her mate for his little youngling, which induces him to carry it between his naked back and his rough (only) flax-garment, or softer blanket, a yet greater destruction of life would take place.[28] The princi-

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[28] Infanticide has ever been in vogue among all barbarous people. In Madagascar, one half the infant population are murdered by the misfortune of one half the year being accounted as unlucky for the birth of children; to prove the truth of which, they are deliberately killed. In the Sandwich Isles, the American Missionares state the same losses to the population from other causes. In Tahiti and the South Sea Islands, Mr. Nott, a zealous missionary who resided among them, during perhaps thirty years, could not call to remembrance *one woman who had been a mother*, that had not (when idolatry was in fashion) been guilty of infanticide. The Asiatics have from the remotest period been guilty of this detestable act of alienation with the feelings of nature, reason, and instinct. The Spartans, an abominable national excrescence on the fair face of creation, were also guilty of this brutality. The natives of Palestine were equally prone to such abhorrent sacrifices. The Chinese, and ancient Russians equally merit execration for such practices. The methods in vogue by the South Sea Islanders are strangulation, pressing the frontal bone, drowning in a basket, made heavy with stones and gravel, pressing the nose between the fingers, and methods even (if possible) more abominable.

pal sufferers by infanticide were the female infants, perhaps, some commiseration for them, induced the mother to hasten the destruction, knowing too well from experience the ill-treatment women are often made to suffer from the barbarities of victors and their husbands. Boys were preserved as being able to sustain in war the prowess of the tribe, or recruit its weakness, the methods made use of to extinguish life, are as disgusting as the act is hideous.

The lying priests, when tinctured with hatred to either of the parents, do not fail to predict the child, will fall into the hands (and probably mouths) of the public enemy, which often induces the parents to destroy their offspring to prevent so dreadful a destiny.

The accidents to which we have barely alluded as adding a quota to the decrease of the natives, principally arise from their carelessness. A native rarely travels without a well-filled cartridge-box, and often in addition a small bag of loose gunpowder tied round the throat, and lodging against the breast. This is for a twofold purpose, either to salute his friends on his arrival among them, or to salute his enemies by a *coup de grace.* These valued materials are placed under his head previous to sleeping, in case he is suddenly assaulted, and to prevent his being robbed of them, but he or his comrades are so careless of the fire that burns in the rush-hut, and the burning ashes in the numer-

ous pipes are so carelessly strewed about, that the little enclosure often catches fire, and if the sleeper is not easily awakened, his nap is lengthened to eternity, by his head being shattered by the inflammable contents of his pillow. Villages are often set fire to by incendiaries, who generally choose a night when stormy winds prevail, commencing to windward. This is simply effected by placing a tobacco-pipe with a piece of wood ashes in it, or a burning ember wrapped up in flax, which is thrown like a projectile on the roof of the devoted person, the wind soon fans the smouldering thatch, and the flames proceed in the direction of the wind with a rapidity that prevents the saving of a single article, and casks of powder are exploded that casts in the air the surrounding huts, and furniture descending on the lurid flames in one mass of unextinguishable destruction. The causes are soon traced, and the revenge of the sufferers is in some degree gratified by a slant of wind that reduces the aggressors to a state of equal destitution.

To prove the strength of muskets, the Europeans put in an extra charge of powder, and by aid of a string attached to the trigger, discharge the piece in safety. The natives improve on the proceeding, and ram the barrel with powder and shot or ball, pulling the trigger with their hands; innumerable cases have occurred, where death or shocking mutilation has been the result, as might be foreseen. The attempts to discharge cannon in a similar way

in one or two instances have been followed with similar results, which nevertheless has given no distaste to the popular feeling for playing and tampering with such dangerous weapons. To keep the brass and steel work of a musket free from stain or rust, is peculiarly the delight of a native, much of their leisure is passed in screwing and taking off the locks, whereby the screws become next to useless, and ammunition is worn out by the native owners less by the wear and tear of actual use, that the indulgence of taking the weapon in pieces. Any accident occurring to the stock of a piece is easily repaired by the generality of the natives, who possess much ability in such performances. Few Europeans are enabled to judge of the actual value of fire-arms as well as a New Zealander, and to please them on the subject is proportionably difficult.

CHAPTER X.

PATHOLOGY.—DISEASES INDIGENOUS TO THE PEOPLE, AND IMPORTED BY EUROPEANS.—PHYSICAL CHARACTER.—LEVITICAL NOSTRUMS.—MONOPOLY OF LAW AND MEDICINE.—CAUSES OF ATROPHY.—LEANING TOWARDS EUROPEAN MEDICAL KNOWLEDGE.—EFFECTS OF MIS-APPLICATION.—INSANITY.—AN INSTANCE OF THE LAST MAN IN A BROKEN TRIBE.—NATIVE MORALS.—THEFT.—PROBABLE PUNISHMENT.—AWARD TO FREEMEN FOUND GUILTY.—CHIEF RECEIVERS OF STOLEN PROPERTY.—ON LYING AND ITS TENDENCIES.—TALES OF SUCCESSFUL FRAUD.—ON SECRECY.—DIFFICULTY IN AVOIDING DISCLOSURES IN REFERENCE TO PLUNDER.—ADULTERY.—DECEPTIVE CUNNING.—DRAMATIC ABILITIES IN RELATING TALES.—EFFECTS OF TALE-BEARING.—FUTURE ADVANTAGES TO BE DERIVED BY A KNOWLEDGE OF THE ENGLISH LANGUAGE.—EFFECTS OF THE TRANSLATION OF JUVENILE TALES TO A NATIVE AUDITORY.—SYMPATHY DISPLAYED BY THE SEVERAL GRADES IN AGE AT STORIES ADDRESSED TO THEIR TASTES AND CONCEPTIONS.

THE diseases epidemical to the New Zealanders do not cause much decrease among the people, as the climate is certainly conducive to health and longevity. The absence of foreign condiments, and strong liquids that gradually tend to sap the life of Europeans, has hitherto rendered the people temperate and vigorous, and wounds, whether from a ball-cartridge or a bruise, become soon convalescent, the flesh healing remarkably quick. Inflammatory affections in the stomach are of frequent occurrence, and diseases arising from constipation, proceeding from indulging in the use of baked fern-roots (*rohi*) are also not unfrequent. The in-

numerable diseases that afflict European nations were formerly unknown among these people, but some few of those inflictions have been introduced. Yet the flexibility of the native fibres, enable the patient to recover from illnesses under which a European would in all probability be wholly prostrated. A partial amaurosis or blindness, affects some of the natives whose residences are situated near the coast, probably arising from the reflection of the sun on the sand. Paralysis is rare, dropsy is less known, but catarrhs and colds universally prevail. Gluttony and intemperance in diet are the frequent causes of many inflammatory disorders, but they do not in themselves prove fatal, as is usual even in the most temperate climes. The most disgusting of diseases, which is most prominent in the catalogue of human ills consequent on their vices, originally introduced by the immorality of Europeans, is much easier remedied by the application of hot vegetable specifics of indigenous growth known to the natives. Cutaneous and scrofulous disorders are far from uncommon, probably from the addiction to eating fish, and the *waiakiaki*, which is neither more nor less than the itch, generated by the filthy habits of the people, is quickly despatched by internal and external appliances of sulphur. Asthma is rare, inflammatory tumors yet more so, and despite the humidity of many parts of the country, goitres generated in such localities are unknown. The

elephantiasis of the Pacific Islanders is also a stranger here; but boils are not uncommon: in physical constitution, the men may be termed strong and robust, but frequent exposure to the night-air in nudity, often induces dysentery, and even consumption or atrophy. The Materia Medica of the native college of priests and physicians, (for like our barber-surgeons, the *professions* merge in one)[40] is extremely simple. The most valued, yet least valid, are prayers (*Kauwau's*) offered to the *Atuas*, and the removal of the patient from village to village, for change of locality but not climate. The leaves of the *Kaikátoa* are used for urinary complaints, the bitter root (*Kaua Kaua or Kává*) is found serviceable in complaints of a like, but more complex nature, as also herbs, &c., steamed in a native oven (*Kapá-máori*).

Bathing is much resorted to for other illnesses.

The native is often tapued to starve the devil, suspected to be lodged within him, alias kill the patient.

Ointments of the fat of pigeons, embrocations of whale-oil, shampooing, or pressing the muscles of the limbs, or straining the joints.

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[40] Medicine and law were monopolized by the Anglo-Saxon and Norman Clergy. John of Salisbury (in no wise particular in lashing his brother monks) observes, they sedulously followed two maxims, which they were far too consistent to violate; viz. never to attend the poor, and always to fleece the rich.

Scraped roots are applied hot for gatherings, boils, blisters, and an abscess is lanced with a sharp-pointed stick or thorn.

But in the vicinity of European settlements, the natives laugh at the priests, and always apply for the medicines of the white people (*rongwoa no ná pákahá*).

Tea and sugar are accounted as valuable reliefs to a sick person, and those articles in small quantities are often purchased as medicine for the children.

The priests had great power as the servants of Esculapius; a prayer was formerly supposed of efficacy sufficient to cure a broken leg, or remove *vi et armis* an intrusive epidemic; but the dawning of civilization has dissolved, in a great degree, these ancient fallacies.

Bullet-wounds, after being well washed, are soon remedied by the flesh being pierced to extract the lead, and herbs, boiled in a small iron tripot being applied externally.

The European leech who would attempt to administer medicine to a native, obtains no sinecure; should the article be mis-applied, or fail through the self-will and obstinacy of the patient, the dispenser is placed in an awkward predicament; and until within a very few years, the responsibility (as General Jackson had it) was too great for a European to encounter, many a trader having been deprived of all his property, in attempting to

benefit a native by kindly assisting in his convalescence.

Insanity is almost unknown; any person thus afflicted is said to have the *Atua* within him, or to have received the spirit of prophecy. We remember to have seen a native thus afflicted; he generally betook himself to the most intricate depths of the forest, where he would remain for weeks together, but how he subsisted, the natives could not tell: probably on the few wild fruits, cabbage palm, and fern-root. It was supposed he had made his escape during a battle in which his people were destroyed, and was the last surviving man of his tribe. He was first discovered asleep on some branches and leaves, and with difficulty he was captured, his face was remarkably squalid, hair thickly matted and red at the ends; he ate apparently without instinct of enjoyment, and probably his tastes had fled with his memory.

The morals of the natives we have already apprized the reader as being at a very low ebb. Theft is universally practised by every grade of native society, but a general outcry is raised against any offender who may have been so unfortunate as to be discovered. The chief will yield the man to punishment, though, probably, the article was purloined for his especial use, and with his connivance. A freeman, found guilty of robbing another, is likely to pay for the fault by a wholesale return of the favour, unless he can

summon a sufficient number of friends to protect him; but even in case of being robbed in return, it often occurs that a party wholly unconnected with the plaintiff or the robber, will strip the latter of all he may possess, returning nothing to the former, and taking *utu* of the latter, for indulging in his purloining propensities. As the natives are tenacious of a fish-hook or a pin, war and strife from such occurrences, are easily raised among this excitable people. The chiefs are the principal receivers of stolen goods.

The art of embellishing the dull realities of life, (alias lying,) is universally practised by all classes. The proudest of the aristocracy, or the lowest of the serfs, are equally prone to this degrading habit, to which they have become so much accustomed, that a deceptive answer is persisted in, when a contrary reply, without duplicity, would prove, in the individual transaction, much more profitable. Children are encouraged in this mischievous vice, and from early practice, are remarkably quick in giving deceptive answers. The most marvellous result is, that implicit belief is mutually given among themselves.

Tales of successful fraud are extremely palatable to the ears of this people, and they particularly admire the mendacious hero, and in a spirit of patronizing sympathy, exclaim "*Kátai tenei tangáta, kaoré ano é kuwari aia,*" "What a clever fellow, no fool I warrant ye!"

An accomplished liar is accounted a man of consummate ability; and a staid person, who would abhor to embellish his narratives with such preposterous aids, would be accounted a simpleton. The diurnal prints of the American Union, would be highly relished by them. Plain truth is repudiated in favour of false misstatements. That truth is not persisted in is the more remarkable, as a native is unable to keep a secret in his possession. An intended robbery is generally divulged by one of the party, a predatory incursion is almost sure to leak out, and the plunderers are subsequently surprised by an ambush, a previous rehearsal of their own intentions, but of which their adversaries had been apprized. A slave rarely effects an escape, for he generally acquaints a friend or his wife, who relate it, with equally strict injunctions to preserve secrecy, to a third, fourth, &c., until the story is public, and advantage is taken to capture him as early as he commences his journey. Though adultery is punished with death, the delinquents scarcely rest until they unbosom themselves to some friend, and acquaint them, as Ovid says, "with the how, and when, and where 'twas done," etc.

Among the women neither secrecy nor anything in the shape of it, enters into their composition; among the men it is rarely expected to be found—among the opposite sex, never!

The art of deceptive cunning is universally

known and practised, in addition to which, they are admirable adepts at mimicry, and can, with much truth and feeling, depict the passions which often agitate them in reality, and with some little improvement, would render them no mean proficients in the drama. In relating any tale, they give imitations of the beings, animate and inanimate, that comprise the dramatis personæ. If an enchanter is introduced, his peculiarities in divination are represented. If a dog or a pig is added, the peculiar wags of the tail, peculiar to each animal, with the quick bark of the one, and the sonorous grunt of his ruminative companion, are given with singular fidelity.

Tales, (and we regret to add tale-bearing,) are sources of uncommon delight to these people. The more extravagant and far distant from probability, the more gratifying it becomes; and if their invention keeps pace with their delight in hearing them rehearsed, as soon as they become initiated in the English language, Messrs. A. K. Newman, of the Minerva Press, may expect to reap some golden profits in future consignments.

The surprise experienced by their ancestors at the introduction of Europeans—their ships and manufactures—form subjects of historical lore, that produce unaffected delight.

Often have we translated, with becoming gravity, the marvellous exploits of Jack and the Beanstalk; the renowned chivalry of that precocious

hero, Tom Thumb the Great; the astounding ambulation of the Seven Leagued Boots; with many other "righte merrie conceites," to an audience comprising children from the earliest years, to those of larger growth, numbering upwards of seventy winters. In justice to the authors of the above celebrated works, we beg to observe, the only interpolation we dared to venture of our own, was in giving such localities to the scenes in which their heroes displayed their prowess, as would best present itself to the inquiring minds of our auditors. The children would sympathize with the hapless fate of the Babes of the wood, invoking a few native anathemas on the roguery of their unnatural uncle; doughty warriors would literally burst forth in enthusiasm at Gulliver's capture by the microscopic Lilliputians; and venerable graybeards, the senators of the war-council would shout with delight at the cunning displayed by the Old Man of the Sea, when indulging his pick-a-back propensities with the ship-wrecked Sindbad; while the old ladies would vote ths respected grand-mama of Little Red Riding Hood as a "*Kuwári ano*," or ignorant woman, to be deceived by a "*Kárárahé*," or beast, who could never have so imposed himself as an old gentleman, upon a native woman.

CHAPTER XI.

OCCUPATIONS OF THE SEVERAL CLASSES IN NATIVE SOCIETY.—PROGRESS OF CIVILIZATION.—PRESENT OCCUPATIONS CONTRASTED WITH THOSE FORMERLY PURSUED.—SUPPLIES FURNISHED BY THE NATIVES TO EUROPE, AMERICA AND AUSTRALASIA.—INCLINATIONS TOWARDS COMMERCE, AND THE PURSUITS OF AGRICULTURE.—EFFECTS OF COLONIAL INDUSTRY ON THE NATIVE POPULATION.—INGENUITY OF THE LATTER IN CARVING. — PAINTING. — PROFESSIONS ACTIVE AND MENTAL.—CLASSIFICATION OF PURSUITS.

Several classes of the native population have hitherto pursued the same occupations in common. The principal chief, armed with powers dispensing life or death, is found working by the side of the slave, who is subject to his direst infliction. This state of combination in labour, is inseparable to society in a state of barbarism. The habitant of the interior cultivates the earth, and scours the forests for such indigenous vegetation that can be appropriated as food, and calls into play his powers of cunning and ingenuity to entrap the various birds that fill those desolate scenes of exuberant vegetation. The tribes that dwell on the sea-shores are fishermen, (comprising the principal portion, or nine-tenths of the people,) whose government is purely social, being combined together by the strongest tie of mutual usefulness.

One seine we have stated is often made use of, several thousand feet in length, which comprises the work of almost every individual of the community, and is made use of to benefit all the part-proprietors connected with it. This system of universal help, as the Americans would say, appears to have been the original plan of the earliest society, from the Creation to the present period, inclusive.

The New Zealanders may almost be said to have passed this first step, and entered into the premier grade of civilization, which is marked by a division of labour in a community, and a distinctness of pursuits intently and solely followed by persons, whose personal abilities and inclinations form an assured criterion of the progress of civilization. Until the arrival of Europeans, who remained stationary in the country, about some forty years since, the character of the natives had made no progression towards civilization, doubtless during a long series of generations, and the abilities of individuals uncalled for by the simple wants or requisitions of their neighbours, remained, in consequence, stagnant and unnoticed.

But since a new era has dawned on the long-neglected energies of the people, a marked improvement has taken place in their mental as well as in their physical capacities; less from the force of example set them by these visitants, than the apparent wish of the nation to rise from a

barbarous enervation of intellect, and throw off at once the fallacious superstitions of their ancestors, and approach the habits of the new people, which they have not been slow to discover as best tending towards their political welfare.

Instead of cultivating small patches of garden-ground as formerly, scarcely sufficing for the support of their families for a few months, and wasting time in sloth and idle games, or yet more in planning and following up a series of predatory incursions upon their neighbours, this hitherto slumbering community are now actively engaged in planting large tracts of country, to supply, not only their familes with wholesome provisions, but the many European families residing in the land, and for export to the markets of Australia, which has been found extremely lucrative, from the droughts that have long afflicted the whole country.

Nor are their labours confined simply to agriculture, but also to the supplying spars for the ships that casually arrive; and to the resident Europeans who have contracted to supply the British government with masts of certain dimensions, for the navy. Flax is also supplied by the natives, cleaned by the most tedious process of scraping the husk with muscle-shells; yet, even of this article, which employs whole tribes months to prepare, large ships have been laden by the industry of the people, and exported to Great

Britain, France, America, and Port Jackson, in which places it has been formed into ropes, various in size, of which several of the ships of those nations are rigged. From the crude manner of its preparation, and the cutting of the plant not being confined to the right season, it is less in use than it must become within a few years hence, when its culture will become an object of attention to the colonists.

Indian corn has been cultivated and exported in large quantities, to Sydney and Adelaide in Australia, during many years past, where it has produced high prices from the prevalence of droughts that have destroyed the crops of that arid country.[41] Thus far have the natives thrown off

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[41] The best illustration of these facts is presented in the following extract from the leading article of the Sydney Monitor, of 15th July, 1839 :—

"STATE OF THE COUNTRY.

"There is no method by which a frugal family can now escape from enormous expense in food. If they reduce their consumption of meat, bread is equally dear; if they try their hand at vegetables instead of bread, they make matters worse, potatoes and cabbages being dearer than flour. Tea and sugar even are higher than usual, and milk is worse in quality, bad as it was before.

We have been surprised to hear so little lately of the once talked of arrival of foreign wheat. We have heard of none but Mr. Polack's* cargo or cargoes

* Brother to the writer.

the slothfulness supposed to attach to their character, the instant they had an opportunity of obtain-

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from Valparaiso, which he calculates on receiving every day the wind is the right way. It is a little singular that Mr. Polack should have been the first to calculate the coming scarcity with so much certainty as to be tempted to venture his capital before all other merchants, and so extensively. One would have supposed that our *millers* would have been before him. However, the information of the millers is like that of all others, to be obtained by the man of foresight, tact, and diligence. A wheat vessel, or rather what was to have been a wheat vessel, lately arrived *empty*. Why? Because the owner did not, like Mr. Polack, instruct his supercargo to bring any thing in the shape of grain or flour at any price; but limited the price, and fixed that limit at a low rate. Mr. Polack's orders, barring the accidents of the seas, and other casualties, which no foresight can provide for, will therefore most certainly be executed, and arrive in this port.

On the arrival of Mr. P's cargoes (one or more) it becomes a question whether the government should not buy them to prevent their falling into the hands o the corn-dealers, millers, bâkers, &c. As far as the consumption of the Government is concerned, and all their contracts and contractors. There can be little doubt of the prudence of their letting these three cargoes pass their own door. Mr. Miller will not *forget to remember*, that as a bird in the hand is worth two in the bush, so two or three cargoes on the floor of her granaries, are worth four or six on the water.

One vessel, the "Hope," from Valparaiso, had arrived in October.

ing a remuneration for their labour, in anxiously providing such articles as have been demanded from them by their visitors; colonization which has now taken place, will yet further call forth their energies by the moral force of active example, to which, excepting those among them who have travelled in foreign countries, they have been hitherto strangers; their abilities may be termed unploughed ground, from want of an absorbing interest to call forth those energies.

Few nations delight more in trading and bargaining than this people; a native fair or festival best illustrates this fact. To such an excess are the feelings of the people carried in bartering with each other, that during war, though the belligerent parties seek for the annihilation of each other, yet at intervals a system of trade, as we have already stated, is carried on, that can scarcely be credited by strangers to their customs.

In such exchanges, muskets and powder are actually bartered to the party in want of those deadly weapons, for blankets and trinkets; thus an enemy is armed by his adversary to carry on war against the family and tribes of the person supplying them.

Any person having had dealings with them, are aware of their passion for commercial pursuits. They do not scruple to dispose of their land, slaves; and even the cemeteries of their ancestors are now sold, that some few years back was accounted a circum-

stance of unheard of impiety, so much more powerful is personal interest to even a gross superstition.

A native will offer his services for a time at a stipulated price, and rush-houses are built, canoes formed, and land prepared, planted and reaped, for a stipulated compensation.

The bulk of the people are favourable to farming; their plantations have ever been cultivated with such excessive neatness, that Europeans rarely can compete on the average in similar neatness and regularity, and the care taken to weed any indigenous vegetation; and considering the absence of the plough, harrow, and even rake, and general defects in the practical arts of agriculture, and extra waste of human labour, the appearance of a native farm (*márá*) evinces infinite tact and laboured perseverance. The example of British industry in this department, will tend at once to animate the native to renewed industry, wholly eradicating from his stirring mind, those gloomy thoughts that have hitherto disposed him to regard his countrymen as the most determined of his enemies, and inclined him, (for want of masculine employments,) to make predatory war even on his kinsmen.

The ingenuity of the people is shown in a variety of simple manufactures, but the most prominent is a rude taste for drawing and sculpture, that enters into every kind of work of which they are capable. Very few natives are wholly wanting in capacity

for the former, whereas many are clever adepts in the subtle "cunning of hand" of the latter.

Native delineations of ships and canoes sailing, men and women, dogs and pigs, the latter mounted by Europeans, and numberless obscenities, the result of an unrefined condition, drawn in charcoal with tolerable accuracy, are found on the boards of houses, canoes, &c., and wherever an opportunity offers of showing forth such illegitimate efforts of the art. These performances are probably less cultivated by the New Zealanders, as when advancing age enfeebles the artist from exercising his talents, no commiseration is afforded from persons whose eyes cease to be gratified, whereas the venerable counsellor, or hoary warrior, obtains the admiration of the junior classes, as his years and experience increase, and is looked up to with pride as the village oracle, and though they may outlive their faculties in after-years, yet they are regarded with affection almost bordering on veneration, as being existing mementoes, from whom had emanated practical lessons of superior wisdom and sagacity.

Many of the natives have now employed themselves in certain professions, such as mariners, farm-servants, carpenters, joiners, blacksmiths, &c.

Subordination being hitherto unknown, none of them are fitted as recruits for a colonial militia; and as to the priesthood, any person is allowed to take it up, possessing confidence, or rather a taste for imposture. This profession generally falls (as in

Europe) to the younger sons of the aristocracy. Independent of the pursuits we have mentioned, seedsmen for the harvest may be added, as also, basket-makers, weavers, flax and feather dressers, box, and musket-stock makers, &c.

The commencement of a classification of pursuits under the direction of Europeans, argues the commencement of an æra of civilization, and the further this system progresses, so the natives must rise in the scale of humanity.

CHAPTER XII.

ELOQUENCE.—ABILITIES OF THE PEOPLE AND MENTAL CIVILIZATION.—CAUSES TO WHICH IT MAY BE ATTRIBUTED.—ORATORY AND ACCOMPANYING ACTIONS.—PERSONAL ADDRESS OF THE PEOPLE, AND GENERAL DEPORTMENT.—RESULTS ARISING FROM QUESTIONS OF PRECEDENCE.—ORATORICAL METAPHORS.—ARRANGEMENT OF A DEBATE.—METHOD OF ENFORCING AN ARGUMENT.—ABILITIES FOR MECHANICS.—PRESENT EMPLOYMENT OF NATIVE SEAMEN AND LABOURERS.—CAUSES FOR THEIR IDLENESS HITHERTO.—CAUSES WHY THE ENGLISH NATION IS PREFERRED TO THE FRENCH PEOPLE.—DIFFICULTIES ENCOUNTERED BY EARLY COLONISTS.

TRUE indeed is the axiom, that knowledge is power. Awakened to a sense of this precept, the New Zealanders have turned inquiringly to their visitants, demanding to know the "why and because" that has rendered the superiority of the latter so manifest. To become personally cognizant of such facts, many young persons have applied themselves to the knowledge of writing and reading, as taught by the Missionaries, and is gaining some ground among them; in the former, many of them are no mean proficients, but these branches are applied solely to the native language.

The mental capacity of the people is shown in the artful but wild conceptions which serve to illustrate their mythology, forming a series of fabulous

inventions, in some instances, as artfully contrived as the fabrications of the Romans.

In the war-council, the eloquence of many of the speakers rises in tone and animation to impassioned eloquence, and yet further, the fact of each herb, root, or plant, having a distinctive appellation, as also each of the principal planets, and every portion of coast, forest, mountain, dell, plain, river, creek, or streamlet, additionally warrants the just conclusion of these people possessing mental ability and the power of calculation, equal to the most favoured European nation at the dawn of their civilization.

Their usual manner of thinking is clear and perceptible, shrewd in their remarks, and delivering opinions with readiness, divested of an appearance of taxing their ideas; nor are they wanting in confidence in enforcing their opinions, though many of these orators are as prolix as some of our financial members of the House of Commons. Hitherto, unless engaged in the discussion of martial or agricultural topics, they have appeared to be wanting in stamina of mind for long and pertinent deliberations, but this is solely to be attributed to the few engrossing incidents attached to the primitive life of a barbarous people. Like unto all nations in a similar state, they delight in the recounting of improbable tales, mystical relations, fabulous obscenities, exaggerated traditions, supernatural visions, or ghost-stories, travels and adventures, which are ren-

dered the more delightful as spiced with the absurdities of a Mendez Pinto or a Mandeville.

These people, with minds suitably cultivated, are capable of the most exalted actions, and in consequence of the vicinity of Europeans, many of their former actions, savouring of barbarity, and wild reckless independence of social life, have in many districts wholly disappeared. Much of the gradual improvement of the people must be attributed to an appetite, or rather avidity for barter, that has led them to compare articles of a similar nature but different in fabric and induced them to learn and discover from whence they came, with the account of their manufacturers and the countries where they abode.

As orators, the chiefs make up in the exhibition of a powerful compass of voice, for what may be wanting in argument, and where right can be put down by clamour, they are eminently successful.

"Attitude," it has been observed, "is everything," and thus far this proposition is true, for a native orator becomes a mere declaimer unless enabled to walk up and down the circle or ring invariably formed by a New Zealand auditory. As the chief becomes more energetic in his discourse, so the velocity of his ambulatory movements increase, until in impassioned tones and excited gestures, he runs like a gladiator in the arena, until his arguments can bear no longer a repetition, or he retires exhausted to his place in the throng.

Women also engage in oratorical displays; nor

are they at all wanting in that soothing melody and plaintive sweetness, that distinguishes the sex in every part of the globe, from their more robust and vigorous protectors.

The personal address of a native is extremely pleasing, he seems apparently disposed to cultivate confidence, nor does his after-deportment differ, unless he imagines that by so doing he will advance his interests.

In private assemblies they are clamorous and inclined to be quarrelsome, and rarely a question of precedence is raised among them, without an altercation, generally confined to epithets or sarcastic inuendoes, reflecting either on some personal deformity, or domestic aspersion.

When a canoe leaves a village on any excursion, warlike or peaceable, the noise and deafening shouts from all parties defies attention, several persons at the same moment vociferating for a piece of tobacco forgotten, or a favourite paddle, a calabash &c., creating such a confusion, and Babel of sounds, as would remind the admirer of antediluvian antiquities of the Assyrian miracle. Jostling against each other, running to and from, the shrill adieus of the women, shrieks of the children, barking of the dogs, sickly muling of the whelps, and adults on the sick list, and furious grunting of the pigs, who are carried, contrary to their wishes, and despite of their fixed resolutions, into the canoes as passengers, to be landed on some island on the route, for propagation, as is enacted preparatory to starting,

and after obtaining fish-hooks, lines, &c., left behind, which are duly sought after by the wives, children or household slaves that remain at home, they depart.

Metaphors and typical remarks are frequently made use of by orators. Thus on a cemetery being invaded by a European, "nothing less" observed one of the aggrieved speakers, "would, could, or should satisfy the insulted tribe than the blood of the offender, or a payment of blankets and muskets, as high as the *pukénui!*" pointing in the direction of a mountain visible to the assembly, about 800 feet in height. This sweeping demand was satisfied by a few of each of those articles. Another truculent warrior, avowed his intention of making his future repasts on the Europeans residing in the country, simply because one of them had requested the use of a canoe of a brother chief; the animosity of the intended cannibal was satisfied by an *ounce of tobacco.*

In a debate of interest, the natives arrange themselves in circles, sitting in profound silence, and listening with deep attention, the lower part of the face covered within their garment. The venerable portion of the assemblage look grave and dignified, their thoughts employed in collecting data for their speeches, or by a timely word or remark refreshing the memory and aiding the argument of *the honourable member then on his legs.*

The war divan is most pregnant with interest, as the venerable elders recount for the thousandth

time, the ancient wars and feuds, that had taken place in times antecedent, each repetition being loudly asserated to by the audience, who join the narrator, who stamps on the centre with ferocious vehemence, quivering with unsubdued rage, in execrating the enemy.

The ambulations of the speaker are further aided in enforcing arguments by mimic action and farcical gesture, until the force of distortion can no further go, the eyes almost turning round in their sockets, the tongue thrust forward to its utmost length, acquired only by habitual practice from earliest infancy, until the European spectator turns away with sickening disgust, regretting that a noble race of uncivilized men should have been thus long sunk in barbarism, without an effort on the part of real philanthropists to extend some aid in their moral emancipation. In mechanical instruction the natives have generally made much progress, especially in cabinet-making and joiners' work, and in writing; a number of letters directed to us, and in our possession, attest the expertness of the writers. We cannot add that they contain any great display of mental ability, as the subjects are confined principally to commercial and agricultural affairs. As seamen, the natives have shone pre-eminent, some hundreds are now employed on board the British, French, and American shipping in the South Seas, and often continue their avocations during the return of those ships to Europe

and America. On being dieted similar to their fairer-skinned comrades, they prove equally as efficient. As mates and other officers they have filled such situations very respectably. Of course as foreigners, they have been interdicted from becoming ship-masters; but as farm and domestic servants or assistants, the natives would be found most useful and desirable, (the females in many instances, being able to fulfil with credit, the duties of the kitchen and waiting-women.)

We have already stated that we do believe that the British nation alone, from their peculiar commercial habits, and their industrious habits as colonists, are the only people that could amalgamate successfully with the natives: notwithstanding the great intercourse that has taken place between them and the French within the last three years, the national feeling is decidedly against that government becoming the preponderating power in the islands. This animus originally arose from the chastisement bestowed by that people under Capt. Crozet, in 1772, on the inhabitants of the Bay of Islands, for their ruthless murder of the commander, Capt. Marion du Fresne, and several of the people under his orders. If this cause should admit of doubt, as having taken place so long since, we have merely to observe the fact that the French are known only, to this day, to the New Zealanders, as *Te heveh no Mariou*, or the tribe of Marion (the last letter u displacing the n of the French).

The friendly bias towards the English nation is certainly not shown to those who are personally resident in the country, as difficulties have generally arisen in any dealings with them, and those who like ourselves have pioneered the road for future colonists, have had to experience a penible task of no trifling difficulty, and requiring no less firmness and hardihood than conciliation. As they are now becoming better acquainted with the English character, much of this acerbity of habits will wear off, and in the course of a very few years, doubtless they will become as orderly and well-conducted a people, as many persons, privately interested in distorting facts, have erroneously described them to have become during some years past.

CHAPTER XIII.

TITLES OF THE ARISTOCRACY.—DELIGHT IN A MULTITUDE OF NAMES.—ACCIDENTAL CIRCUMSTANCES TENDING TO ESTABLISH A DESIGNATION FOR LIFE.—SURNAMES.—A METRICAL ANSWER.—DERIVATIONS.—SINGULAR CAUSE FOR THE EXTENSION OF THE LANGUAGE.—ORTHOGRAPHICAL PRONUNCIATION OF THE NATIVES.—COMPOUNDED NAMES.—ON THE PRÆNOMEN, COGNOMEN AND PATRONYMIC. — MISUSE OF SAINTED NAMES.—PRECAUTIONS OF THE NATIVES IN REFUSING TO GIVE THEIR NAMES.—RECIPROCAL CHANGES OF APPELLATIONS.—ON TRIBES.—NATIVE, ENGLISH, AND FRENCH.—NAME OF A DEFEATED TRIBE. — GENERIC NAMES. — LIST OF MALE AND FEMALE NAMES. — ALSO OF RIVERS, MOUNTAINS. VILLAGES, AND OF TRIBES. HOW FOUNDED. — THE MUSQUETEERS. — THE CANNIBAL TRIBE. — —ARE BROKEN BY E'ONGI.—THEIR DESOLATION AND BARBAROUS CONDUCT. — UNIVERSAL TASTE OF ADDING SURNAMES. MR. CATLIN'S CORROBORATIVE TESTIMONY OF THE INDIAN TRIBES OF NORTH AMERICA.—OBSCENE APPELLATIONS.—ON PRESERVING THE NATIONAL APPELLATIONS TO PLACES.

THE titles of the people are few, yet pertinaciously adhered to; the pride of a New Zealander on this score, being comparable to that felt by a country Spanish hidalgo. Society is divided into four classes, the *Rangatira-nui,* or governor of a tribe being the highest rank under the patriarchal administration, *Rangatira* alone, being the cognomen of the primitive nobles holding the secondary rank, their people, freemen, are only known as *ná tangáta* or men, and the slaves as *ná taurekáreká.* The eldest son of the principal chief is called the *Kai Rangatira,* or heir apparent, and the national nomenclature is that of *ná tangáta-máori* or native people, the prefix *ná* being the plural, and the

word *máori* representing the term of native or indigenous.

The natives take much pride to themselves, in being designated by a catalogue of names. Some dignified chiefs will almost exhaust an alphabet on this cherished taste.

Chiefs are known by a variety of cognomens, having reference to various accidental circumstances, the results of which entail on them a name for life. A chief named Moka, happened to receive during an engagement a spent ball in his thigh, he has ever since been designated as *Te Kai ná muttá* or the eater of leaden balls. The nasal organ of another warrior was similarly assailed by a leaden visitant *Ihu rédo,* or the lost nose, became his appellation. Illness or misfortune does not preserve a person from a name on the occasion. The dropsy, establishes for a person, the title of *Kopu nui* or the big belly, even though after-debility should reduce the man to the well-known sleekness of a lath; a bald man is called *Pákira,* a leper is ironically termed as a *Pákéhá,* or white man, an African is known as *mungu mungu,* or jet black. Surnames[42] are given by the natives not only to each other, but to every person or visitor differing

[42] Previous to the reign of Edward II., the lower ranks in England never sported surnames. An individual was known as, *par ex.* John of Exeter, or John the son of Thomas. Henry I. matched one of his illegitimate sons to the rich heiress of the deceased Baron Fitz Aymar. On Henry informing the lady

from them in nation or complexion, and by those appellations they are better known than by their original names, some of which (foreign) to the native tongue are unpronounceable. A tall man is called *Waiwairoa*, (long legs, a name given also to the mosquito,) a short person is known as *Waiwai-poto* or short legs. A little man is named after the smallest birds of the country, such as the *Piwáka-waká*, with a body as small as a walnut, a lazy man or slow walker is termed *Tuatára* or lizard, a thin person, *Kioré* or rat, one inclined to obesity *To-hora nui*, the appellation given to a large whale, or *Para paraua* the sperm whale. Trifling accidents cause a name for life; a person afflicted with a bad cold is known as Po-mare, (a cold obtained at night). There are no distinctive appellations to distinguish the sexes. *Patuoné* is derived from *patu*, a slaughter, and *oné* the sand, a name given to a chief born during such a conflict. *Manuwhidi*, a stranger from the village or one heedlessly straying and losing his way. On being found, the parent may say, *Aire-mai táku manuwhidi*, (come to me my little stranger,) on which the word is taken up by others present, and the name *manuwhidi*,

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that the name of his son was Robert, she answered, metrically,

"It were to me a great shame,
To have a laird without twa name."

on which Henry conferred the surname of Fitzroy, that, consequently, removed the objection of the lady.

thus accidentally spoken, is immediately applied and confirmed.

If a child is given to sundry little performances dictated rather by nature than social *politesse*, the name is immediately applied and insisted on, until the subject is no more. We were acquainted with a number of persons who bore similar appellations, (which we could not even intrust in confidence to our printer's devil,) that rejoiced under names, that their early misdeeds had procured to them, though bending, at the period of our acquaintance, under the infirmities consequent on attaining the advanced age of fully seventy years. A person flourishing under locks of red hair, has been termed a *Tamaiti no te Atua wero*, or a child of the burning (or red) deity.

These names are never changed, but multiplied as time or accident may intervene. Thus for example, if a person loses an eye, he is surnamed *Matapo*, or the blind man; if, in addition to this mishap, he should but scarcely escape a watery grave, the additional term of *Taniwoa* is added, (a water god,) and he is known by either name.

Every being or animated thing in nature have one or more appellations given to them by the New Zealanders, and these are multiplied, as we have observed, *ad infinitum*, in consequence of every thing relative to the name of a head chief being accounted as sacred.

Thus one of these honoured personages named

Wai, (water) caused the fluid to be spoken of by a new appellation among his followers, the name of the chief being of a nature too sacred to desecrate as a common application,[43] through this cause, travellers of recent arrival in the country, find themselves greatly puzzled at discovering articles in common use, being severally named among different tribes. Names are rarely if ever changed,[44] and scarcely one person exists without a distinctive signification being attached.[45] Names are uttered

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[43] Among the Burmese, it is accounted an impiety of the deepest dye, to mention the name of the reigning prince. Burman subjects, when far distant from their country, cannot be prevailed upon to do so.

[44] Names are given in like manner to all mankind. The Divine Creator changed the names of Abram and Sarai.

[45] Rachel signifies *sheep.* The lovely Syrian having been a shepherdess. Esau is denominated from the hairiness of his body; and Jacob is named from taking his brother by the heel, and the shrewdness or craft in supplanting him. "Is he not rightly named Jacob," observes Esau to his father, when defrauded of his blessing and birthright. (Gen. xxvii. 36.) The twelve sons of Jacob are denominated by their mothers from circumstances connected with the ill feelings mutually entertained by the sisters, Leah and Rachel, which Jacob only alters in one instance, that of Benjamin, named by the dying Rachel *Benoni* (son of my sorrow), which (Jacob now renamed Israel, from *prevailing* with the angel) changed to Ben-jamin, or, son of my right hand, meaning the child of his beloved wife was equally dear to him. When Tamar conceived

abbreviated, as among civilized nations; this is rendered the more necessary among the New Zealanders, as many chiefs adopt as distinctive appellations, entire sentences laudatory of themselves or the actions of their ancestors.[46]

Artists, sportsmen, fishermen, are often named after those several employments, names compounded from two or more words, all common[47]

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twins by Judah, we learn, that one infant put forth his hand, on which a silk thread was bound by the midwife; but his brother was produced first, on which the midwife said, "How hast thou broken forth? this breach be upon thee," that is, you shall be called Pharez in consequence. (Gen. c. 38, v. 30.)

[46] These sentimental (certainly not sententious) names will remind the reader of the awfully long designations adopted by the Roundheads and Puritans in the days of Charles I., and during the Protectorate. The canting Barebones termed himself "If The Lord Had Not Died For You, You Would Have Been Damned Barebones," but his worthy contemporaries, fatigued with its extreme length, invariably called him by the last two words "Damned Barebones."

[47] Names compounded of two words are common to all nations. Joel and Elijah are each derived from two names, by which the Almighty is designated.—Samuel means "lent to the Lord."

The Romans made use of three several names. The first (*prænomen*) answers to what is termed Christian. Such as J. for Julius—then followed the name or surname—say Seleucus, the patronymic or family term would be known as Seleucidæ. The cognomen was to distinguish the several branches from the same genealo-

colours are made use of as names for persons as with us, thus *Kanapá*, Green, *Wero*, Brown or Red, *Mungu*, Black, *Máha*, White, are as common as among Europeans. Articles introduced by Europeans are named from such sounds as are made to emanate from them, or appearance they may present, touch, &c., a musket is called *Poo*, (pronounced long) from the peculiar sound emitted. Birds are also named from the varied notes proceeding from them.

English names are made use of for such new articles as the natives may be at a loss to name. A blanket is pronounced *parankiti*, a shirt, *e'árti*, powder, *powra*, a pistol, *pitara*, goose, *kuhihi*, a bag of shot, *paki hota*, tobacco, *tupaká*, trousers, *troutiti*, shoe, *e'hu*, stocking, *tokina*, &c.

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gical tree. Slaves, as in our colonies, were named by their masters. In the West Indies and Eastern slave colonies, the Heathen Mythology is ransacked for names for the slave children; the parents feel greatly flattered at their infants receiving long, sonorous, inexplicable, and unpronounceable names. Among the Romans, slaves, on being emancipated, were allowed to take the names of their masters, as we find the freedman of Cicero calling himself *Marcus Tullius* Tyro. In a large family, the sons were familiarly named as they stood in right of birth, as *Primus*, *Secundus*, *Tertius*, or the ladies, *Prima Secunda*, *Tertia*. If the children were two only, and of the same sex, Major and Minor were the distinctive appellations.

English proper names are thus pronounced, Betsy, *Petty*, Jane, *Hani*, Sarah, *Hárá*, Hannah, *Háná*, Julia, *Uria*, James, *Hami*, David, *Ráwiti*, William, *Wirimu*, Abraham, *Apraháma*, Jacob, *Akopi*, and similar far-fetched resemblances.

A native feels much gratified on his name being remembered by his foreign visitor after a long absence. They also delight in taking to themselves the English names bestowed on them by the missionaries and others. Thus we find John Wesley, among the first in a predatory excursion, assisted by Simon Peter, at a banquet on the roasted remains of the enemy, in company with Moses; sedulously assisted by the patriarchs and apostles. The native pronunciation alone, renders the assumption of such names a farce, even divesting it of a mockery.

Children are not generally named after their parents, but they are in the habit of giving the name of such warriors who have enrolled their appellations in the scroll of native fame. Within a tribe, families are known as sons or daughters of the chief or father, and the persons that compose it are known by each other, and named among distant tribes in their absence, as the sons of certain families, but tribes are distinguished by appellations derived from fortuitous circumstances.

When a native, in travelling to see a distant relative, chances to fall in with persons of a tribe

inimical to his own,[48] he carefully avoids mentioning the name of his tribe, but states himself as belonging to one, that is held in greater respect by his audience, lest he should be made to pay with his life, some aggression committed by his own people, and as he generally has a half-dozen appellations at command, he studiously gives one by which he is least known.

The natives at an earlier period were in the habit of changing names among each other, and even with their visitors. This is now discontinued. Our early voyagers relate such exchanges they made with the chiefs of the South Sea Islands.

The patronymic of a tribe is given to them by their neighbours from trifling circumstances. One of them possessed a cannon in their fort, but one day having overloaded it with missiles, it burst, without, however, doing much damage, but the tribe was immediately known as *Te Ivi ná tangáta no te Purepo tetori* or the men of the broken cannon. A tribe is termed *Ivi or Heveh*, which also signifies

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[48] It was contrary to the usages of the Hebrews to name a child after a parent during the lives of the latter. It is from this cause we rarely or ever read of children having the same name as the parents, in the Bible or Books of the Prophets. A prevalent superstition forbade it. An Arab child never discloses to a stranger the name of his parent or people ; an adult is equally cautious, for the same reason as that which actuates the New Zealander.

a bone, and is exactly as *they* pronounce Eve, the mother of mankind. Englishmen were termed *Te Ivi no Kingi Ordi* or *Wirimu*, (the tribe of King George or William,) and the French *Te Ivi no Mariou* or the tribe of Marion, for the reason already stated. A tribe with whom we had much intercourse were at one time defeated in their fort; unable to sustain an attack, they were obliged to take to their heels, which they, however, delayed to do until the posts forming the fencing of the fort were in a blaze: the unlucky tribe was ever after termed the Burnt Post tribe, (*Ivi no te tiápa* or, *Te Urua wero.*)

Generic names are bestowed on every thing. Thus animals are termed *Karárahé*, but a dog is also termed when young a *Kuri*, but when an adult, as above.

Fish are termed *Iká* or *Eka*, but each one has a distinct name as in Europe.

Trees are called *Rákou*, but not only each one has a separate appellation, but generally a descriptive one, and every plant, grass, hedge, and the most minor production of the vegetable kingdom is known and named, whereas in civilized countries, the inhabitants among the uninstructed classes would pass them without observation or comment. As a rapid change is about to take place immediately, and as European names, habits, manners, and sentiments are gradually adopted in place of what was formerly the national custom to be revered by all,

we subjoin a small list of the names of tribes, men and women, mountains, rivers, villages, premising that the letters B, C, D, E, F, I, J, L, Q, S, V, X, Y, and Z, are rarely made use of, as the letter H answers for E, I, O, and U ; R and T for D: thus *Duatára*, (a lizard,) is pronounced *Ruatára*, and as often *Tuatára*, F is displaced by T, &c.

Personal Appellations.

Amahau	Hakiro	Kokomáru
Apatu	Hinaki	Kauwai
Apu	Hunuhia	Kipoto
Ariki	Haráwa	Korára
Atáki	Hautitu	Kouwau
Atuahára	Hourangi	Kupenga
Arátua	Hakarai	Maiwaka
Arránui	Hiruána	Marupo
Arráwai	Hinou	Manutai
Arrámatua	Huripipi	Matangi
Aupá	Hunáanga	Matipo
Aupánui	Hokono	Manumoko
Apatai	Hinanui	Matauri
Apátu	Kapotai	Matakoroá
Awari	Káwera	Mahikoi
Anehou	Kanawá	Manumáru
Arápiro	Kaikámoko	Mautaku
Apokia	Kahiká	Muriwai
Ariari	Kaimoku	Muripainga
Arawai	Kaitára	Mororourou
Haupokia	Kaitua	Moetára
Haupátu	Kaiparé	Murunga
Haugnari	Kaitanga	Mungowai
Hopiri	Kaiwaka	Mokoiti
Horeta	Kaitoki	Motarau
Hiámoe	Karipunga	Moinui
Huahu	Karakai	Maranui

Nána
Naiti
Nuké
Néné
Nuka
Naruwáhia
Nokono
Nuirui
Nuhoura
Nunuki
Nunainga
Nuripipi
Naupáru
Nurua
Nunuihi
Nituripu
Noitu
Nárárá
Naumia
Natua
Párákai
Papahia
Paraki
Pákira
Punihu
Putranui
Pairou
Pumuka
Piturihu
Painga
Paitou
Pari
Péhia
Patuoni
Panihou
Popatai
Parekireki
Parinuiterá
Pakakuru
Paratutai

Rápu
Ruakoána
Rototuna
Raupáráhá
Ráráwá
Réwaréwa
Rukána
Ruamáru
Retiána
Ruimaku
Raumánu
Ráhika
Rárohia
Rohikai
Raupátu
Roumati
Rahiooe
Rautara
Rohipatu
Ruapáhu
Taiwanga
Takopura
Temorenga
Takia
Tairua
Taputai
Tarirou
Titoré
Taonui
Toiranui
Tounáriro
Taiáruru
Taiamai
Tautaka
Tokirou
Taohára
Touwainga
Toromiro
Torotoro
Titipu

Unauna
Uhurra
Utakura
Utamoe
Umuoi
Umátá
Uruhiti
Utapo
Uruwai
Urohunga
Ururu
Uruawero
Urutawina
Umatta
Umia
Upari
Upatai
Ururu
Ukura
Uwhimanu
Wakarari
Wakapá
Wakahihi
Wakatoa
Waharoa
Waitari
Waiáwai
Wâowia
Watitiri
Wenuawero
Wenuka
Wánou
Wehiwá
Wangaréri
Wátámá
Waitárá
Wáwero
Wanautéri
Wairuana
Wawéa

Appellatives for Localities.

Ainomáwi	Maunganui	Pakututu
Autia	Mauperi	Pipiroa
Auhuru	Motukokoko	Prokanai
Ahuáhu	Motuhihu	Pariwoa
Auwoaroa	Momoroiti	Putuwaki
Auriti	Mokohia	Punakateri
Aupari	Morokupo	Pukepirou
Awahawa	Makatu	Paitai
Ahátaki	Manuora	Paihia
Arorangi	Máhurangi	Pákanai
Auwoateri	Matemate	Pánihu
Auwoa o te Atua	Máhia	Puketona
Herekino	Nuwáka	Rangiora
Hokianga	Norongo	Rauwero
Horékè	Notaki	Rangitukia
Hikorangi	Notauá	Rangimatua
Haipára	Nokahau	Rangaunu
Hauirangi	Numaku	Ruakoána
Hotuhihu	Nukura	Roto-moamoa
Horopá	Nukinuki	Roto-ma
Herekéké	Nakohia	Rangitoto
Hokohiá	Nututára	Raráputai
Horuhora	Nauparé	Ruamaku
Haránui	Nukutaurua	Rekireki
Kaierára	Opito	Tutukáká
Kaipárá	Omákura	Tikanai
Káwhia	Otapunihu	Tokatoka
Kaikohi	Ouporé	Tokirau
Kauákauá	Omatta	Tokomáru
Kérikéri	Otámatia	Tangireri
Kátikáti	Otumaitai	Taiáruru
Kápiti	Oruauora	Tokaparu
Kerokaua	Omapéri	Tauranga
Kumeratai	Ománawa	Tuhua
Kotimanero	Otuhihu	Teráwiti
Kororárika	Opotaumu	Teránáki

Wakatuwenua	Wakáraupo	Wangápokia
Waiwai to léa	Wakárápa	Waipowa
Wairéri	Wakári	Waikáto
Waipára	Wangároa	Waikákápu

We give the following titular designations of some of the principal tribes, but omit the districts where they are located, as it would furnish but little satisfaction to the reader. It must be stated the word *Ná* is spelt by the missionaries *nga*, as in king, but the best orthography is *Gná*, (as in the African animal, *Gnu*,) it signifies the plural number.

Nátimaru	Natitautahi	Natimaniapoto
Nápui	Nátiporo	Natipápáhurihia
Natiáwá	Nátikáhunui	Nati tangaowiti
Natipo	Nátihuruwero	Natimangatoto
Nátiwatua	Nátiwaki	Nátikaitangáta
Náteráhiri	Náruwáhia	Nátikaitutai
Nátewaki	Natimánu	Nátipehitukorihu
Nátirárawa	Naiterangi	Natiwaiániwániwoa

Most of the above appellations by which the tribes are distinguished, are founded on the most ridiculous accidents, some are founded on truth, others in obscenities. The *Na-pui* is the name given to the Bay of Islands tribes as being the first who possessed a number of muskets, and from the noise their arms sent forth, the name was given; *poo* or *pu*, approaching nearest in sound. *Náti pápáhurihia* is applied to several of the tribes resident to the northward of the Thames, who give credence to

the new religion of *Papahurihia*, *Nati kai tangáta*, signifies the tribe of cannibals, a name given, *par excellence* for the dreadful brutalities the individuals that composed it, perpetrated at Wangaroa, they were broken by E'Ongi, from whence they fled and took shelter in Hokianga, when a disgusting appellation was given them, *Náti Kai tuti*, or devourers of excrement, to signify the desolate state to which they had been reduced. It was this tribe that captured the ship Boyd, 500 tons, in 1809, and brig Mercury, in 1820. In the first vessel they barbarously murdered sixty-six Europeans, and devoured them with all the horrors attendant on such unnatural monstrosities. The *Nati Kai tutai* tribe caused the ultimate shipwreck of the "Mercury," in addition to an extended catalogue of brutal barbarities.

All the heroes of antiquity in sacred and profane history were named agreeably to their individual deeds of prowess, and in the histories of the various kingdoms of modern Europe, we find such appellations of continual occurrence.

The kings of England, France, and Spain, are distinguished by an alias, either for personal beauty, defect in mental ability, or valour, thus we find of the former, the Red-head, the Clerk, the Lack (or wanting) land, and among the latter monarchs the Handsome, the Fat, the Unsteady, the Wise, the Simple, the Bold, the Young, and Old.

To enumerate the several names adopted by the New Zealanders, from causes arising from circumstances either accidental or of the most simple nature, would fill a volume; but even this habitual custom, is a link in proof of their belonging to the great family of mankind, of Asiatic origin.

Mr. Catlin, a gentleman whom we had the pleasure of seeing in the United States, and who has travelled several years among the various tribes of North American Indians, corroborates our testimony on this subject. We advise our readers to visit his valuable collection of portraits, views, &c., of Indian life and scenery, at the Egyptian Hall Piccadilly, the labours of Mr. Catlin being an existing memorial of mental and physical difficulties, encountered for the best of motives, that of drawing attention towards a large portion of suffering humanity, which he performed unaided and alone, and has successfully achieved. "The native names of the heroes," says the *Morning Post*, "who sat for these portraits, are fully as curious as their lineaments and dress. Most of us have heard of the famous chief of the *Saukies*, "Black Hawk," and his two sons, whose titles done into English are, "The Whirling Thunder" and "The Roaring Thunder;" but few have yet been introduced to two of his braves, "Bear's Fat" and "The Little Stabbing Chief." Then, amongst the *Konzas* we find the following noble and distinguished personages —

"He who cannot be thrown down," "The Man of good sense," and "No Fool." The latter is noted in Mr. Catlin's catalogue as a very great fop. Amongst the *Wasawsee* nation (which has been transmogrified by the French into *Osage*, according to their barbarous custom of murdering all words which they cannot pronounce,) we have "He who is not afraid," "Man of the Bed," "The Constant Walker," "He who takes away," "War," "The Madman," and "The Handsome Bird." Among the *Camanchees* are, "He who carries a Wolf," "The Hair of the Bull's Neck," and "The Wolf tied with hair." The *Pawnee Picts* boast two noted warriors entitled "Rotten Foot," and "The Mad Elk;" also two remarkably interesting ladies termed "Wild Sage," and "The Thighs." Among the *Weeco* tribe is a chief who sports the appellation of "He who Fights with a Feather." The *Sioux* possess a great ball-player named "He who stands on both sides," doubtless an ambi-dexter fellow, "The Torn Belly," and "No Heart" (two very brave chiefs). A young girl in a dress of deer skins, most fashionably ornamented with brass buttons and beads, is named "The red thing that touches in marching."

Another lady with a beautiful head of hair, and her dress *entirely* covered with brass buttons, calls herself "The Sandbar." "The Steep Wind" is a brave warrior, and "The Horse Dung" a venerable conjuror of the same people. The *Pawnees of the*

Platte possess "The Medicine Horse," "The Bird that goes to War," "The Mole in the Forehead," and "The Ill-natured Man," a great warrior. The *Omahas* rejoice in "There He Goes," and "The Double-walker." The *Otetoes* have for their chief "The Surrounder," "He who Strikes Two at Once," "The Loose Pipe-stem," and "He who Exchanges" (we calculate a very civilized fellow). The chief of the *Riccarees* wields a scalping-knife, and is very appropriately termed "Bloody Hand." His daughter, *Pshan-shaw,* is "The Sweet-scented Grass," either of which, we confess, sounds in our ears preferable to our botanical epithet of *Anthoxanthum odoratum.* The wife of the chief of the *Shienne* nation is "She who bathes her knees;" and a Brave among the *Flat-Heads,* noted as a very "handsome man in a beautiful dress," exults in the cognomen of "No horns on his head." The *Black-Feet* are very particular in their nomenclature. Their chief is "The Buffalo's Back-fat," and his wife "The Crystal Stone." They have also "The woman who strikes many," and "He who runs down the hill," (one of her lovers, we suppose). The *Crows* possess "He who ties his hair before," a man of six feet stature, whose hair drags on the ground as he walks, "The Woman who lives in the Bear's Den" (metaphorical of mourning), and "He who jumps over every one" (a dashing horseman.) One of the bravest of the *Crees* is named notwithstanding "He who has Eyes behind him," and a

lady of the same tribe who sat for her portrait is truly denominated "A great Wonder." The *Assinneboins* had a fine young warrior, "The Pigeon's-Egg-Head;" but having visited Washington, and told incredible stories on his return, he was pronounced to be corrupted, and a liar, like all the white men, and put to death accordingly. The *Chippeways* have very grand ideas. They have "He who sits everywhere," "He who travels everywhere," "The point that remains for ever" (a very old and respectable chief), "He who walks on the sea," "He who tries the ground with his foot," "He who halloos," "The meeting birds," and a remarkable *Chippeway* dandy in full array, termed by his admiring countrymen "a harmless man." The *Winnebagoes* have a very large man amongst them, a great boxer, called "The man who puts all out of doors." Others are "He who comes on the thunder," "He who breaks the bushes," and "He who moistens the wood." The *Menomonies* have "The one sitting in the clouds" and "Earth standing." A *Potowatomie* is called "The Bear travelling in the Night." A beau of the tribe of *Peoria*, curiously painted, with a looking-glass in his hand, is termed "No English." A Brave of *Weeah* is "He who stands by himself;" and three *Ioway* warriors are entitled "He who walks in the Rain," "The Man of sense," and "The busy Man." The *Mohegáns* have a chief called "Both Sides of the River." The *Shawnees*, a prophet, (brother of the

famous Tecumseh) called, "The open Door." Another of the tribe is named "Grass, Bush and Blossom," noted by the artist as "half civil and more than half drunk," and a female termed "The Indescribable." The *Chocktaws* have "He who drinks the Juice of the Stone!" and the *Euchees* a chief of considerable renown, named "The Deer without a heart!" The *Mandans*, or "People of the Pheasants," had a Brave called "He who rushes through the middle," son of the former chief, entitled "The Four Men." This nation presents the most extraordinary characteristics of any other we have yet heard or read of in America. Mr. C. says "they were a small tribe of 2000 souls, living in two permanent villages on the Missouri, 1800 miles above its junction with the Mississippi, consisting of earth-covered lodges, fortified by strong picquets eighteen feet high, and a ditch. This friendly and interesting tribe all perished by the small-pox and suicide in 1837, three years after Mr. C. lived amongst them, excepting about forty, who have since been destroyed by their enemy, rendering the tribe entirely extinct, and their language lost, in the short space of a few months! The disease was carried amongst them by the traders, which destroyed in six months, of different tribes, 25,000!"

Many of the names familiarly adopted by the New Zealanders are absolutely indescribable from their vile obscenity. Such appellations that would

put to shame any European on whom they would be attached, cause infinite mirth and self-gratification to the barbarous owners.

The names indicating various places, as given by the New Zealanders, are much more pleasing and dulcet to the auricular organs of a European, than those of the North American, Asiatic, or Australian tribes, the guttural harshness of the latter is unknown.

In the occupation of New Zealand by the British Government, it is to be hoped the native names will continue to be used, and not metamorphosed (as in the United States) into "Big little river," "Iron-pot Island," "Dry-in-the-mouth Creek," "Robinson's Hole," "Apple-pie Marsh, "Jackson's Hook," *cum multis aliis*, but that the present appellatives will be authorized in council; for probably within this century, the language that has existed from the period of the country being first inhabited, will become from disuse, unknown to the descendants of the present generation, who on mutually investing themselves with British habits and manners, will also apply themselves to the language of their new brethren, as a consummation of amalgamating with them.

Not a single name has been given to a place, without a significant meaning. The Bay of Islands is known as Toki-rou, or the hundred rocky islets, and the North Island, Ai-no-Mawi (the begotten of Mawi), gives at once a brief statement of the origin

of the country. The large Island has no distinguishing name as an entire country, we have therefore, with sentiments of loyalty and respect, placed the name of Her Majesty to fill up the hiatus.

Captain Cook invariably introduced the native name of a place, when he felt assured he was right, and only was induced to substitute a name from the stores of his memory, when unable to ascertain the appellation from the owners of the soil.

The early Missionaries thought proper to indulge their fancies in giving names to places in New Zealand; thus the River Hokianga was (mis) called "the Gambier." Paihia, Marsden's Vale, &c.; but the Directors of the Society in England put their veto on this arbitrary practice, that solely indulges in personal favouritism or servile flattery.

CHAPTER XIV.

TRADITIONAL EDUCATION.—ABILITY IN DISCRIMINATION.—EDUCATIONAL COMMANDS. — ON THE NEW ZEALAND LANGUAGE. — PREFERENCE GIVEN BY THE NATIVES TO SPEAKING ENGLISH.—PECULIAR TASTES IN STUDY.—DELIGHT IN TRAVELLING.—HIC ET UBIQUE.—ADOPTION OF FOREIGN HABITS AND MANNERS.—MISUSE OF PARTIAL EDUCATION.—CIVILIZATION GREATLY DEPENDING ON THE CHANGE OF LANGUAGE.—SPECIMENS OF THE ORTHOGRAPHY OF TRAVELLERS.—EVILS ARISING FROM IMPERFECT LANGUAGE—PROVERBS AND PECULIAR HABITS.—ON THE SIMILARITY OF INSULAR TONGUES.—HABITS OF NUMERATION,—TACT IN MENTAL ARITHMETIC. — NUMERALS. — COUNTING ON THE FINGERS, TOES, AND FEET.

THE traditional education instilled by the venerable elders into the younger branches, forms a powerful source of amusement to the former, and the utmost gratification to the latter. Conversation is the sole method made use of, having no hieroglyphics or signs extant to distinguish varieties in sounds or ideas.[49] If an engraving or drawing is shown to

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[49] This method of education, it will be remembered, is strictly commanded by the Mosaic law.—"And thou shalt teach them (the laws) diligently to thy children, and talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. c. 6, v. 7, 8, 9. The Chinese and Asiatic nations have a similar method of inculcating learning into children. And among the Turks and some Arab tribes, particular

any of them, with quick perception they will distinguish the subject; if in anywise the story is familiar to them, such, for instance, as a battle-piece, the hands of the observer will applaud, and the eyes dilate, with evident rapture at the exciting mélée. A portrait of any person present or known to the company, will be quickly discovered, and if any likeness appertains to the countenance of the person represented, the several features are enumerated as being nearest in form to those of the original. In taking several sketches of the natives, we were generally obliged to pay our sitters for allowing us to take their likenesses, thus reversing the customs of civilized society.

The POETRY of the New Zealand Calliope, is unworthy of note, obscenity being substituted for wit.

The language (or Polynesian dialect) has been the most universal of any that has ever been spoken, and at the present day it is made use of by nations inhabiting a space of at the least one fourth of the habitable globe. The language has a dulcet and soft effect on the ear, similar to the Italian, to which it approaches in tone, when pronounced by the

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verses from the Koran are not only painted in the mosques, but even embroidered on the hems of the outer garments; but the Hebrews throughout the globe, at this day, have the Mosaic injunctions bound up in parchment, and place them, with leather straps, every morning, except the Sabbath, on the forehead and arms, agreeably to Deut. c. 6, v. 9.

young female. Even the boisterous oratory of the war councillors with its accompanying vehemence, does not militate against its general liquidity (if we may so term it). Harsh or sibilant sounds are unpronounceable by the natives.

They take much delight in speaking the English language, and had the Missionaries chosen to have taught the children this tongue, what an immense store of able works could at once have been put into the hands of the native youth, instead of a few imperfect translations on one subject, that may teach mechanical devotion, but can never mentally illuminate the native mind. They delight in accounts of foreign travel, anecdote and adventure, and turn with inquiring mind on every subject in connexion with their usual desires, which are towards travelling and voyaging.

Few people in a similar state of unrefinement feel greater delight or persist more in travelling than the New Zealanders, and to gratify this desire, they do not hesitate in traversing through the country of an inimical tribe, or being "cabined, cribbed, confined," on board ship for months, nay even years. We have met with natives of all grades (for rank has no separate desires) in Europe, Asia, Africa, and America, and found them as happy and delighted, save regret at the absence of friends, as when listening to the tales of traditionary lore, delivered by the venerable elders of the native village. After loitering in the sea-ports

of nations, the very antipodes in geography to their own country, and in civilization to themselves, habited in the garments, practising the habits and manners, and interesting themselves in the customs of the *Ná Heveh no ná pákahá*, or the tribes of white people, they turn homeward-bound, anticipating with delight, the native *airémai* and rush of welcome. On actually arriving, the hardy wayfarers are saluted in the usual nasal manner to the right and left, and deep excoriated gashes, with faces and bodies streaming with gore, testify the delight that accompanies the reception. The hard-earned gifts, the reward of years of laborious toil by night and day, and weathering of many a gale, are produced (probably, muskets, powder, or clothes,) and distributed by the donors with feelings of pride, thus dearly purchased, but the luxury is unknown to Europeans. The very habits are taken off the toil-worn body of the returned seaman, and meted out to the surrounding relatives. With the dress worn for so lengthened a period, are also doffed the new habits, manners and customs, and to the eyes of a stranger, in half-an-hour after an arrival of such a traveller as we have described above, not the least difference would be observed between them (though previously absent some years) or their plodding brethren, who had never been five miles from the surf-beaten shores that gird the country.

As the British Colonists in New Zealand will

practise every method of inculcating the English language into their aboriginal brethren, they will, by this means alone, become more civilized within ten years, with the accompaniment of good example before them, than they would ever attain by the present benighting system in one hundred years.

One of the greatest of difficulties that prevents an understanding of the native language between the two people, is the various methods of pronunciation (often) in the same word; thus the River Hokianga, is spelt by Mr. Marsden, Shukianga; Herd calls it Jokeeangar; de Thierry in his proclamation in 1837, has it Yokianga; another bright orthographer gives his version as Sukeyangar; but the truest pronunciation is E'Okianga, no aspiration being made use of. The names of the chiefs, E'Ongi and Pomaré have each been tortured in a similar manner, which effectually prevents a reader at some thousands of miles distant to understand that Boo Marray and Bomurrey were intended for Pomaré, or that Jongey and Shongey were meant for E'Ongi.

Perhaps more quarrels have been generated from mis-pronunciations than from any other cause. We remember hearing of a sailor being robbed of every article of apparel, with the accompaniment of a sound beating, only from telling an importunate chief that if he did not take himself away he would bestow on him *a poke*, that would effectually compass his doing so. A quarrel instantly ensued, the sailor

was accused by his cunning adversary that he had threatened his *poko* (head, which is held sacred by a native) and his self-humiliation instantly ensued. Be it remembered, the native would pronounce *poke* as *poko*.

Peculiar sayings, that may be termed legacies of able and pertinent reflections, known among Europeans as proverbs, are also in vogue among the New Zealanders. The personal manners of celebrated characters in the council or war, are also carefully imitated and handed down by their followers, which remain fashionable until some new lion arises, to set anew the animus of his followers. We have often seen stranger natives of the Polynesian Archipelagoes, whose home was some five thousand miles separated, meet together on board ships, and after a little while, talk and understand each other much quicker than countrymen of Somersetshire and Cornwall could possibly do. This is fully evidenced by the numerals made use of, and the method of counting peculiar to these people, whether among the Malays or the Papuans of New Guinea, the Malagashe of Madagascar, the Philippines, and Polynesians, and Mellanesian islanders. The New Zealanders generally make use of their fingers for counting,[50] and even small stones.

[50] Counting on the fingers is coeval with the earliest system of numeration, and may be termed, in fact, its basis. Ovid's observation on the numeral *ten* is an attestation of this fact—

When a chief makes a demand by means of a messenger, he often sends a number of small pebbles with the *kárari* (or bearer) to enforce the actual number, or the number in small sticks tied with a piece of flax. Some of the methods by which the natives enumerate a large quantity are sufficiently complicated, but easily understood, and counting by twenties and even forties is not uncommon. They often display much tact in mental arithmetic, and on a European making a mistake in his calculations, and the native product bieng found ultimately to be correct, the latter expresses great delight in having corrected the European, whom he advises to change his system, banish Cocker and Walkingame, and adopt the aboriginal method. The numerals are as follows :

"Sed quia tot digiti, per quos numerare solemnus,
Hic numero magnus tunc in honore fuit."

The Greeks and Romans made use of fingers as figures, as I. II. III., and the Chinese make use of similar tropes horizontally, 一 二 三. Among some South American nations 5 is represented as one hand, thus, *popetei*—five, is derived from *Po*—hand; and *petei*—one. Other nations introduce the foot in the same manner as the hand. Others again join both hand and foot, as *Iselujanon*. *Is* signifies 20, *elu* foot, and *janon* all, that is, all the fingers and toes. Counting in twenties, as in New Zealand, is extremely ancient, in Celtic *par ex.*, *uguent* expresses 20 ; *daou uguent* 40, or two twenties ; and *tri uguent* 60, or three twenties.

1 Ká Tahi
2 Ká Rua
3 Ká Toru
4 Ká Wá
5 Ká Rima
6 Ká Ono
7 Ká Witu
8 Ká Wáru
9 Ká Iwá
10 Ká ti kou
11 Ká ti kau ma tai
12 Ká ti kau ma rua
20 Ká Rua ti kou
100 Rau
1000 Mánou
100,000 Tini-tini ráwa, an infinity

CHAPTER XV.

TERMS OF RELATIONSHIP.—INTERCHANGE OF GIFTS.—CONTRARIETY IN CHARACTER.—ANECDOTE.—AFFECTION OF PARENTS TO THEIR OFFSPRING.—REARING OF CHILDREN.—HOSPITALITY.—ITS PRACTICE.—NATIVE ETIQUETTE.—CLAIMS OF RELATIVES—FRIENDLY COMPACTS.—ADOPTION.—GIFTS.—VOLUNTARY SERVITUDE TO PRESENT A GIFT.—PRIDE OF DISINTERESTEDNESS.—AFFECTATION OF GENEROSITY.—PRESENTATION GIFTS.—RECEPTION OF EACH OTHER.—ARRANGEMENT OF A TOILETTE.—ANNOUNCEMENTS.—SALUTATION AND ITS ACCOMPANIMENTS.—PERSONAL ADDRESS,—INTERCOURSE.—INIMICAL VISITS FROM SPIES.—GRATULATION AMONG FRIENDS, AND PARTING SALUTATIONS.—NATIONAL SPORTS AND PASTIMES.—TRAITS PECULIAR TO CIVILIZED AND SAVAGE LIFE.—HABIT OF PURSUING SPORTS.

Among the many redeeming traits in the character of the New Zealanders, may be instanced the endearing affection entertained by the parent for his children, the affection also which binds relationship together, with the gifts and presents that are continually interchanged among each other. Nor must the hospitality which accompanies the reception of relatives and strangers be forgotten. These virtues, when compared with the foregoing details of the treachery, meanness, cruel hostility, and cannibalism of the people, may induce the reader to remark that our total estimate of their character is wholly at variance with sentiments we have given in detail, but such is nevertheless the fact,

that this singular people are excited to the direst revenge, on the slightest supposition of an insult, and their irascibility gives way to risibility and good fellowship, on finding the said suppositions fallible.[51] The best conception of their character will be evidenced when we state that during our sojourn among them, we have often seen testy Europeans deal forth a blow to a native for some misdemeanour, who no sooner recovered from the shock than he would rush forward to obtain his *utu* or payment, if he was enabled to compete with the calibre of the assailant, but on the facial muscles of his antagonist relaxing into a smile or laugh, the bystanders have declared. *Káté koe e'angáreká áno no te pakéhá.* (Be quiet, don't you perceive it was only a joke of the white man.)

The children are never punished by their parents, and are allowed to practise a series of annoying and juvenile tricks without the slightest

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[51] To bear out our assertion of the existence of a contrariety of character existing among the same people, an able historian, whose name has escaped our memory, observes of the Anglo Normans, from the reign of the Conqueror to the time of Henry VII., "They were acutely discerning, though grossly ignorant, honourably brave, and atrociously cruel; were extremely respectful to the fair sex, yet brutally licentious in their conduct with individuals; ridiculously effeminate in dress and outward manners, yet patient of suffering, abstinence, and toil."

restraint being imposed upon them. In addition to such unsalutary indulgences, the parents carefully gather every little present or *bonne bouche* for the wayward infants, who in return, pay not the slightest attention to any wish of the generous givers, when it clashes with any wishes of their own, whose pride and obstinacy exceed belief.

When of tender years, clothes are very rarely bestowed on them, not from parsimonious feelings, as the parent would denude himself for his offspring, but from the desire that the child should be at ease; and in villages it is common to see infants attempting to stand, entirely naked, in the cool air, surrounded by youngsters of all ages to twelve, equally regardless of clothing. The careless mode of nursing renders the native children extremely hardy, and by continual intercourse with the men, they pass forward to years of *discretion* (as we should term them) without any feeling of awkwardness or bashfulness.

Hospitality is certainly much estimated by civilized society, but its practice is principally confined to what are known as savage communities.[52] In the

[52] The hospitality of the Arabs is too well known to admit of instances, otherwise than any person who has drunk in the tent of one of those wandering sons of Ismail, or eaten together of salt (a condiment that is sold in the interior of Africa for its weight in gold) may rest assured of protection, even though the guest had committed a murder within the tribe.

The Persians are extremely hospitable, so much so

travelling excursions of the natives, they generally bivouac twice a day, for the breakfast and dinner. In doing this, they generally choose a glade close to the road, or path, by the side of a running stream. Any other persons passing at such times, are always hailed by the first comers, to partake with them of the meal.

Strangers on their part do not intrude expressly, but on perceiving the party at a distance by the smoke arising from the fire, (which is an indispensable addition to a native encampment,) generally turn into another pathway, or pretend to pass as quickly as possible.

It would be accounted equally mean and contrary to native etiquette for either party to act otherwise than the first comers, to discard selfish feelings, and to proffer a portion of their fare, and the wayfarers to avoid intrusion. The claims arising from relationship are carefully regarded by these people. The poorest classes work as freedmen on the farms of their richer relatives, and the demand for protection is attentively recognised; as also mutual willingness to be of essential service to each other is encouraged, and in battle the wounded are carefully carried away by their friends, unless they are seized with a panic, which is generally the case with the vanquished. A compact of rela-

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as to have an adage to excuse themselves when entertaining an enemy; viz., that a tree protects the woodcutter with its shade.

tionship is often entered into among certain young men, who espouse, from a mutual amity, the females of the families of each other; a species of free-masonry also exists, by which strangers become related to each other, and vow to assist each other in the fields of peace or death, husbandry and battle.

Adoption is much practiced among the tribes, a venerable person adopting a son or daughter is termed by the latter a *Matua Kéke* or stranger-parent, thus a *tamaiti kéké*, a *tuákana kéké*. a *tamâhine kéké*, signifies a child, brother, and sister, by adoption.

Chiefs, and even inferior people, are in the habit of sending gifts to each other, when situated far from each other. These are sent from motives of affection and policy, to bring to remembrance past friendship, and ensure an ally in case of war in the district, or to propitiate the ire of a stronger people.

Presents are often made to a very large amount, considering the confined resources of this people. Many persons of all grades have expended every article they possessed at times, in bestowing presents; chiefs have employed their followers and slaves for months in working for Europeans in exchange for foreign goods, to bestow as a gift on some relative or friend. Superior natives have engaged themselves for many months' servitude, to procure a musket, keg of powder, or similar esteemed article to present to his chief, or relative of himself or wife.

When presents are sent from a chief to a Euro-

pean, a much larger return is expected, and receiving such gifts will be found to be the most expensive method of purchase in vogue, the rapacity of the natives ensuring interminable jarring. On presents being given between chieftains, it is often made to appear double and even treble its value, thus, twenty large baskets of potatoes have been made to fill sixty smaller ones, &c.[53] Many tons of provisions are thus given away among each other, as is also the case, when feasting friends. In cases of quarrel, the presents that have passed between the inimical tribes are exaggerated a hundred fold, and elaborately dwelt upon, as additional causes that a predatory excursion should be undertaken.

The pride of the chiefs is especially brought into play, when desirous of aping disinterestedness. In the disposal of lands, he rarely reserves to himself any share of the payment, unless a valuable and much-esteemed object should induce him to prefer what has been termed "solid pudding to praise." The grand consideration in bestowing the payment among the minor claimants is to obtain a name for generosity, and dignity, that could not descend to dispute for objects of barter. This has often been turned to political advantage, as a tribe

[53] Great pomp and ceremony precedes a donation in the East. This parade is well described in Judges, "And when he made an end to offer the present, he sent away the people that bare the present."—(c. 3. v. 18.)

has gained accessions of strength by the reported generosity of the chief, and at a siege, the assailed have surrendered at discretion, for the same reasons previously charmed by the merciful character of their assailant.

Among the articles that can be enumerated as presents, that are despatched to and fro, beside every object of European manufacture introduced among them, are baskets of dried fish, caviare, or the prepared roes of fish, young sharks, whale scraps, birds preserved in their fat, loaves made of dried fish and potatoes, strings (some yards in length) of dried shell-fish, tarro, potatoes, kumaras, baked and dried in the sun; pigs, dogs, mats, canoes, &c.; at one period we witnessed a present of forty tons of potatoes that were packed in baskets, and forwarded to friends as a present to assist them in the war.

Ceremonious visits are regarded as gala days by the New Zealanders. The approach and the reception are attended to with all the circumstances of pomp in which these people delight. The persons of the visitors are arrayed in their best garments, and feathers, paints, red, black, and yellow, are daubed on the head, face, and body, as motley as the clown in a pantomime, in addition to which, the fatty matter from birds, or fish-oils, whose rancid effluvia obliges the European to keep to windward, as the whole outward man is literally drenched with the offensive stuff. This

adornment (*wakapai-pai*) is always performed on arriving at the outskirts of the village, where the adjacent brook, or some water held in a calabash, serves the purpose of a mirror. This formerly answered the purpose of Narcissus, but the native countenances are rendered so hideous by stains of black charcoal around each eye, bordered by yellow, obtained from the bark of trees, and heightened in contrast by the red *Kokowai,* a burnt argil, which is used for painting canoes, houses, and sculptured posts, that we doubt if the fate of the hapless subject of Grecian song ever befel a native, induced from the same cause.

The discharging of muskets, discloses the approach of the visitors to the village whose young men rush forth entirely in nudity to meet their friends, when a dance of welcome ensues, performed by both parties, with rapturous acclamation. On its conclusion, the é'ongi or salute follows,[54]

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[54] The forms of salutation in vogue are as various as singular. The New Zealanders press noses full in front; the ancient Greeks pressed their chins together; the Turks press the foreheads and eyes; the Chinese bow nine times. Bowing was the salutation of the Hebrews. The Brahmins bow profoundly, laying the hand on the breast. The Moors kiss beards. Hindoos kiss the hem of the garment. The Anglo-Danes and Saxons shook hands while drinking, to prevent treachery to the person quaffing; a necessary act in those perilous times; the continental

which consists in both parties pressing noses for some time together, then sitting down in duettoes, and reflecting on some affecting passages in their past lives burst into tears, encircling each other round the neck, and covering their heads beneath one garment, chant and sob over the several circumstances that occurred in the interval during which they had been separated. This abominable custom, accompanied by the cutting and excoriating every part of the person with sharp muscle-shells, until they are streaming with gore, generally lasts from half an hour to treble that period, interrupted only when food is served up, and each person strives to "laugh and grow fat," as but the previous minute they had been vigor ously pursuing the opposite course.

Independent of visits from friends, deputations from enemies also introduce themselves in small numbers, to spy out the nature of the encampment, and to obtain an insight into the intentions of the villagers, as to the probable absence of the warriors, and when the place is likely to be best open to a predatory attack. In pursuing this object a variety of artful excuses are given as a cause for paying the visit, until the hosts are lulled into a fatal security. The kindness and hospitality shown to the spies are thrown

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nations kiss hands, and males kiss each other. Arabs kiss the eyes; and some Asiatics hold the beards of each other while they exchange a kiss, as Joab is described saluting Amasa, (Samuel 2 b., c. 20, v. 9.)

away, and after a residence of a few days they depart. But months have been often passed by the false visitors to effectually secure their ultimate object, joining the intended victims in planting, what it is intended they shall never reap, or sowing a crop eventually intended for their own tribes.

The objects of a friendly embassy or visit, are various. When a chief and his people agree to cultivate a new soil, situated some miles from their home, and near to a relative tribe, a few miles further is of no moment to a native, and the visit is accordingly paid.

The assurance of a good meal is no uncommon incitement, especially when, but a very few years since, slaves were such a drug in the market, that it was a frequent occurrence for a few to be killed to feast some friend.

When the tribes thus meet, related by one common ancestry with each other, great rejoicings are made, the deeds of their mutual forefathers are expatiated upon with enthusiasm, and loud chants are raised in their praise. The occurrences of the past, facts, personally known, but dimmed by time, are again brought in review, and mournful sighs are heaved in remembrance of parents, children, and friends, whom death had not spared in his wrath.

Traditions bearing on the subject, antecedent to the lives of the narrators, are handed down by the priesthood. Mutual compacts, fishing and planting parties, are then made, and war excursions, to be

mutually undertaken, are also agreed upon; incantations are made by the priests as to the probable success, and the visit terminates after some days, with mutual amity and good-will. It often occurs that some persons of either party remain with the party leaving or with the hosts, and such visits not only extend to months, but even years, and not unfrequently for life, marrying in and finally adopting this branch of the tribe.

The salutation of the guest at parting is "*Ekonárá*, or adieu," the hosts, waving mats, garments, as streamers, exclaiming in Stentorian strains "*Iré atu rá*; go in health."

Politeness and good-breeding, in such visits, are closely attended to by both parties, a head chief is received by the freemen and slaves with abject obeisance, the pride of the distinguished man oftentimes will scarcely permit him to give them any notice. On strangers meeting each other, the first exclaims "From whence are you, and where travelling?" The answer is then given, and similar questions are put by the other party. Strangers address each other as "*Emára*," (Sir) and "*Táku hoa*," (my friend). Married people mutually repeat "*Eko*," my love, and "*táku potiki, táku tamaiti pai*," (my little one, my lovely infant) is the parents' enthusiastic address to their child.

It has been observed that the national sports and pastimes of a people, give certain indications of their character. We are inclined to accede to this

opinion, as the irresolution and marked variety in the disposition of the self-same native individual resembles the contrariety of their tastes as exhibited in their love of sedentary games, yet they equally delight in the laborious dexterity and vigour in separable to the posture-changing dance. The variety in the movements, which are unceasing, actively employs the head, shoulders, arms, body, legs, hands, and even the eyes, tongues, and fingers of the performers, not to mention the horrible distortion of every feature, and the deafening shouts that accompanies the whole. This overacted excitement leaves a debility that has induced the natives, agreeably to their love of ease, to practise such games from the Europeans as enable them to unite indolence with amusement. The trait in a white man that principally puzzles a native is the inveterate ambulatory habits the former are addicted to. The natives have not the remotest idea of promoting health by exercise, and often observe, on seeing Europeans in busy converse, walking to and fro under their verandah, that the argument, they imagine, could be equally well pursued in a sitting posture, and which they regard as a wise determination; but walking in such case, as an act of folly.

Sports are not nndertaken systematically as among civilized nations, who commence when the labour of the day has past; on the contrary, the instant one of the company is struck by a sudden whim to play a certain game, he becomes excited

in an instant, and his companions are as quickly aroused to join in the amusement he has pointed out. Every energy is called into play, and the subject is pursued with avidity, until lassitude forbids further exertion, or a new subject for play is started by another person, when the infant and the adult, the boy and the gray-beard, quit the postures they were arrested in, to pursue with similar ardour and avidity the new amusement. We have seen, more than once, a large assembly of both sexes, and all ages, absolutely infuriated with the excitement of the song and accompanying dance, arrested instantaneously, as if struck speechless by the snake-like Medusa borne by Perseus, on one of the choristers suggesting the pleasures of a *tangi* with its abominable excoriations. The whole body of performers have instantly sat them down on the ground, and reflecting on the regretted scenes of the past, have become drowned in tears, and apparently hopeless agony.

CHAPTER XVI.

THE NATIVE DANCES.—REPRESENTATION OF THE PASSIONS,—MUSIC.—THE ISLANDERS, CHANTS AND CHORUSSES. — IMPROVISATION. — ACTING THEMES. — VOCAL POWERS OF THE SEXES. — FESCENNINE VERSES. — RECITATIVES. — POETRY. — ATTACHMENT TO SINGING. — ACTIVE GAMES. — CANOE RACING. — MOCK FIGHTS. — THE CHASE. — SPORTS INTRODUCED BY FOREIGNERS.—THE GAME OF TI.—DRAUGHTS. —DRAWING.—RIDDLES.—TALES OF LEGENDARY LORE.—IMITATIONS.—MUSICAL INSTRUMENTS.—RECREATIONS OF CHILDREN.—PRECOCITY OF THE SEXES.—EARLY SENILITY.—CLERICAL SPORTS AND HARVEST HOME.—TASTE OF THE PEOPLE FOR ORNAMENTS.—THE POENAMU, HOW OBTAINED.—THE WAKA KAI. — THE MAKO. — EXPENSIVE EXCHANGE.—ARTICLES MADE USE OF AS EAR ORNAMENTS.—CHARACTER GIVEN TO THE NEW ZEALANDERS FROM WEARING THE TIKI.—FEATHERS IN UNIVERSAL REPUTE.—CAUSES THAT TENDED TO EQUALIZE NATIVE SOCIETY.—THE HEARU.

THE dances are performed with astonishing agility, that habitual practice can alone bring to perfection. Every member of the body is actively employed, the fingers, toes, eyes, and tongue, being as much engaged in it as the arms and feet. All bound simultaneously at certain periods from the earth, and with their loud exclamations, clapping the left breast with the right hand flatted, give a sound that is unequalled, save when the yell, or war-screech, is added to the astounding din. These performances are taught to the children from the earliest infancy, and raise the passions of masters

and pupils to such a degree, that a legion of *diablerie* in a melo-dramatic incantation-scene, gives but a subdued representation of the demoniacal horrors that chill the European with abhorrence and disgust.

Obscenities of the most revolting description are imitated in some dances, to represent the contempt with which they regard the enemy, and the intentions they would practically perform in obtaining any one of them within their power.

Wrestling is practised to some extent, but in this wholesome sport they fail to excel, the best performances being puerile, without the subtle knowledge of the art which renders it interesting. In these indifferent exertions, they cannot compete with the South Sea Islanders. The New Zealander wrestles by using his utmost manual exertion, the former conquers by artful tact and alertness, and the obtaining such advantage as may present itself.

The music of the people is of a primitive kind; a variety of ballads exist among them descriptive of the achievements of their ancestors and the exploits of certain warriors of the tribe.

Every circumstance in the life of a native has a song dedicated to the season; thus in fishing, canoe and house-building, planting, sowing, reaping, felling timber, paddling canoes, births, marriages, and deaths, peace and war, each has its characteristic chant, accompanied by a chorus, which is

given by the company, few or many, with strict attention to time and unity. The chants are simple, and the musical subjects few, but the words embodying the scanty musical scores, are innumerable. Musical improvisation is of common occurrence, and is the method made use of to describe a journey about to be undertaken, or adventures but just concluded.

But few songs and chorusses are chanted unaccompanied by action, thus in describing a voyage, the cantator represents with his body the uneasy motion of the waves, and if the horrors of war are the theme, the several passages in it are represented with fidelity, and the arm is bared to indicate the closing scene of cannibalism, the actor pretending to gnaw the limb with marks of the most intense gratification.

The voices of the men are modulated agreeably to the subject, some of which are not wholly unmusical, but the generality are harsh and inharmonious; a drawling nasal twang is sometimes given, that is extremely discordant to the ear of a European.

The voices of the females are pleasing, feminine, and flexible, and in young persons are clear and musical, capable of, and fitted for cultivation. The air to the fescennine verses made use of at marriages, shows the compass that may be attained by the female voices, not unworthy of the disciples of the gay Euterpe, and the doleful requiems of the *pihé*

would be acceptable to the grave Melpomene herself. The native conch-blowers and fifers are in all probability not more rude in their musical departments, than Jubal, the earliest human being noticed in biblical history as trilling on the harp, or the trumpeter (his descendant) Tubal-Cain.

The voices of either sex have been rendered almost unfitted for song, from the habit incurred from earliest infancy of screeching at each other, principally induced from the clamour that reigns in a native encampment or village.

Some of the songs, similar to the recitatives and oratory of the people, are metaphorical and figurative in the highest degree, but that sagacity of remark and repartee that distinguished the Indians of North America above every other uncivilized people, is unknown in New Zealand. Poetical composition is not practised, detached sentences in prose forming the ground-work for the music, which are compositions without the attempt at finish as among Europeans, yet is a step nearer to a musical piece than the chant of a recitative can be pronounced. They are so much attached to singing, as often to spend the entire night in its gratification, and all work is prosecuted with the aid of song, which with dancing in the placid moonlight, or by the light of torches in its absence, forms the most happy pastime they possess.

Among the active games indulged in is foot-racing, climbing, swimming, canoe-racing, in which

they excel, and often try their energies in competing with European whale-boats, but though victors at the commencement, they soon waste both strength and energy by the reckless manner of their paddling, whereas the cool efforts of the more wary opponents soon obtain the mastery.

Mock fights are represented in every visit, reeds and rail-fencing (*taiápá*) being substituted for deadlier weapons. Throwing spears and reeds at a given mark is also a favourite amusement, but they do not excel, and their attempts at pugilistics are a sad apology for the art as practised by the British, as kicking, biting, scratching, mauling, &c., are recognised as part and parcel of the game. The chase is not unknown, being practised for the commercial purpose of entrapping wild hogs, and for which the dogs are trained. It can be hardly termed a sport, as the exertion is only made for purposes of sale.

Flying kites, and nine-pins, have been partially introduced among the young men; and venerable old gentlemen, with flowing white beards, priests, and laics, may be seen lying in horizontal attitudes, delectably amused playing at marbles "up the spout," and at "buttons in the hole."

Sedentary amusements are extremely agreeable to the people. Among the principal are imitations of the sounds produced by implements native and European when in motion, the hissing saw, the clipping of the adze, the chopping of the axe, the

grooving of chisels, the roaring of musketry, &c., are imitated as correctly as it is possible to do, whole companies performing them in chorus.

The game of *Ti* is much indulged in. It consists of a party counting in unison with their fingers; on a number being given, the players must instantly touch the finger denoting the said number, and an error in this active performance is productive of much mortification to the native; the dexterity with which it is played, can only be accomplished by continual practice. This game is commonly practised by the *paysans* of the continent.

Draughts now form a most interesting game among the natives, and many display much shrewdness and ability at it. The chequered board is not only a utensil in every house, but canoes, and even the sandy sea-shore is often found marked with the parti-coloured squares.

Drawing, at which some natives are very expert, also forms a pleasurable pastime. All kinds of subjects are depicted, such as men mounted on pigs, ships, canoes, heads, trees, and subjects that admit not of description. Playing upon words, is an amusement common to the people, and they are adepts in conversing with words, each beginning with the same letter.

Riddles are also given and expounded, but those who are unable to solve them are better off than the Athenians, who were forced to swallow a quantity of salt and water, with their hands fas-

tened behind until their wits brightened on the matter. Tales, legends of enchantment, and the apotheosis of deities, greatly delight the native ear. Such absurdities as would only amuse infants in Europe, serve to delight and illuminate the most venerable auditory, no time is reckoned too precious to greedily devour the adventures of spirits, goblins, and incantation, and the company, sitting around the hearth in the native cabin, listen with breathless anxiety to all the horrors that the invention of the reciter can conjure to his mind. This feeling becomes so intense, even during a superstitious fear that imperceptibly creeps over the whole auditory, that the fall of a rotten branch of a tree in an adjoining forest, would scare the most fearless of the warriors.

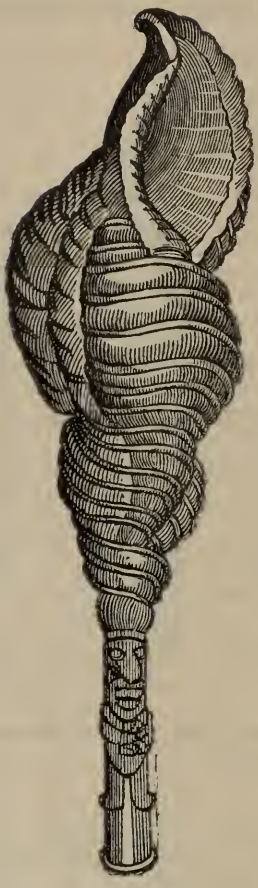
Among a few of the recreations, are imitations of dogs, pigs, the tones of birds, whistling, at which they make but lame attempts, and the judicious application of blades of wire-grass to the nose of a cat. The smoking of tobacco is an inseparable recreation; it is indulged in before the infant is enabled to walk alone, and the large bowl of a pipe is often to be seen appended from the bored septum of the native ear. Tobacco is the *ne plus ultra* to a people defective in mental resources.

The native musical instruments scarcely deserved the appellation. Flutes are often formed of the bones of an enemy or a deceased friend, the lateral extremities of which are often carved with much

care ; the sounds elicited from them are very inharmonious.

Flutes of the New Zealanders.

They differ in shape and size, some possessing three, four, and five holes, to emit the sound, and are generally worn round the neck. Shells or conchs, to which are affixed (with some ingenuity) mouth-pieces of carved wood, are also prized by the people, a strip of dog's skin is attached to them for portability. The noise is as rude as can well be imagined ; these conchs are sometimes used in war, to collect a scattered party, but as they do not admit of modulation, the name of musical instruments can scarcely be applied to them.



The Conch Shell, or Trumpet of the Natives.

We have mentioned the knowledge of ventriloquism, among the natives, but it is confined to a few persons, who are far from being adepts in the art.

In the above collection of the sports and pastimes of the people, we include the recreations of the children and of their parents, the former amusing themselves in a more puerile manner. Shakspeare's

seven ages would not apply to a native, as infancy, childhood, manhood, and second childhood, follow quickly upon each other, boyhood or girlhood being of too short a duration to be noticed. The lad of ten years, accompanies his parent to the council and the fight, shares in the plunder, and partakes of the casualties of life. The girl of ten years, is frequently a married woman in New Zealand, and at eleven becomes a mother, senility marches in as rapid a progress, a grandmother of twenty-two years is often seen, and at thirty, from laborious duty, she quickly falls into the sere and yellow leaf. At forty, and frequently previously to that age, she becomes a *rurui* alias old woman, and either becomes pleasing in her station, or a determined virago ; a medium is rarely preserved.

Among the priesthood, incantations answer as a sport, and dances are performed, accompanied with horrid shouts, around the public sacrifices.[55] The harvest-home, is made a religious ceremony, and

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[55] Similar to the *Ludi Cereales* of the Romans, in honour of Ceres. At the *Ludi Florales*, or Feast of Flora, ladies in nudity assisted. When Portius Cato entered the theatre, previous to a representation of the orgies, he was soon obliged to retire, being an unmarried man, that his presence might not prevent the ladies undressing for the solemnization of the indecorous rites; had he been married, no question would have been raised as to his privilege of being a spectator.

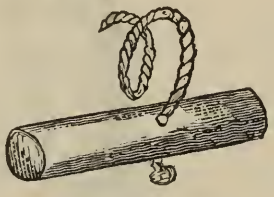
the first fruits are offered to Wiro, the *atua* of evil, this done, sports and enjoyment close the ceremonies.

Similar to the tastes of every people in a similar state of incivilization, the New Zealanders delight in decorating themselves with a profusion of gaudy ornaments, which are ostentatiously displayed, regardless of appearance, becoming or otherwise. Among the most ancient are those formed from the green talc or poenamu, which is also known as serpent-stone, jade, &c., which is found on the borders of a lake towards the south-east extremity of the Island of Victoria. It is first obtained in a soft state, admitting of being easily moulded, but hardens on exposure to the air. The ornaments pending from the ears are termed *Waka Kai*, and are almost as various in design as numerous. Some are formed resembling the shape a numerous class of correspondents, (as the Post-office returns testify,) has agreed in giving to the human heart on St. Valentine's Day, with the addition of two round orbits inserted in mother of pearl or the *paua*, (mutton-fish) shell, or when obtainable red sealing-wax, the same shape of the ornament is moulded beneath, answering as a mouth, a small hole between the eyes having a string of flax to hang it by.

Ná Waka kai. or Ear-ornaments.

Among other articles, carvings on wood are also similarly appended, various in design and size, but the *máko* or tooth of the ground shark, a fish less met with than the rest of its species, is accounted

Máko, or Shark's tooth.

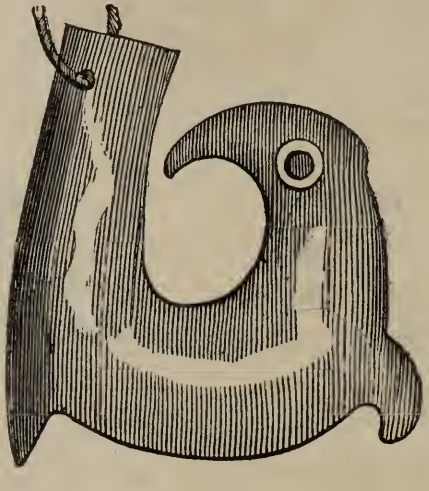


Waka kai.

of such value, that we have seen a new double-barrelled fowling-piece given by one native to another for a good specimen, and no less than a dozen large hogs, and even sixty baskets of potatoes of twenty pounds' weight, have been obtained by successful European possessors. The lateral end of the tooth is generally covered with red sealing-wax. Pieces of round wood, small flutes, birds just killed and unwashed, or yet fluttering in the agonies of death, are inserted in the lobe of the ear, the blood streaming on the clothing

of the wearer, whose blood also intermingles, from scratches given by the talons of the expiring bird.

On gala-days, the ear is decorated with the skin of large sea-fowl whose white down strongly contrasts with the brown tint of the countenance. Fish-hooks, musket-locks, small phials, buttons, pipes, beads, bunches of wild forest-flowers, &c., certify the tastes that severally actuate the wearers.



Waka kai no poénamu, or green talc Ear Ornament.

Around the neck, similar kinds of ornaments are worn, but the principal favourite is the *Tiki*, a grotesque libel on humanity, being like the race of mermen and maids, neither one thing nor the other.

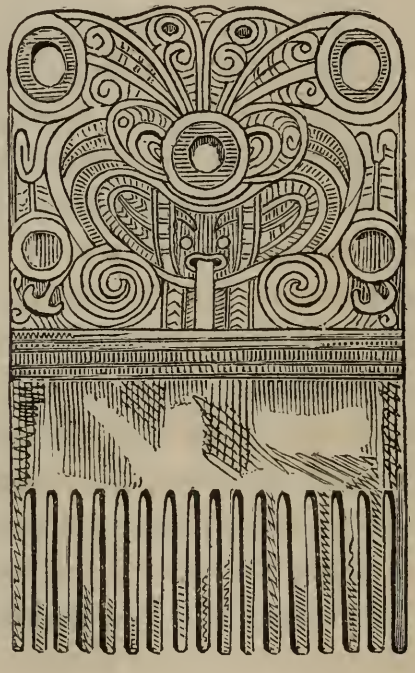
E' Tiki, or green stone ornament for the Breast.

These simple ornaments have obtained for the natives the character of worshipping images, by transient travellers ; but the follies of bowing down to stocks and stones, or articles fashioned by their own hands, they would repudiate with laughter, aware, like Abraham in the house of his father Terah, (whose profession was that of sculptor and idol manufacturer to the Chaldeans,) that such insanity could not effect the salvation of the soul, preparatory to eternal rest.

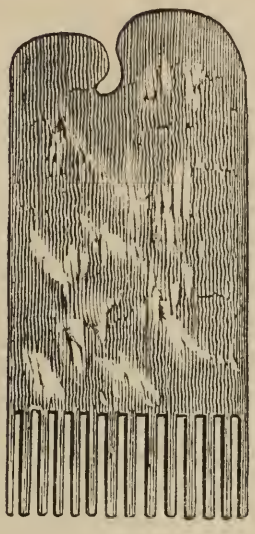
On gala days, and often on more ordinary occasions, feathers of the Uia nui, (Albatross,) the Tara, (Gannet,) and other large sea-fowl are raised high on the head, the hair of the wearers being allowed to grow long, and is then gathered together by either sex, and tied with a *páre,* or riband of

flax or *tapa* in a bunch, after being well rubricated with the offensive shark-oil.

Previously to the residence of Europeans in the country, which has greatly tended to amalgamate the classes of native society by the former employing chiefs and slaves on the same work, and equalizing the payments to both; a chief was distinguished by his numerous feathers, above the freemen, slaves being prohibited from wearing such; but at the present day all classes make equal use of them, and no outward difference exists between the master and his slave. In addition to the feathers, combs of wood, fancifully carved, are also inserted.



Na Hearu, or Native Comb, carved in wood.



Ancient Comb.

Formerly a comb (*Hearu*) from six to fifteen inches long, was placed perpendicularly at the back of the head, but have become long since discontinued.[56]

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[56] Feathers have always been held in high repute, and for this esteemed article the chase of the Ostrich in Egypt is one of the most lucrative of amusements. The towering plumes that serve to additionally adorn a modern levee, fall far short of previously similar ceremonials: "In our young days, when George the Third was king." However, it proves the taste is far from obsolete.

CHAPTER XVII.

THE GEOGRAPHY OF NEW ZEALAND.—NORTH CAPE.—EAST AND WEST COASTS.—LATITUDE OF THE ISLANDS. — THEIR EXTENT, VALUE, AND ANCHORAGES. — SHIPPING FROM EUROPE AND AUSTRALASIA.—RARELY ATTEMPT COOK'S STRAITS. — THE WAITANGI RIVER.—ITS CASCADE.—ITS COMMERCIAL USE.—THE WEST COAST.—ITS RIVERS.—PRODIGIOUS SURGES AT THEIR ENTRANCES.— WIND BOUND.—HOKIANGA RIVER.—ITS DISADVANTAGES.—WESLEYAN MISSIONARY SETTLEMENTS.—FRENCH CATHOLIC MISSION. — THE BARON DE THIERRY. — HIS PURCHASES. —RESIDENCE. — ADDRESS TO THE WHITE POPULATION. — HARBOUR OF KAIPARA. — SOIL. — MANUKAU. — ITS SITUATION. — DEPOPULATION.—SOUTH-WEST RIVERS.—MOUNT EGMONT.—SHIPWRECKS ON THE COAST.—DOUBTLESS BAY.—AND SOUTH-EAST HARBOURS.—FRITH AND RIVER THAMES.—ITS NAVIGATION.

On the geography of New Zealand, we would refer the reader to a former work, in which this subject will be found treated at large, and a list appended of nautical data and positions of headlands, bays, rivers, capes, &c. The North Cape, (Otou,) is situated in lat. 34° 25′ 30″ S.; long. 173° 9′ 48″ E.; where the country terminates in barren hills of sand and rock. This portion of coast has a desolate dreary aspect; nor can any part of the shores of the country be said to indicate the fertility of the interior. The east and west coasts are divided from each other by mountainous ridges, in many places, at the southward, soaring

to so great a height as to be eternally enveloped in snow.

The country in its width or latitude is narrow, scarcely averaging one hundred miles across; though at the East Cape (Wai Appu) lat. 37° 44′; S.; long. 178° 36′ W.; the land has about three hundred miles of latitude, the most extensive breadth in the country.

The North Island, or *É ai no Máwi*, literally "the begotten of the god *Máwi*," is so contracted some miles from the North Cape, and at the Thames, the centre of the island, on the east, and Kaipára and Manukou on the opposite shores, on the west, that canoes are drawn by the natives across the narrow isthmus, the breadth not exceeding, from the water on either coast, three miles, and at night when the winds are lulled, and the stillness of nature prevails, the sea is heard to dash against the beaches of both shores.

The east coast is the choice locality of the country. The harbours indenting its shores are all valuable, few on the North Island being obstructed by sand-banks at their entrances.

The most extensive, and by far the most valuable, is that of the Bay of Islands, lat. 35° 10′ S.; long. 171° 30′ E; the entrance is about eleven miles in width, and sufficiently deep to admit the largest ships to safe anchorages, and its width enabling them to beat in against the prevalence of a contrary wind.

The anchorages are as various as sheltered. The greatest extent for sea-room is to be found at Pároa, where from twelve to twenty fathoms can be obtained; at Tippuna, five fathoms. Tarrias River, seven fathoms; Kororarika, five fathoms; Wahápu, five fathoms; and the Kaua Kaua Channel, five fathoms; Tipuna, on the N. W. side, is the least valuable, from its being exposed to the South and South East winds.

In sailing for the Bay of Islands, the North Cape should be first made. The course is the E. S. E.; if the wind blows off shore, then half a point to the Southward, after sailing thirty leagues, will bring the vessel off Point Pocock. When the westerly winds prevail, there is sea-room for the largest ship to beat into the Bay. The North point is called Point Pocock, the Southern Cape opposite, is known as Cape Brett.

The Bay of Islands has ever been the favourite anchorage of shipping for the last forty years and upwards; thirty ships may be seen, periodically, at anchor, from the countries of Great Britain, America, France, Port Jackson, Hobart Town, and South Australia. Shipping homeward bound, from Sydney to England, laden with colonial products, such as wool, oil, flax, timber, etc., touch for water and refreshments at this favourite port. Vessels rarely make their passage through Cook's Straits, as, independent of an overpowering current, against which ships are unable to make headway

when calms prevail, that would probably sweep them on a lee-shore, the westerly winds that prevail blow with violence as through a funnel, preventing the egress of shipping to the West coast, which is also a dead lee-shore. The same causes will ever deter ships from attempting the Straits from the westward, as the easterly winds produce the same effects in the contrary direction, during their prevalence. The favourite anchorage in the Bay of Islands is opposite the village of Kororárika which affords the best locale for the capital of the country that can be found; the land on this place is already, in many parts, worth at the least, £100 per acre, and we doubt if some portions could be obtained at quadruple that amount.

The opposite side of the harbour is termed the district of Waitangi; on the north shore the late official Resident, Mr. Busby, has taken up his residence, and made a large land-purchase. On the opposite shore, *the country* belongs to the church missionaries, whose purchases occupy many miles of water-frontage and interior. The river Waitangi is divided into pure fresh and salt water, the latter is about one mile in length, when its further progress is suddenly arrested by a natural basaltic wall, about one hundred feet in breadth, and eighteen feet in perpendicular depth, over which a fresh-water river meanders, after running through perhaps eighteen miles of a rich arable

country, capable of producing the most valued of agricultural productions, enclosed between high banks, absolutely darkened with the exuberance of vegetation. (See engraving in the title page to Vol. II.)

This river is joined by innumerable water-runs or streamlets, and from its pellucid freshness, strongly contrasts with the salt sea-water that is barricadoed by the basaltic rock over which flow the falls. The water flows unceasingly during the greatest heats of summer, and it may be truly observed, that in no one part of the colonial or civilized world exists a similar natural curiosity, so close to, and within the principal capital of this future emporium of the Southern hemisphere. It is invaluable for a succession of mill-properties on the most extensive scale, and fitted to supply the wants of farmers occupying the extensive grain-country in the vicinity. It is best adapted to mills for flour, cotton, flax, timber, saw, and similar machinery. The surrounding shores rise to an eminence necessary for the falls. The roads from Hokianga, Kaipára, Kerikiri, Taiámai, Waimate, etc., pass close to the river; and the corn, wheat, etc., of an extensive country, rich to luxuriance in those products, will pass through the mills that will be erected above the waterfall.[57]

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[57] The following description, among several others,

The West coast of New Zealand possesses several noble rivers. The principal which we

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is contributed by personal visitors to the Falls of Waitangi:—

"We rowed to the head of a cove where we were told there was a large waterfall. The place mentioned was not far distant from the level grouud, and we found there such a powerful fall of water as would, on the event of the natives being civilized, be capable of working the largest machinery, and which thus might be made exceedingly valuable. In approaching the head of the cove, we discovered a natural wall, about a hundred feet long, and sixteen feet deep, over which flowed a river, that came from some distance in the interior, and discharged itself into the Bay. This river, from its appearance, was never flooded, its stream being neither deep nor rapid, but gently flowing in a smooth and regular manner. But, as there was, nevertheless, a great body of water, in consequence of its breadth, which, on pacing it at a little distance from its mouth, I found to be one hundred and forty feet, the channel might be narrowed, and the current thus regulated according to the power required. A fall of water like this, so admirably adapted for various purposes, such as mills for grinding corn or sawing timber, would, at Port Jackson, be a certain fortune to its possessor. When the tide is at its height, there is a depth of water from six to seven feet, that rises close up to the wall, sufficient for large craft to come alongside."—*Nicholas' Voyage to New Zealand in* 1814, *pages* 239 *and* 240, *Vol.* 2.

Mr. Nicholas visited the country when it was thought wholly untenable for a European to remain; the scenery was consequently in a state of nature.

enumerate, as they are situated N. to S. are the *Wanga-pé, Hokianga, Kaipára, Manukou, Wai-*

"There is a beautiful lake of pure water lying about midway between the Bay of Islands and Hokianga, which covers many thousand acres of land. It is nearly eight miles across at the midst, and six in the narrowest part. It forms very nearly a circle, adding a beautiful variety to the splendid scenery that bursts on the view. In this lake are large quantities of conger eels, which are much sought after and preserved by the natives, as a most delicious article of food. From this lake proceeds the stream called Waitangi, a narrow rapid rivulet, running through several deep valleys until it empties itself over a beautiful fall, of about twenty feet perpendicular, into the waters of the Bay of Islands," page 8. "A greater current of water rushes down the falls, at the head of the Waitangi, than either of the other (falls), with which I am acquainted."—*Yates' Account of New Zealand*, 1836.

"A ride of a few miles brought to view a remarkable waterfall, where the waters of the Waitangi, on their seaward course, glide over a perpendicular cliff of black stone, which, glassed by those running waters, faces the traveller like a wide and outstretched mirror, standing erect above the troubled surface of the boiling whirlpool below, supported on either side by the bank of the river, and smoothed and polished in readiness for the sun to contemplate therein, when he rises in his own unequalled beauty and unrivalled brightness. A circular basin beneath receives the fall, and thence transmits it in a shining stream to the end of its journey, between Paihia and the small peninsula on which the British Resident has built his dwelling."—*Marshall's Visit to New Zealand*, 1836, *page* 62.

káto, Waingaroa, Kawia, Morokupo, and *Mukou,* but are all barricadoed by sand-bars, intermixed with rocks, which effectually prevents their luxuriant banks from becoming, at any future period, first-rate townships, especially as the East coast presents a number of convenient outlets. These sand-bars lie out two to four miles from the land, over which the sea almost continually beats with such terrific violence as to raise a mountainous surf, that to attempt to pass through it, would assuredly dash into minute atoms any ship, large or otherwise, ever built; no invention of human thought can withstand its fury. These prodigious surges are raised by the westerly winds that prevail on the coast four-fifths of the year, rendering even the approach to those rivers dangerous, as when it is found impracticable to pass the bar, the mariner has a lee-shore to contend with, the wind blowing directly on the land, and no harbour for three hundred and fifty miles, until he can make Cook's Straits, where a head-wind may await him.

In the months of October and November, 1832, we were detained *forty-two* days in the river Hokianga, after the cargo had been completed, each tide anxiously waiting for the surf to subside on the bar, so as to become passable. This was in a small schooner, called the "Fortitude," of the Bay of Islands, bound to Port Jackson, with a cargo of timber and maize; the latter became heated and unsaleable, from the long detention. To introduce

steam-vessels for towing ships from the river over the bar, would be wholly useless, as the surf would annihilate any such work of man. A fair judgment may be arrived at, as to the above facts, by the further assurance that more vessels have been wrecked at Hokianga, than in all the other parts of New Zealand added together, and that the furious lashings of the surge at the bars of the western rivers we have heard in a still night at the distance of thirty miles. The distance of Hokianga (in a direct line) from the Bay of Islands is twenty miles only, consequently the latter port will become the outlet for the exports of that portion of the western coast.

The Hokianga has several sand-banks in its course that renders the navigation somewhat intricate. The Wesleyan Missionaries have their settlements on the banks of this river, but the purchases of the Society are simply enough for the purposes of the Mission, to produce food for its members, European and native. A French Catholic Mission is also established on the banks of the Maunga-muku (Flax Mountain) river, a tributary stream of the Hokianga, and have been encouraged in their exertions by the proselytism of several natives, induced by the respect paid to them by the principal portion of the British residents. M. Pompelière, with the title of Bishop (*Evêque*) is at the head of this foreign mission.

We regret to have received accounts of some

fracas that have taken place among some of the members of the above missions, which had better never have occurred, as the natives regard every European transaction with the most critical eye, and fail not to use their judgment accordingly.

On another part of the river's bank, is located a (titular) Baron de Thierry, rejoicing under the titles of king of Nukeheva (one of the Marquesas' Isles) and sovereign chief of New Zealand. This august potentate, charmed by the recitals of a Reverend Thomas Kendall, a Missionary of the Church Missionary Society, when on a visit to London in or about 1822, requested his interested narrator to make an extensive purchase of land for him on his return to New Zealand. Alive to the Scriptural advice of *taking all strangers in*, Mr. Kendall acted according to *his* reading of the text, and purchased a piece of land for a portion of the goods invested; some time after, the reverend gentleman was dismissed from the Mission, having further illustrated some of the *moralities* inculcated by Scripture according to his ideas. Mr. de Thierry first visited New Zealand about the end of 1837, and distributed a lengthy address to the white residents of New Zealand, insisting on his title to his land in the district of Waiho, "containing by estimation 40,000 acres, be the same more or less." The schemes of this gentleman, for such a society of man, are Utopian and visionary; but in justice to him we append a portion of the latter

part of his address, premising that this baronial sovereign was reduced to such extremities by his servants, hired in Sydney, leaving his employ, that he might be often found personally working in a saw-pit, placing himself, from his high predilections as *top-sawyer*.

"It is as easy to begin by establishing a productive government as it is to form a consuming one. If we farm five thousand acres of land to cover public expenses, and that we clear but £10 per acre by our crops, we shall be in receipt of £50,000 a year, and by due attention to our growing wants, we can meet them with a large surplus, without adding to the cost of imported goods, or cramping the means of individuals. By opening our port to free trade we attract traders from all nations; and Hokianga, *had she but a better entrance*, would become the emporium of the new world. I claim jurisdiction over no part beyond my own territories; but if it ever should be the policy of the Bay of Islands to become a member of our society, a degree of prosperity will ensue of which no infant nation can offer a parallel. New Zealand has such elements of wealth within herself, that nothing is wanting to her greatness but a rational domestic government, capable of giving the necessary guarantees at home and abroad."

The same objections that exist against the river Hokianga, are applicable to those of Kaipára, and the other rivers to the Southward on the West

coast. At Kaipara the river runs about due North; the western shores, for seventy miles, are unfitted for the labours of the agricultural emigrant, a hard stiff clay composing the soil (over which the fern rises in a stunted condition) at the termination of the succession of sand-hills that guard the vicinity of the coast.

The river Manukau admits of better ingress than any other of the adjacent rivers, a passage being obtained on either side of a triangular reef of spreading rocks, called by the natives *Kupenga é wátu* (the net of stones) over which the sea beats with awful violence. The interior is a large bay, into which the prevailing winds from the West blow with great force, that greatly retards the progress of agriculturc. This place has been deserted by the natives for many years past, the tribes originally possessing it having been destroyed in an exterminating war carried on against them by the adjacent tribes of the rivers Thames, Kaipára, and Waikáto.

From Mukou to Port Nicholson, in Cook's Straits, the land presents no shelter from any wind, and in the warlike district of Teránáki, above which the mountainous cone of Egmont, called by the natives *Puké Aupápá*, the Snowy Mountain, raises its snow-capped head to a height beyond 14,000 feet, the shore is dangerous of approach to shipping, as several reefs project out to sea, and the westerly winds blow directly on to it. The whale-ships

"Harriet" and "Waterloo" were wrecked here a few years since, and H.M.S. "Alligator," and brig "Isabella," (tender) in search of the passengers and seamen taken prisoners by the natives, were with difficulty preserved from a similar fate.

The harbours on the East coast are many. Among the principal, next to the Bay of Islands, from which it is distant north thirty-five miles, is Wangaroa, a noble receptacle for shipping. Doubtless Bay is situated a few miles further north; there the land becomes sandy, trending in barren hills to the North Cape. Southward of the Bay of Islands, are the harbours of Wanga-mumu, Tutukaka, Wangaruru and Wangari. The following are roadsteads open to the Easterly winds; viz. Horéké, or the Frith of Thames, Warre Kahika or Hicks' Bay, Wai Appu or the East Cape, Tokomaru and Uwoua, (the Tegadoo and Tolaga of Cook), Turunga or Poverty Bay, and the deep bight of Piroa or Hawkes' Bay.

The Frith of Thames is an open unprotected roadstead, the entrance to which is extremely hazardous, from a number of sunken rocks, undistinguishable at night, being about even with the surface of the water. The river Kaihu, on the western side of the Frith, leading to Mahurangi Bay, is easy of access, and affords good protection, but the land in the immediate vicinity is wholly unfitted for maritime townships, being comprised of bluff hills of soft saponaceous stone, and skirted by far-extend-

ing banks of oozy mud, covered by the sea at the flood, and exposed at every ebb tide, imparting an unwholesome humidity to the vicinity, and shrouding the adjacent country in an almost impenetrable foggy mist. These mists prevail in all the rivers on the west coast, banks of far-spreading mud stretching out in every direction, and rendering impenetrable the opposite scenery in noon-day. The streams adjacent in the Thames, are only fitted for punts and smaller craft, that draw but little water. The river Thames is unnavigable for vessels above 100 tons burthen, which must be worked up the narrows, where alone shelter can be procured, and foul stormy winds, of frequent occurrence, render the egress extremely difficult and dangerous, from the sand and mud-banks that extend in long spits from several directions. Of the frequent gales in the Thames of New Zealand we can quote from personal experience, and though the land up the river is extremely good and well fitted from its fertility for the labours of the agriculturist, yet as a principal seaport of the country, it is wholly unfitted.

CHAPTER XVIII.

COOK'S STRAITS.—PORT NICHOLSON.—REMARKS ADDRESSED TO COLONISTS.—CLIMATE OF THE COUNTRY, IN REFERENCE TO PRIORITY OF MARKETS.—RAISING OF THE CROPS.—INCREASE AND DECREASE IN ITS SALE AND DELIVERY.—LATENESS OF THE CROPS AT THE THAMES, COOK'S STRAITS, AND THE WEST COAST.—COLONISTS OF THE NEW ZEALAND LAND-COMPANY.—SOUTH AUSTRALIA.—DECREASE IN THE VALUE OF LAND AT ADELAIDE. — AND ADVANCE OF PRICE AT PORT LINCOLN.—INCORRECT ACCOUNTS OF COOK'S STRAITS.—NUMBER OF SHIPPING THAT ENTER THE BAY OF ISLANDS.—INCREASE OF FRENCH COMMERCE. — ON THE CONDUCT OF THE SEAMEN OF EUROPE — TEE TOTALISM.—SOIL.— HARBOURS. — STREAMS. — DISSIMILARITY OF THE COUNTRY.—BOUNDARIES OF THE COAST.—LAGOONS AND MARSHES.—FLAX-GROUNDS.—PLAINS. — FOREST-LANDS AND MOUNTAIN VALLEYS. —A NEW ZEALAND FOREST.—ITS DESCRIPTION AND UNBROKEN SOLITUDE.—PARASITE PLANTS AND PALM-TREES.—ELASTIC VEGETATION.—LIST OF THE PRINCIPAL PALM-TREES.—ENUMERATION OF THE PRINCIPAL TREES IN THE COUNTRY.—PECULARITIES OF A NATIVE FOREST.—VEGETABLE TRACERY. — DIFFICULTIES THAT BESET TRAVELLERS.—GENERAL CHARACTER OF THE SCENERY.—THE KUKUPA AND PAREIRA. —INHABITANTS OF THE FOREST. — AND SAFETY AFFORDED TO WAYFARERS.—MANNER OF SOJOURNING FOR THE NIGHT. — CALMNESS OF A TROPICAL NIGHT.—CHANGE OF WEATHER.—HORRORS OF A STORM WITHIN THE TROPICS. — DEVASTATIONS THAT ENSUE. — SUBSEQUENT STATE OF THE COUNTRY.

THERE are several excellent harbours in Cook's Straits, which divide the two large islands from each other. The least in value are those belonging to the North Island, as the strong southerly gales that prevail in these parts, render the north side as dangerous a lee-shore, as the whole range of western coast. The southerly gales commence

with great force about ten o'clock in the morning, increasing in violence until they terminate in gales accompanied by squalls, raising heavy seas in the channel, which are further augmented as the opposing tide takes place, towards sunset; the violence of the gale then subsides, and within an hour after the disappearance of the great luminary a perfect calm prevails, which generally continues during the night and the following morning, until about nine o'clock, when the same warring of the elements is repeated. During these gales the weather is pleasant overhead, a calm blue prevails in the sky, save those fleecy clouds termed by nautical men, as "Cats' paws and mares' tails," which but ill describe the strife of the elements.

Port Nicholson or *Wanga-nui aterá*, on the north side of the Straits, is an excellent harbour, of sufficient capacity inside to hold a navy, but from its position on a lee-shore is sufficiently objectionable, indépendent of the Straits being at times impassable from the furious gales that blow through it. The same delays, so prejudicial and destructive to grain cargoes, as render the western rivers unavailable as ports of agricultural traffic, prevail also at Port Nicholson, as vessels once at anchor in the river are likely to be detained some weeks after loading, before they can take their departure, as from the prevalence of winds from the westward, a ship must then sail either up the entire East side of the North Island, about six degrees, or

if northerly winds prevail on that coast, against which but little headway can be made, she must turn her head down the shores of the South Island of VICTORIA about the same distance, before she can be in a fair way to start for the Australian Colonies, whither she is despatched with grain. The damage that must ensue to a cargo of Indian wheat or maize, (*Holcus indicus*,) of which the Australian colonists partake largely, will be easily imagined, as it soon becomes heated in the close hold of a vessel, and consequently damaged.

We have stated a few circumstances that will induce the future colonist to be cautious of settling on the WESTERN and SOUTHERN coasts of the NORTH Island; we shall now proceed to give further proof positive to the truths we have advanced.

The Islands of New Zealand, as we have already observed, lying due north and south, renders EVERY MILE OF LATITUDE A DIFFERENT CLIMATE. Thus the produce of the Bay of Islands to the North Cape is ready for the Australian markets, six weeks and two months previously to the grain of Van Diemen's Land. This priority of being in the market, is of VITAL IMPORTANCE to the colonial farmer and merchant, as in seasons of drought in Port Jackson, Port Philip, South and West Australia, the exporter may obtain from ten to nearly twenty shillings for his wheat per bushel, but the market ONCE supplied, the exporter who appears latest in the market, may scarcely obtain one-

fourth of that sum, and instances have been known when the last comers have *not obtained sufficient withal to pay their freight!* The River Thames, from its trending to the southward, is full THREE WEEKS or a month later in the ripening of grain, to that produced at the Bay of Islands, independent of the much longer passage to Australia, and the climate of Cook's Straits in about the latitude of Port Nicholson, is full SIX WEEKS later than the said Bay, *independent* of the difficulty of leaving port from the southern gales. On the west coast, Hokianga, from the prevalence of the westerly gales, though in the same latitude as the Bay of Islands, is about three weeks later in its productions, the best evidence of which is found in the growth of trees, those on the East coast rising in a few years to a great height, while the some species, on the Western side, are stunted in growth, but possess, in consequence, a closer grain.

It has been observed, that the colonists who have quitted England for the Company's lands in New Zealand, must constitute, from their numbers, the principal township and capital of the country, but this is inadmissible, as a number of ports, like society, must find its own level, and that harbour, which possesses by climate, locality, and nautical advantages, superiority in the country, must become the capital. This truth is best observable at the present moment in South Australia, where we find the City of Adelaide,

with its thousands of colonists, is rapidly decreasing to a secondary township, in favour of Port Lincoln, in Boston Bay, which has been but lately surveyed and settled; and, though in its first year, is becoming the capital of that portion of Australia, and before many years are past, it must become the capital of the whole southern coast.

It has been published by some persons, less anxious to state facts that will bear candid investigation, than fallacies to catch the home-seeking emigrant, that shipping pass almost daily through Cook's Straits, bound from Sydney to Europe, whereby the intending emigrant will have continually presented to him opportunities to correspond with his friends in Europe. This is wholly incorrect, as the passage is made round the North and South Capes of New Zealand, each being equidistant about 360 miles from the Straits, in addition to which, the said vessels pass yet another hundred miles and more from the Capes, which are but rarely sighted. Cook's Straits in one part is about six leagues across, which together with sweeping contrary winds, and a head tideway that is difficult to stem, alone deter the wary mariner from risking this passage, independently of keeping themselves free from the casualties incident to a long line of coast on each side of the Straits. To verify our statement yet further, so far from shipping arriving almost daily from New South Wales, through

Cook's Straits, we have waited in London three and four months for a single arrival from that country, and every merchant in connexion or correspondence with the Colonists of Australia is aware, that in general many weeks elapse between the arrivals of shipping homeward bound from Sydney to England. The passage to England through the Straits is, therefore, rarely attempted; and many mariners have been obliged to desist, from the impracticability of sailing against a head-wind and strong tide-way. We admit that vessels bound to the Australian Colonies, are extremely numerous, but few of them return direct, as they proceed to India, the Mauritius, South America, &c., in search of a home-bound freight.

The number of shipping that annually enter the Bay of Islands has been on an average for some years past about 150, comprising within the last three years a large number of French whalemen, who have had fair success. Those ships are generally commanded by two masters, an American or Englishman, to conduct the whaling operations of the voyage, and a Frenchman as nautical captain. American ships also enter in larger numbers than British shipping. Many complaints have been stated of the ill-conduct of the several seamen of those respective nations at the Bay of Islands, but we would inquire of those seeming philanthropists, are our ports in Great Britain kept wholly immaculate? and will the Jack-tar of

Portsmouth, repudiate his lass or his glass, or will the French *mâtelot*, at Nantes or Bordeaux cease his song, and refuse to join in quaffing the rich juices afforded by the vintage of the *Garonne*, or will the Yankee sailor of Massachusetts, or the Buckskin of old Virginny, fail less to kick at the *dispiriting measures* of the select, social, temporal, tee-totallers, whom he avers would drive all sociability into "an eternal everlasting fix."

The soil on the western coast within a few miles of the coast is particularly rich in the valleys, as also the banks of the rivers, creeks, and streamlets, that meander in a serpentine course throughout the country.

But few places in the interior require artificial irrigation, as streams are to be found in almost every direction, and water-runs flow from the mountains into the sea, upon an average in every quarter of a mile.

The soil is a nutritious mould composed of the earthy matter washed from the hills, and the *débris* of leaves and decayed wood, forming a compost of excellent manure, of which some valleys present a rich reservoir.

The harbours and estuaries of the country have a number of streams diverging like radii from those shores, into which streams of the purest water mingle, mud-banks frequently skirt the inland waters, crowded with the mangrove tree.

It may justly be said that not a district is in-

habited by the natives near the coast throughout New Zealand, but Europeans more or less, principally British, are located. Even in the small islands lying off the South West Cape of the Island of Victoria, the same coloured faces are found, and increasing in a ratio with the decadence of the natives.

Notwithstanding the extreme variety in the climate consequent to nine hundred miles of latitude, the form and nature of the country presents no great dissimilarity. The coast is generally bounded by high abrupt hills of sand to the northward, to which accessions are hourly added by the severe gales of wind crumbling the sandstone into dust, at the termination of which a tenacious argil and saponaceous rock is found in its place. The lowest lands skirting the shore will be found towards the North, the hilly lands prevail to the South. Within the hills skirting the beaches, numerous lagoons, or rather marshy flats, and swamps covered with water in the rainy seasons are found, that in some instances extend many square miles, yielding large crops of flax, and the bulrush or *raupo*, whose value to the natives has been described.

These marshes easily admit of draining, and by this means the most valuable land in the colony will be redeemed from present uselessness.

The morasses are enclosed on every side by boundary-lands of high plains or table-lands that also extend many square miles. The soil on

these plains, is of the poorest description in the country, resembling in its tiny depth of mould formed from the fern-root burnt by the natives in clearing land, the hilly ascents of mountains denuded of vegetation. Fern and the ever-flowering *Kaikátoa* only, luxuriate on these flat and barren surfaces, together with a few minor flowerless plants, and the extreme difference of soil is quickly discerned by the low fern, produced on the plains, and the same plant growing to a great height, matted in interminable confusion, so as to cause great difficulty for the traveller to effect a passage, without cutting his hands, face, and feet, by the sharp angular branches. The elevated plains are generally denuded of any tree or vegetation on a large scale, but at their termination commences a considerable portion of forest-lands and mountain valleys conspicuous for sublimity and beauty, and may be regared as the most distinguished characteristics of this lovely country, which excites the admiration of every traveller, not wholly divested of taste, for the most picturesque, yet magnificent scenery, that can be found in any country.

There is rarely presented to the sight of a European, a more splendid view than that of a forest in New Zealand, in most parts they are impassable from the luxuriance of the underwood, bushes, and spontaneous vegetation that have arisen, shed their seed, and decayed, in succession, from the creation of the country, to the present moment.

A scene of deep gloom and unbroken solitude casts an air of awful grandeur on the impenetrable thickets which skirt the wayworn zigzag road formed by the naked feet of the natives passing and repassing in visiting the distant villages of their friends. Above the thickets is to be seen all that can be found magnificent and venerable in vegetation. Trees growing to an immense height, straight as an arrow before branching above, with an amazing girth at the base, flourish in great luxuriance. Those that attract the most attention are the pine trees which are found in many varieties. The *Kauri*, or white pine, attains the greatest height, and the *Rata* and *totárra* or red pine, the greatest girth. Palm-trees, in great variety, rear their graceful foliage amid the indigenous tribes of fern-trees that also raise their well-crowned heads to a large size.[58] Nor

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[58] The following may be classed among the principal trees of the country:—the *Kauri*, (Pinus australis); *Kaikátea*, (Træniperus Novæ Zelandicæ); *Tanikáhá*, (Pinus asplenifolius); *Totara*, (Taxus australis); *Ráta*, (Calistemon N. Z.); *Pohutokaua*, (Metrosideros excelsa); *Puriri*, (Quercus australis); *Rinue*, (Cupressimum); *Kaikátoa*, (Philadelphus); *Rohito*, (a variety); *Wou-Hinou*, (Cork-trees); *Towá*, (Laurus); *Rewárewá*, (Pinus, N. Z.); *Towai*, (a Podocarpus); *Tarairi*, (a Laurus); *Kawai*, (a Microphylla; *Maidi*, (Cedrus, N. Z.); *Kávaká-Kahika: Ti*; *Kohikohi; Tuputupu; Mahoi; Matia; Maawa; Tipau; Horoeka*, (an Aralia); *Karáka máori*, (a Laurus); *Pongo*, (an Achroma pentandria); *Poti*, (Aralia poly-

are these the only adjuncts to a native forest, as a parasite race of plants, a few of which admit of being eaten, attach themselves to the trees, shooting forth from among the topmost branches. The union appears so far from unsightly, that but for the extreme difference displayed in the form of the leaves, the observer would scarcely notice, that the plant had obtruded itself, and sprung from the scant earthy matter, that the winds had lodged within the arms and boles of the gigantic tenants of the forest. (See Appendix.)

Another addition, still less unsightly, but of great annoyance to the traveller, are the innumerable liands or creeping plants that tortuously wind themselves round the trees to their topmost branches.

These supplejacks render the dense forests impassable, forming a maze that requires the patience of Job, or any of his contemporaries, to cut through, and are so extremely elastic, that some precaution is necessary in quitting hold of them, in passing through these labyrinths, as the cane will strike the person following in the same path, with great force. "Arduus obliquus, caligine densus opaca." This tracery of liands grows often to a number of

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gama); *Warangi*, *Pata*, *Niho*, *Tangio*, *Maihoi*, *Néné*, *Taraiti*, *Kohihihu*, *Waihupuku*, *Kaikamoko*, *Pukapuka*, *Kuranghu*, *Angiani*, *Utuhutu*, *Porekireki*, *Akkio'*, or *Lignum vitæ*. (Vide Appendix.)

fathoms in length, and some enlarge to the size of stout saplings, but lose their elasticity after being cut down and exposed to the air, for this purpose they are fitted for wheels, hooping, boats' knees, even retaining the form they are placed in when cut green with the plane or spokeshave.

If these plants intercept the traveller in mid-air, the interminable matting of immense and far-spreading roots are no less obstructive below. The aged trees to which they belong, have never been intermeddled with by the hand of man. The umbrageous foliage that spreads from the highest branches, renders the forests in most parts impervious to the rays of the sun, and the thickness of the foliage below, prevents the luxurious and rich soft mould from drying up. The admirer of the beauteous works of nature must be entranced at the calm placidity that meets the eye, when emerging from the deep recesses he has passed of forest gloom. The loveliest park arranged by the ingenuity of man, bears no comparison to the plains which, of small extent, divide a forest into separate portions. The surfaces of those spots are diversified with clumps of ever-verdant trees, and the gently-rising downs, enclosing between them those running brooks of cool pellucid water, that gratefully cherishes the weary wayfarer. Emerged from the dark dank forest, the sun appears to shine with greater splendour, and on first entering the plain, the eyes are dazzled with the bright refulgence.

The numerous birds that add such a charm to New Zealand scenery, hop delighted from branch to spray, chirrupping or singing with apparent joy at the animating scene. In such lovely spots in our several travels and journeys in the country, we bivouacked with our people for the night. The numerous pigeons, (*Kukupa*,) that had fallen to us in the traverse, and the wild ducks (*pareira*) that crowded on the rivers and creeks we may have passed, were served up, with an appetite acting as a condiment. As sunset approached, the various birds returned from their aërial journeys, and perched themselves within the entrance of the forests, whose interior the eye could now scarcely penetrate. Ever and anon, the shrill whistling of the pigeon calling on its mate, or the tiny *piwakáwaká* and *korimáka* birds, uttered their last sweet notes, for the night, previously to nestling among the leaves.

Large fires were always made round the encampment, not that the travellers had cause to fear the stealthy bound of the insidious tiger, from the adjacent jungles, the prowling lion, or lurking hyena, crouching beside the dark vegetation of the river's brink, no enormous reptile folds its serpentine form on the towering forest-trees; nor does any venomous insect exist to disturb the rest of the weary adventurer, in reposing on the grateful fern. As darkness spreads her sable veil on every thing around, the rustling among the trees

proclaims that the leathern-winged bat, and the plaintive hooting owl, are quitting their lonely retreats among the boles and hollows of the decayed trees. These solitary birds reign undisturbed masters of the night, the rippling of the adjacent brooks that lose themselves within the forest, and the crackling of the green wood in the fire, being alone heard in the calmness of a tropical night.

This scene of placid nature is repeated, until the easterly winds indicate a change of weather; this is duly announced by those barometrical substitutes, the well-pleased frogs, who then are found in fine voice.[59] The Easterly wind then rises, which is quickly followed by showers of rain descending in torrents, rushing down the furrowed sides of the hills, and spreading afar in the lower plains and valleys, until it enlarges into a sheet of shallow water. The fury of the contending elements impedes the further progress of the traveller. During the deep gloom of night, the storm rages with unabated fury, the sea lashes the imbricated shores with awful force, the adjacent ground absolutely trembling as with the shock of an earth-

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[59] For an account of the geology, volcanic agencies, natural phænomena, history, detailed geography, personal adventures and transactions, statistics of the missions, mythology, and remarks on colonization, the reader is referred to the already published travels and adventures of the writer.

quake from the stunning rebound of the tide. Fierce flashes of forked lightning cast a lurid quivering light on the prominent objects around, accompanied by the thunder, which in heavy peals reverberates among the hills and inland mountains, answered by the heavy rollers that pour unceasingly into the hollow caverns with astounding violence, bursting upward in columns through the breaches its former devastation has made in the rocks. Drift sand is scattered in every direction, from the crumbling strata of the hills, and these storms generally last three days with but little intermittence, when the sun again breaks forth on a wild scene of devastation and confusion, the woods being almost impassable from the trees hurled in the path.

The forest then presents a scene of chaotic confusion that cannot be described; many large saplings hang pendent among the stout supplejacks, swinging above the head of the traveller as he wends his cautious way across the scene of devastation.

From the matted clustering of trees and branches the sun is unable to penetrate the impervious covering, consequently the ground, after being flooded by the swollen brooks, remains for a long period marshy, and would be almost impassable, but for the far-spreading roots of trees, that in a New Zealand forest are principally above the ground, which is literally matted with them.

CHAPTER XIX.

INDIGENOUS PRODUCTIONS OF THE FOREST. — THE TREES. — ALLUVIAL DEPOSITS. — DESERTED STATE OF THE COUNTRY. — EFFECTS OF THE PROGRESS OF COLONIZATION. — PROSPECTS FOR 1850. — MISHAPS OF THE EARLY COLONISTS OF NEW SOUTH WALES. — ENCOURAGEMENT AFFORDED TO THE NEW ZEALAND EMIGRANTS.— ADVICE TO THE FUTURE COLONISTS AGAINST THOUGHTLESS EMIGRATION. — DRAWBACKS TO COLONIZATION. — PROMISES HELD FORTH BY ADVISERS TO EMIGRATION.— REQUIRES MUCH COGITATION—WANT OF SENTIMENT AND MUTUAL SYMPATHY.—ARISTOCRACY.—SPECIMEN OF A DICTIONARY FOR COLONIAL TERMS.—STATE OF PUBLIC MORALS. — CONDUCT OF COLONIAL BORN OR CREOLES.—CAUSES FOR DISOBEDIENCE.— STATE PARTIES.—COLONIAL PRESS.— CONTROVERSIAL DISPUTES, POLITICAL AND RELIGIOUS. — SOUTH AUSTRALIA. — RANCOROUS DIFFERENCES, ETC.

Few are the indigenous productions fitted as food for man in New Zealand;[60] but for the feathered race numerous fruits and berries abound, growing principally at the head of the trees.

To the eye of the stranger no visible differ-

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[60] Great Britain is described by the Roman writers as being similarly deficent in indigenous food; a few berries, as in New Zealand, constituting the vegetable aliment of the people. Many of our most esteemed fruits were not introduced until as late as the reign of Henry VIII., which gave rise to some doggerel verses that will be in the recollection of historical readers.

ence is found in the verdant appearance of the forest either in summer or winter; the budding of spring, the sere and yellow leaf of autumn, similarly give way to the same unchangeable aspect, an evergreen foliage covering the umbrageous branches from the highest fibre to the ground, thickly strewed with a thousand primitive ferns and scentless flowerets. The richest soil is to be found in the forests, and in the innumerable dells and ravines, some of which are sunk to a great depth; the immense girth and towering height of the trees rising from these dark recesses, evidence the rich alluvial deposits that have centred in them from the period they were first hollowed by volcanic agency. Ample indeed is the food for the thoughtful philosopher, when considering the vast—nay, stupendous change that will take place in the actual face of the country in the ensuing ten years, through the means of a systematic British colonization—we say British—for having personally visited the colonies of the French, Dutch, and Portuguese, we turn from contemplating them with national pride at the energetic contrast exhibited by the former.

The placid rivers that in many places are now wholly deserted by the fearful native, whose banks are shrouded with impenetrable thickets, will long within the time we mention, be ploughed by keels of numerous shipping, the

paddle of the native being displaced by the paddles of the swift steam-boat.

The now pathless forest will be removed by the axe of the unwearied colonist, and after the sturdy trees being submitted to the powers of the steam saw-mills, the place where they stood will be quickly usurped by villages and townships erected from the former materials of the soil, and the now solemn stillness of the scene will be displaced by the busy hum of civilization and mechanical trades, in the erecting of manufactories, stores, dwelling-houses, and shipping-craft, for the enterprising and vigorous emigrant.

Under the fostering care of a wise colonial government, emanating from the Crown of Great Britain, and not from any interested portion of its monopolizing subjects, we may state, without any pride of prophecy, that New Zealand in 1850, (after it has been *systematically* colonized ten years,) will present a more improved appearance than the adjacent colony of New South Wales did after its being established full forty years, as from the formation of the country, no arid droughts will interfere to annihilate the hopes and cramp the energies of its colonists. On the establishment of Sydney, New South Wales, the cattle, grain, and seed of every edible in the country, was brought originally from England, the Cape of Good Hope, and South America; from mismanagement, and voyages prolonged to nine

months' duration a mortality seized the former, and the germinating properties of the latter were lost; famine ensued in a country where not an indigenous product subsisted that could support the frame of man brought up in civilized society, the circumstances that followed are too painful to dwell upon, suffice it, that many of the early settlers died from actual starvation.

From this unpleasant retrospection we turn to New Zealand in 1840, whose shores have been regularly visited since the year 1800 by whaling and other commercial ships, for supplies of excellent animal and edible provisions, and where hundreds of British and Foreign shipping obtain per annum the principal portion of their supplies, and the overplus residue is sought for and exported to New South Wales and South Australia, where the natives have but little inducement, either in present profit or example, to sedulously attend to farming; we cannot but call the attention of the intending emigrant to the satisfactory picture (and not a flattered one) this presents, in aiding his earliest and yet future labours, to that, formerly presented at Sydney, and even South and West Australia, where provisions (salted beef principally) was obliged to be imported at high prices, and exchanged for goods and implements that the settler was obliged to part with to sustain life, though aware of the great loss he sustained in parting with them, and as they were indispensable

to his pursuits, the sacrifice he would have to make in obtaining articles similar in use, but inferior to his own, was disheartening in the extreme.

From this fearful dearth, that damps the ardent hopes of the colonist and his family at the very outset of his undertaking, the country of New Zealand is freed.

Yet we do not heedlessly beckon with outstretched arms and with elated voice, as was erst the wont of Peter the Hermit, and say, "Countrymen, leave the home of your fathers for a lovelier land, where the districts of the antipodes present less political complainings, and the proffering receipts of the tax-collector, present a different figure in the sum-total, where the ennobled and idle few are not supported by the labours of the industrious many." No! Of all subjects for mortal cogitation (religious belief excepted) none merits greater caution than that of emigration. A young unmarried man may place a hat on his head, and by this self-solicitous action he covers HIS IMMEDIATE FAMILY,[61] but to the in-

[61] Our readers must excuse our want of sentimental language when giving advice, the old aphorism has it, "what comes from the heart goes to the heart," and in observations to colonists, we feel that many persons will give some heed to the sentiments we make, founded, as it is, on the practical experience obtained in our colonies during the period from 1827 to 1837, and not from information gleaned from persons interested in misleading.

tending emigrant already married (allied to the best gift bestowed by Heaven on erring man) the case is wholly different. Our experience is not confined to one English colony, and we have experienced, however the society (political or domestic) may have been constituted, real substantial happiness, and that delightful intercourse that characterises British society in general, is, from a train of concurrent circumstances, next to unattainable in the colonies.

For a series of years it is all up-hill work to the industrious emigrant, and he finds the society of his countrymen strangely altered. If he expects to become emancipated from the thraldom of aristocracy, he is soon relieved from his mistake by discovering that the invidious order is usurped by a clique, formerly, in the "old country," (as it is feelingly termed,) on a par with himself, and even in less honourable repute, but aping with the ostentatious force of some *sovereign* additions, a precedency that the possessors would never have thought of presuming upon at former periods, much less of putting into practice!!

Among the many works with which the public are favoured (or vice versa, as the reader, gentle or un-gentle likes,) we cannot but express some surprise that a Colonial Dictionary has never appeared, or a new reading of Tod's "Johnson,"[62]

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[62] We give this hint to R. Montgomery Martin, Esq.,

fitted for colonists, that the emigrant during his weary sojourn on board ship, might learn to qualify himself for his new duties. In turning over the pages he would find, that *Talent* consisted in the art of making money — honestly by all means, if possible—but, nevertheless, to obtain it. *Merit,* he would find, has the same explication, but as relative to personal ability, disposition, taste in literary, musical, or similar matters connected with the fine arts, he will perceive the word is unknown. *Hospitality* consists in the invitation by a person in pecuniary difficulties of a *friend,* whose signature in alto relievo, has a *pleasing effect* on the back of a promissory note; we shall not proceed to give further examples, satisfied in pointing out the necessity of such a production.

We cannot institute a comparison to delineate the selfish coldness and heartlessness of the generality of Colonial society. Few persons leave their country in search of travels and adventures, as the man of excited mind may apply his keys to his bookcase, and wander with the Israelites through the wilderness, or with Denham, Clapperton, and the Landers in Africa. "Mill," (who by the by never

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the most indefatigable and able of colonial writers, who has laboured for a series of years to aid the colonists in Great Britain by drawing the attention of the Government towards the numerous existing ills that our colonies "are heir to."

was in India,) will make him as well acquainted with that country, in the History of British India,[63] as if he had been privileged to swallow rice with his fingers, or sit dégagé with his legs on the table, after the curry is withdrawn at a Calcutta feed; we can furnish him with a few mems: on New Zealand, and (so please Messieurs the Reviewers,) some other countries by and by, consequently, emigrants leave old *faderland* (Heaven prosper it!) for the simple begetting of L. S. D.

Even for the matrimonial injunction (in Colonies) a new version is sometimes found, and instead of, "and a man shall leave father and mother, and cleave to his wife," the last three words are displaced for "to his cashbox."

Cash the Jupiter of the colonial world, pervades every thing, the principal subject of discourse is found to be pecuniary matters. If a child is begot, (in the hurry of business,) it is remarked on all sides:—"Ah! pretty pickings for the youngster," and his fortune is calculated in Addition. If twins are produced, the fortune is nicely balanced in Division, if marriage ensues in the rotatory course of sublunary events, Multiplication is employed to describe the thousands of *sovereign* qualities mutually possessed by the envied and engaging pair; should the lady afterwards chance to quit this life, and her disconsolate, but yet money-getting partner

[63] We refer the reader to the admirable edition edited by Professor Wilson, now in course of Publication.

marry again, (we must not let him commit bigamy even for money,) the Rule of Three is applied to tell the happiness, (in reality, sordid slavery,) that has awaited the Colonial Crœsus. His subsequent death, either in vigorous youth, or decrepit old age, is received with characteristic apathy. In England such an event as the latter *does* create at times a nine days' wonder, but in our colonies it does not cause a fiftieth part of the excitement for a fourth of the time, which we will attribute to the little twilight, that apparently lengthens the seasons.

Even the conduct of children towards their parents is widely different to that established by custom, and notions of duty prevalent in England. Repeatedly have we witnessed the mutual bickerings of children induced by disputes, as to whom certain estates or properties were to fall, on the death of their parents.

Often have we heard the said children demand of those too-indulgent parents, as umpires, if such a property was not to descend to them on their death! But the fault is not in the children, and perhaps not even in the conduct of the parents, for the latter, settling in a new country, torn from all their connexions endeared by relationship and friendship, and aware of the hollowness of Colonial friendships, turn to their children for consolation, and even advice, (and it must be admitted, children born in the Colonies are remarkably precocious,) and instead of treating them as children, admit them to terms of intimacy, that places aside

the barrier that induces filial respect. Thus native or colonial born boys and girls, become little men and women, initiated in subjects, that mankind in many instances become acquainted with too early, when children in Europe, at a corresponding period of life, possess the actions and habits imbibed in infancy.

Opposition, in its strongest signification, is the rule of party in our Colonies, between members of executive and legislative councils; scarcely a paper is received in England without some outbreaks and official fraças. The Canadas and West Indies, have almost become bywords for anarchy and confusion; the history of our Anglo-foreign possessions presents pages of almost one continual series of gubernatorial misrule or public disaffection. The House of Assembly at Jamaica *does* appear to have an interregnum of peace, after a long-continued storm of mutual bickering and recrimination. Colonial newspapers exhibit the same unvaried features, and the epithets "unsavoury to ears polite," that sometimes decorate the columns of our (otherwise) admirably conducted newspapers, are pregnant with ease, elegance, and "soft sauder," as Sam Slick has it, in comparison with the belligerent menaces, and conflict of "hard names" bestowed with editorial profuseness on their adversaries. Unhappily this clouded state of things is not confined to subjects of political expediency or local grievances, but religious controversies (as at the present moment in New South Wales and

New Zealand,) are publicly discussed, with a rancour and feeling of personal bitter antipathy, as induce the quiet philosopher to exclaim with Shakspeare.

..... "O, but man, proud man!
Drest in a little brief authority;
Most ignorant of what he's most assured,—
His glassy essence, like an angry ape,
Plays such fantastic tricks before high heaven,
As make the angels weep; who, with our spleens,
Would all themselves laugh mortal."

Measure for Measure, A. 2, S. 2.

These subjects divide the Colonists into parties, or cliques, that become in turn ascendant on the induction into office, or departure of the Governor whose political complexion, liberal or otherwise, is previously looked into with anxious attention and solicitude.

The long-continued quarrels that have shaken society to its basis in South Australia, are well known to every reader of the Colonial Journals,[64]

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[64] Among the several journals published in London, devoted to colonial subjects, the most lucid arguments, sound conclusions, and latest information, will be found in the Colonial Magazine, of recent origin, and an hebdomadary entitled the Colonial Gazette; other periodicals exist, conducted with ability, but confined to India, Austral-asia, and New Zealand.

and though we admit to the letter, the healthy and rapid progress attained by this British province, yet we do not hesitate to declare, its prosperity would have been increased in a much greater degree, had all parties joined heart and hand in advancing their mutual interests, by the good government of the colony.

This moral indicates, we think, how material it is that a new colony should be immediately subjected to the Crown, and not held in a remote or secondary degree to the imperial legislation, instead of being at the tender mercy of conflicting resident rulers, who foster among the colonists under their control, seeds of mutual dislike, that ripen, in time, into bitter animosity, that despite of wise-laws and mutual interests, eventually lead to interminable litigation, and a train of domestic disquiets that defy alike the feeble influence of commissioners at home in England, and of philanthropists and well-wishers to the colony, resident on the spot.

CHAPTER XX.

NEW SOUTH WALES AND TASMANIA.—AMELIORATION OF THOSE COLONIES —MORALLY AND POLITICALLY.—REVIEW PAST AND PRESENT.—EFFICIENCY OF THE GOVERNMENT. — AND FITNESS FOR EMIGRATION. — OPINIONS FAVOURABLE TO COLONIZATION.— ADVICE ON POLITICAL MATTERS.—PROTEST AGAINST EMIGRATION TO FOREIGN POSSESSIONS.

Of our penal colonies, New South Wales and Van Diemen's Land, the state of public feeling and habits is much ameliorated within the last seven years. The legislative proceedings being open to the press and surveillance of moderate reformers, has removed numerous objections that formerly existed against emigration to those colonies that lay like an incubus on their prosperity.

At periods within our practical remembrance, the best wishers towards those colonies would never have recommended them as fit places of emigration to a relative or friend, as a residence for his family; the obscenity and brutal language familiar to the habits and mouths of the penal servants, were wholly unfitted for the eyes and ears of the future parents of British children, and that disposition must have been a vile one, that could have delighted in the scenes of drunken debauchery that were of common occurrence in the streets of the Metropolis, and which it was impossible to avoid.

Few families could be termed happy, the married men forgot the ties and oaths by which they were bound; imbittered by suffering, estranged by immoral example, some females followed the same courses. The latter were ill-protected by the Colonial laws, and language was bandied in the public streets that necessarily called forth loathsome disgust and horror from a well-regulated mind.

We can turn with different feelings to a review of the present state presented by those colonies; the *régime* introduced into the regulations of the police, and efficiency of the executive and legislative councils under the late and present governors, have given a tone to public feeling, so salutary and satisfactory in the result, that numerous commercial houses, second to none in the respectability of their connexions, have been established by mercantile firms of the first repute in the mother-country, and both military and naval officers have retired as colonists, to follow the example of Cincinnatus, in wreathing the laurels of Daphné around the Cornucopia of Ceres, or in plain terms, have followed the example of the New Zealand warriors, in exchanging the musket for the plough, and grains of powder for those of a more edible nature.

Having stated our opinion against quitting the mother-country, and the dearest associations in nature which subsequent prosperity abroad *cannot* eradicate or compensate, yet to the parent who has

a family depending on his exertions, and who look up to him as the founder of their future prosperity, it becomes incumbent on him, to disregard the individual feeling against emigration, and seek with paternal anxiety to better his circumstances and advance the fortunes of those whom nature has made dependent on him. So many tracts, pamphlets, and volumes, from ten to ten hundred pages inclusive, have been written on this subject to intending emigrants, that we should be merging on a beaten track familiar to most of our readers, were we to be more diffuse on the subject; we shall therefore confine ourselves to observing, that an emigrant with confined means will find his family, who may have weighed down his personal exertions at home, will prove in individual usefulness, treasures in a new colony, and whereas formerly, they were the source of unvaried anxiety, become in the latter place, a fund for advancing the wealth, comfort, and security of the family commonwealth. But let them eschew politics, as they would a personal acquaintance with Beelzebub, who is the earliest colonist recorded in history, and certainly left Pandora's box as a legacy to future emigrants. This attended to, as a Scriptural injunction, and habits of early rising, with a life of healthy industry, and religious observances made an example, a fortune, pecuniary and moral, is the certain result.

Notwithstanding the dissensions we have impartially alluded to, we strongly protest against any

Englishman enlisting himself under the banners of a foreign flag, by emigrating to an anti-British possession, as by so doing, he severs himself at once from his kindred, the dear ties with which he has associated himself, with the country of his fathers and his birth; his acquaintance is repudiated by his immediate friends, he becomes an alien among existing nations, distrusted by his countrymen, and suspected by his new allies, and passed over without regard, like the blank leaf between the Old and New Testaments, except being subjected to imposts from which his foreign neighbours are freed; the language of his country is repudiated by his children, and he feels acutely the self-imposed penalty, when the prattling of his children is lisped in the tongue of the stranger, and adversary of his country.

New Zealand Chisels.

CHAPTER XXI.

MINISTERIAL APPOINTMENT OF A CONSUL AND LIEUT.-GOVERNOR FOR NEW ZEALAND. — HOSTILITY OF THE FRENCH PEOPLE TO THE OCCUPATION OF NEW ZEALAND BY THE BRITISH.—"SHIPS, COLONIES AND COMMERCE."—INCREASE OF FRENCH SHIPPING IN THE SOUTH SEAS.—THE BARON DE THIERRY.—GROSS EXAGGERATION OF HIS PECUNIARY MEANS.—TRANSFORMATION OF THE BARON INTO A SAWYER.—ABATEMENT OF ZEAL ON THE PART OF THE FRENCH.—ISLAND OF VICTORIA. — BRIEF DESCRIPTION.—THE NORTHERN PORTION.— PECULIARITIES IN ITS FORMATION.—MOUNTAIN GORGES.—CHASMS.—AND CATARACTS. —COASTS FROM THE SEA. — PLAINS. — LAGOONS. — COLONIZATION, WHERE IT MUST BE DIRECTED.—STEWART'S ISLAND.—SCENERY.—INHABITED BY TRIBES SEEKING SHELTER.—FOVEAUX' STRAITS.

In consequence of the late discussions in the British Parliament, the mission of Captain Hobson, as Consul, and finally Lieut.-governor, over the British already residents in New Zealand, and the success that has attended the sales of land by the New Zealand Land Company, has induced a large body of the mercantile community in the ports of France, to petition the French Government to put itself in hostile array against the hitherto silent, but now fast-increasing colonization of the country by the British, but the Ministry, aware of the unjust demand of the merchants, have wisely determined not to interfere, where success would be impossible. The French are *not* a colonizing people, and in

eviewing their past attempts in each quarter of the globe, an irremediable failure has attended every effort. Yet if they wish also to adopt the motto "Ships, Colonies, and Commerce," enough of regions in the Austral-Asiatic ocean remain, hitherto undisturbed by the intrusion of Europeans. Immense territories, commencing from New Caledonia (in the northern part about fifty leagues from the territory of New South Wales,) and extending to the northward until New Guinea and Archipelagoes, comprising innumerable islands, are fitted for the immediate occupation of European colonists; but no, New Zealand is immediately fitted for the French, simply because the ground-work has been laid for them. In 1835, not one French whaleship had ever touched at New Zealand, or perhaps had even entered the Southern fisheries; but success having attended the efforts of three or four, in 1837, other ships were immediately fitted out (with English or American whaling-masters), and now perhaps there are from thirty to fifty French ships anchoring at one time in the New Zealand ports. Much stress has been laid by the French merchants on the purchases reported to have been made by a Baron de Thierry, the son of an émigré, and born in England, who has resided ten years in New Zealand, and spent some £40,000 hard cash. This gross exaggeration has mightily tickled the French, who now declare with much vehemence, that they are ready to spend ten times that amount, for the

further colonization of the country. The plain facts are simply, that Baron de Thierry has never spent £500 in Hokianga, the place where he resides, simply because he never possessed there one half of that sum; that he first went to reside there in 1837, and since that time has even turned from a continental Baron into a sawyer, where he might have been found working in a pit, converting by manual labour, stout logs of trees into fair-sized planks.

However, like most schemes undertaken by the French people, with frenzied avidity, they appear to have as suddenly abated in their zeal at colonizing the country, though strong hopes were entertained at one period, that the government would conquer by force of an armament the mountain fastnesses of the Island of Victoria, which is comparatively unpeopled, and notwithstanding its large area, is of infinitely less value than its sister Island of E'Ainomawé. The northern portion is the most salubrious, and the mountain valleys and faces of the lower hills afford excellent soil for cultivation. The shores are principally bordered by hills that rise to a precipitous height, above which, but further inland, stupendous mountains tower in the distance, most of them denuded of soil and vegetation, and covered with snow. A number of splendid harbours indent the coasts on either side, and the same continued series of plain, swamp, hill and valley, are found also in Victoria, with this difference,

that nature is arrayed in a grander and even more awful form; the plains are not larger, the mountain valleys are often contracted into deep ravines and gorges, dark as Erebus, with exuberant rank vegetation. Chasms of awful depth are numerous at the bottom of steep mountains, from the height of which cataracts bursting their deep-worn channels during rainy seasons, fall foaming with stunning violence down the dizzy steeps, dashing on the lower projecting precipices that divide the falls into numerous cascades that rush into one common reservoir, the black and pitchy chasm, within whose fathomless womb the unceasing mass of waters is noiselessly lost. These lofty chains of mountain ranges principally compose this large territory, the clouded summits of which are clothed in eternal snows. From the sea, the coasts have the repulsive appearance of hoary snow covering sterility, but the eye is more agreeably entertained when the voyager approaches the land, when abundance of timber, from the verdant parasitical plants to the erect tree, with its trunk nearly a hundred feet in height, is faultless in shape without the obtruding of a branch.

Extensive plains far above the level of the sea are covered with a vegetation extremely similar to that found in the Northern Island.

The swamps and lagoons of the latter are found in Victoria of great extent, many are pathless, the depth being too great for a passage on foot, yet too

thickly matted with *wiwi*, and arundinaceous plants that prevent egress, for a canoe. The tide of colonization must turn to the North Island, where happy regions await the active labour of civilized man. Settlements will be formed in the bays and harbours of the centre island, but the interior will remain untouched for a series of years.

The third and smallest of the Islands is called Stewart's Island after the discoverer of the passage called Foveaux' Strait that divides the Island from Victoria. Similar scenery on a minor scale, comprises the formation of Stewart's Island, and large tracts of excellent soil are to be found in various places. The winter is, strange to say, much milder than in its northern neighbour. Isles and Islets stud the coasts of Stewart's Island, which has been long inhabited by a few hardy Europeans. This part of the country is uninhabited by the aborigines, though some tribes at various times, when chased by inimical bodies of their countrymen, have sought shelter in this district, rendered yet more secure by the dangerous Strait, that is at periods impassable to a canoe, or even a ship.

CHAPTER XXII.

ON THE CONDUCT OF EUROPEANS TOWARDS UNCIVILIZED NATIONS.— FALLACIOUS ESTIMATE OF CHARACTER. — FORMER WANTS OF THE NATIVES, AND HABITS OF INDUSTRY. — ENORMOUS SEINES. —ON THE NATIVE PANTHEISM. — NATIVE DECEPTIONS. — MISSIONARY INSTRUCTION. — SCHISMATIC DIFFERENCES. — FRENCH CATHOLICISM. — EVIDENCE OF WITNESSES BEFORE THE SELECT COMMITTEE OF LORDS TO EXAMINE INTO THE STATE OF THE ISLANDS OF NEW ZEALAND.— DECISION OF THE LORDS, AND FALLACY OF THEIR CONCLUSIONS.

In the preceding pages the reader will perceive, on comparing the corroborative notes, that similar habits, manners, and customs, have actuated mankind in all ages. The general character given to the inhabitants of the Islands of Austral-Asia and Polynesia by our early circumnavigators, with the exception of Cook and Vancouver, cannot be depended on, as they are either applauded as races worthy of occupying the same pages as the fabulous shepherds of Arcady, and the gentle Indians of Carteret, Rousseau, St. Pierre, and Chateaubriand, or represented as personifications of all that is treacherous, merciless, and designing. Cook had scanned human nature to perfection, and observing the latter feeling among his people, says, that when (in New Zealand) some of the natives were to be punished for a fraud, his officers and men assumed the inexorable justice of a Lycurgus, but

in return not only excused themselves in purloining the potatoes, &c. of the natives, but would insist, in a singular strain of morality, that it could not be criminal in an Englishman to plunder an Indian plantation.

This fallacious estimate of a barbarous people, was carried to a yet greater extent during the most triumphant period of the Romans, when captive warriors, and their females, were led in chains to grace the spectacles, given in honour of successful generals, that elicited shouts of wonder and applause from the delighted multitudes assembled, but no commiseration was exhibited for the abject beings, who were thus levelled with the brute animals of the conquered countries, and were made equal objects of astonishment to the gaping throng. That such processions of civilized barbarism have passed for ever away, we may reasonably conclude; a new era having happily arisen in its stead, fraught with humanity, and the feeling, that all mankind are brethren; and in the future colonization of Europeans among uncivilized nations, and a repetition of the barbarities committed by their emigrant ancestors, so much insisted on by the enemies to colonization, is impossible to recur again, from the strong popular feeling, inclining to conciliating and humanizing measures.

The wants of the New Zealanders at the period of Cook's visit were extremely limited, but the arts to which they solely applied themselves, viz., agriculture, fishing, mat-weaving, and canoe-building,

were carried to perfection. Their farms (*ná mára*) drew forth the applause of their visitors, who on viewing the system employed in catching fish, acknowledged the natives were individually more expert in the art, and the method employed superior to their own, evincing that even the most barbarous people may afford useful information to more polished nations.

If in stating that the natives possess seines of 3000 feet in length, the reader supposes we have added in imagination, we would remind him, that the Italian fishers in the Mediterranean, bait lines often twenty miles in length, with a dozen of thousand hooks attached, requiring not less than twenty-four hours to haul in, as some fish are caught above a thousand lbs. in weight.

The specimens we have given of the mythology of the New Zealanders is not the avowed belief of the nation (if we may so call the scattered tribes.)[65] As they have not had hitherto any written language,

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[65] Homer and Hesiod reduced the mythology of the Greeks to a system. (*Herod.* lib. ii. c. 53.) The Egyptians were probably the earliest people who paid divine honours to their illustrious dead, under the symbolic representations of brute animals. Thus the lascivious Jupiter (not inappropriately) figured as a ram. Pan was a goat, as his legs testified, among the Greeks and Romans. Mercury was an ibis, and the spiteful Diana a cat, cum multis aliis of such ridiculous fictions, wholly irreconcilable with sense or decency.

or even hieroglyphic in lieu thereof, the attributes of these deities are often confounded. Interpolations as best suit the locality, and the genius of the narrator are added or diminished. The only intercourse they grant as having had with the Creator of the white men (*na pákáha*) has been by the diseases introduced by those visitors, such as the influenza, measles, and one far more to be deprecated. The attempts to instil a real belief in the Christian Religion into the minds of the benighted natives has hitherto decidedly failed, less from the attempts of the missionaries, than the moral impossibility to wean an adult savage from the errors of superstition, *and a religion that suits his own convenience*, imbibed, we might say, with the milk of the parent, and fostered by early self-indulgence. Many have been the (supposed) converts to missionary instruction, from the crafty feeling of bettering their present condition, but almost in every instance, where a contrary conduct ensured present benefit, the adults have renounced their lately-received opinions, and held aloof from their instructors. These facts, in all probability, would be strenuously denied by certain interested parties resident in England, and who had never been within fourteen thousand miles of this people, with whose character they would actually insist on being perfectly cognizant, but for the truth of our assertions, we would direct the attention of the reader to various portions of published missionary correspondence. Coloniza-

tion alone, actively engaging the mental and physical powers of the people, will successfully and effectually work their moral and religious emancipation from the barbarism and thraldom of savage life.

Of the inscrutable Omnipotence of the Creator, few persons are inclined to conceive more devoutly than ourselves, and though miracles are as "household things to mortal man" in HIS hands, yet we do not look forward at the present day to such divine exertion of power, without adding our own attempts to study (at a far distance) the wishes of the Almighty; we cannot, therefore, expect that the New Zealanders can become a moral social people, by the words addressed to them of a few men, the better half of whom are wanting in the education and mental ability necessary to work such improvement, and some of them having given examples to the people they designed to teach, not only immoral, but even grossly unnatural.

We readily grant that those "devil's missionaries," (as *those very people* have taught the natives to regard the respectable traders, their countrymen,) have been ejected without ceremony by the two missionary societies in England, but what has been done to counteract the evil influence, and shameful example, that was set by them? especially it so happened that those "tares among the wheat," were the very head and front of their societies' representatives.

Schismatic differences have already arisen among

the natives, who have ranged themselves on different sides. In 1837, a serious fight, during which several persons were shot dead and wounded, arose between the Wesleyan neophytes and the sticklers to the old belief. After some months these differences were composed, but it has had no doubt a serious effect on the people. A new religion was introduced near the North Cape, about the same time, by whom it was invented it is impossible to say; the creed consisted in the belief of the Creator, whose Prophet was called Papahurihia, a native residing among the tribes at that place. The day of rest was on the Saturday, in distinction to the Sunday of the Christian natives.

Since that period, as already stated, M. Pompélière, the French Bishop, together with several missionary brethren of the Catholic faith, located themselves on the banks of the Hokianga, and from the attention they have met with from the Europeans at that place, induced the natives to treat them with more than ordinary respect; the Bishop has since established himself at Kororarika bay, (now termed the township of Victoria,) in the Bay of Islands, and in all probability, from the multiplicity of sects now offered to the especial notice of the natives, and their present imperfect state of civilization, they will outwardly adopt the religion whereby they will obtain the greatest temporal advantages, until the example of the crown (the reli-

gion of the state,) shall direct their devotions into a proper channel.

On the publication of the Report of the Select Committee of the House of Lords on the state of the Islands of New Zealand,[66] Lord Colchester remarked to the President and Gentlemen of the Royal Geographical Society, that out of nineteen witnesses examined before the committee, nothing was gathered from them of the general state of the country, the habits and manners of its inhabitants, but we opine that the astonishment of the noble speaker would have ceased, had he known that out of the aforesaid nineteen witnesses, *above one half* had never been within many thousands of miles of the country and people they professed to be perfectly well acquainted with; their evidence consequently referred, *not* to what they had personally seen, experienced, and mentally digested, but in most cases to what they had casually read or accidentally heard.

Of the eight witnesses, who, having visited this

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[66] The French Government ordered a similar commission in October last (1839), in consequence of the urgent appeals of the merchants of Nantes engaged in the whale-fishery, who were apprehensive of British domination in New Zealand. In the expression of their sentiments, they lay great stress on the former recognition and declaration of the British Government as to the independence of that country.

country, it might be presumed, were enabled to give their testimony, one of them, Captain Fitzroy, R.N., had been no less than TEN DAYS at anchor in the Bay of Islands. Another witness, a dentist, of Sydney, named Towell, or Tawell, whose name will occur in the Appendix, who, having entered a ship, bound from Sydney to London (the vessel had put into Hokianga for ship-timber); had, similar to the previous witness, resided on board ship, two months and three days, confined to one spot. Mr. J. L. Nicholas, the author of an entertaining work on New Zealand, had visited the country in 1814, where he had continued about ten weeks. John Watkins, formerly entered on board a whale-ship, as medical assistant, had casually visited the Bay of Islands, on the vessel putting in for refreshments. The Rev. F. Wilkinson, formerly a Chaplain of New South Wales, had resided about three months in the Bay of Islands and Hokianga. Mr. J. B. Montefiore, a merchant, trading in 1830 to New Zealand, about four months on and off the coast. Mr. J. Flatt, a catechist of the Church Missionary Society; a resident in various parts of the country during two years and five months; and from the opportunities afforded to him, in residing with the native tribes, well enabled to afford practical information on the actual state of the country; and the writer, who had resided seven consecutive years in the country, an absence of nine months,

at one time, excepted, passed in the adjacent colony of New South Wales. Nayti, a New Zealander, gave his testimony, unsworn.

With the exception of Mr. Flatt and the writer, not one of the witnesses had the slightest knowledge of the language; and, in consequence of their residing on board ship, and among Europeans, during the period of their stay, excepting Messrs. Nicholas, Montefiore, and Wilkinson, had not an opportunity of becoming acquainted, in the remotest degree, with the social habits, customs, manners, or opinions of the people, whose language was a dead letter to them; but of whose *personal* desires, on the subject of colonization, they had sworn to give testimony.

On this evidence, it is not our intention to make any remarks, in the present publication, excepting that our evidence, taken in short-hand, was afterwards revised by us, and the comments enlarged; but, as the Select Committee had taken a different view of the subject, and were certainly biassed previously to listening to testimony, our remarks were *not allowed to be printed;* though their fidelity, relative to the actual state of the country, were unimpeachable. The following is the gloomy report of the Lords' Committees:—

"By the Lords' Committees appointed a Select Committee to inquire into the present state of the Islands of New Zealand, and the expediency of regulating the settlement of British subjects therein;

and to consider and report; and to whom was referred the petition of merchants and ship-owners of London, trading in the South Seas and to the Australian Colonies, praying for protection of the shipping interest; and to whom were also referred certain papers connected with the inquiry before the committee:—

"Ordered to report,—That the Committee have met, and have considered the subject matter to them referred; and have come to the following resolution, viz.:—

"Resolved,—That it appears to this committee, that the extension of the colonial possessions of the Crown is a question of public policy, which belongs to the decision of her Majesty's government; but that it appears to this Committee, that support, in whatever way it may be deemed most expedient to afford it, of the exertions which have already beneficially effected the rapid advancement of the religious and social condition of the aborigines of New Zealand, affords the best present hopes of their future progress in civilization.

"And the Committee have directed the minutes of evidence taken before them, together with an index thereto, to be reported to the House."

Despite of the above statement, we feel assured that any dispassionate reader of the evidence would come to a totally different conclusion; in truth of which, the following opinion of the Re-

verend Messrs. Coates aud Beecham, secretaries to the Church and Wesleyan Missionary Societies, though the direst opponents to the colonization of the country, will bear us out: in page 255 of the Report:—

"Q.—Do you imagine that without something like a colony, it will be possible for the missionaries, in course of time, to christianize the whole country?

"A.—I could not say that without the intervention of a colony that object cannot be reached; but I do think, that without a measure of some description or other, the progress of things in New Zealand cannot be expected to be of that steady and satisfactory kind, that I apprehend all parties are desirous of seeing. I think that the committee of the Church Missionary Society feel strongly the necessity of some remedial measures being applied to the case of New Zealand, principally with reference to the evils arising out of the residence of Europeans and other whites there."

Again, page 267, the same gentlemen are addressed by the committee, on the petition forwarded by the British residents, praying for protection from the government.

"Q.—Do you not consider that petition as strong evidence of the opinion of the respectable portion of the community there (New Zealand), whether connected with missions or not, that some

remedy is necessary for the present state of things?

"A.—No doubt: all parties that I am aware of are quite agreed that some remedy is wanted."

In proof how much remedial measures are urgently required in New Zealand, we would direct the attention of the public to the correspondence of the Reverend Messrs. Henry and William Williams, Missionaries of the Church Missionary Society, especially between the years 1823 to 1837, who deprecate the unsteady natures of their own neophytes; and assert, that if the people are left to the tender mercies of each other, their speedy extinction will ensue. The correspondence of those gentlemen may be implicitly relied on, as being untinctured by enthusiasm, or the fanaticism that distinguishes many of their brethren.[67]

The best proof, illustrating the fallacy of the

[67] If this should be doubted, the reader is requested to turn to the Records of the Church Missionary Society, where, amid numberless proofs to verify the statement, he will find a Rev. N. A. Brown giving as a cause why the Bay of Islanders had not succeeded in conquering the natives of Tauranga, (a people superior in bravery,) "because the prayers of GOD'S PEOPLE hung like a millstone around their necks," and when we consider who some of those "people" were, at the period in question, and how defective their private conduct, independent of the modesty of the writer, are we not justified in terming such an appellation, a desecration of the name of the Creator?

opinion of the Select Committees, is best evidenced from the fact of the British government having extended its mantle of protection over the country; and despatched Captain Hobson, an efficient and experienced officer, as Consul, subsequently to merge into the dignity of Lieutenant-Governor, subjected to the supervisorship of New South Wales.

Even the President of the said Select Committee has adopted our views relative to the speedy colonization of the noble country we have treated of in the foregoing pages; having placed his name as Governor of the Plymouth New Zealand Land Company, having for its object, views directly opposed to the gloomy resolution of the Select Committee, viz., a systematic laical colonization, that shall effectually spread the blessings of civilization amid the hitherto benighted natives, inclusive of their religious and moral regeneration.

APPENDIX.

In consequence of the Second Edition of Travels and Adventures in New Zealand being out of print, we deem it necessary for the benefit of emigrants, in choosing the localities of their future residence in the country, to insert the following table of Geographical positions, which we have carefully collated and compared from a variety of sources, public and private, to which we have had access. The Islands are situated between the degrees of 34° and 48° south latitude; and 181° to 194° west longitude. The following data is the result of innumerable nautical observations and practical deductions.

E'AINOMAWE, OR NORTH ISLAND.

	Latitude, S.	Longitude, E.
Manawatawé, or Three Kings'		
N.E. Island, N.E. pt.....	34 12 8	172 22 48 W.
,, ,, ,,	34 13 35	169 49 50 E.
Réinga, or North Cape.....	34 26 30	170 18 0
,, ,, ,,	34 24 29	173 9 48
Hohora, or Mount Camel	34 49 0	170 48 25
Piroa, or Doubtless Bay, Pt. Surville	34 54 55	171 14 20

	Latitude, S.	Longitude, E.
Wangaroa Entrance	35 2 30	171 25 40
Cavalhoes Islands, N. Pt., Motu Kawa	34 58 28	— — —
Tokirou, or Bay of Islands, the Sentinel Rock	35 9 28	171 49 40
Ditto, middle of the Entrance	35 15 6	171 5 16
Motu Kokoko, or Percy Island.	35 10 0	171 1 20
Nunuki, Whale Rock	35 14 2	171 35 25
Port Tipuna	35 11 40	171 43 28
Kororárika Bay (Herd)	35 15 45	174 15 55
„ (Laplace)	35 14 36	171 49 7
Rakou, or Cape Brett, South Headland	35 10 20	172 0 40
Tawiti-rai, or Poor Knights, N. Isle, N. Pt.	35 27 28	172 24 35
Wangari, or Bream Bay, Tewará, N. Pt.	35 50 40	172 14 30
„ „ „	35 51 32	— — —
Horeké, or Thames, Pt. Rodney	36 20 26	— — —
Pt. Colville	36 26 29	175 22 0
Thames River, four feet anchorage	37 5 45	175 25 30
Waiheke Island	36 42 30	172 50 6
Port Charles, E. Pt.	36 29 48	173 7 45
Mercury Bay, entrance	36 48 1	173 26 25
Tuhua, or Mayor Island, N. Pt.	37 16 10	173 54 30
Tauranga Harbour	37 37 0	174 51 30
Mákutu ditto, or Town Point	37 46 30	174 7 20
Putawaki, or Mount Edgecumbe	37 59 40	174 41 25
Te Káhá, or Cape Runaway	37 33 0	175 47 40
Puhia Wakári, or White Island	37 30 46	177 14 45 W.
Waré Káhika, or Hicks' Bay	37 36 0	176 7 0 E.
Wai Appu, or East Cape	37 44 30	178 36 15 W.

	Latitude, S.	Longitude, E.
Wanga Okino, East Cape Islet..	37 42 20	176 20 35 E.
Mountain of Ikorangi	37 55 30	175 55 25
Tokomáru, or Tegadoo, N. Pt...	38 5 0	176 8 25
Uwoua, or Tolaga Bay, S. Pt..	38 21 0	178 37 0 E.
„ „ N. Pt..	38 20 45	176 4 50 W.
Parre nui te rá, or Gable-End Foreland.....	38 30 52	175 5 27
Kuri, or Young Nick's Head, S. Pt.....	38 47 25	175 46 35
Turunga, or (Head of) Poverty Bay	38 43 30	178 0 19 E.
Nukutourua, or Table Cape, S. Pt.....	39 20 0	175 35 15 W.
Cape Kidnapper	39 40 55	174 48 20
Koua Koua, or Cape Palliser..	41 37 40	173 1 5
Wanga nui Atera, or Port Nicholson	42 22 7	174 51 15
Taranaki, or Cape Egmont....	39 24 0	— — —
Kawia Harbour..	38 40 0	— — —
Waingaroa ditto.....	38 24 0	— — —
Waikáto River	37 59 0	— — —
Manukou Port	37 39 37	— — —
Kaipárá Harbour	36 35 37	— — —
Hokianga, S. Head, or Araitehuru	35 32 3	173 31 45 W.
Ditto N. Head, or Tawu	35 31 22	173 31 45
Wangapé Harbour	35 17 19	173 22 17
Columbia Reef Point, or Wáro..	35 10 25	173 12 47

ISLAND OF VICTORIA.

Tasman's first anchorage.....	42 10 0	189 3 0 E.
Cape Tierrawiti, or Poriwero ..	41 18 47	174 42 45 W.
Queen Charlotte's Sound.....	41 5 30	174 25 45

	Latitude, S.			Longitude, E.		
Ship Cove anchorage	41	7	5	174	20	0
Ditto entrance	41	5	56½	174	25	7 E.
Maunga nui	41	19	4	174	5	0 W.
Cloudy Bay, N. Pt.	41	26	45	171	58	25 E.
———— S. ditto	41	32	41	171	56	28
Cape Koámaru	41	7	15	172	7	30
Cape Campbell	41	40	0	172	7	12
Banks' Peninsula	43	32	0	186	30	0 E.
Port Otago	45	46	28	170	36	45 W.
Saddle Hill	45	57	0	170	15	0
Cape Saunders	45	53	55	170	33	30
Dusky Bay	45	47	0	—	—	—
Ditto, North Pt	45	38	0	—	—	—
Pickersgill Harbour	45	47	26	166	18	0
Rocky Point	40	54	0			
Cape Foulwind	41	46	5	169	8	40
Cape Farewell	40	33	0	186	0	0
Ditto	40	30	55	170	26	30
Rau Koua, or Cook's Straits.						
Stephen's Island	0	0	0	171	50	19
Two miles N.E. of ditto	40	37	0	185	6	0
Entry Island, or Kapiti	0	0	0	172	34	21
STEWART'S ISLAND.						
Southern Point, S. Island	47	11	31	167	26	45
Broad Passage	47	11	0	—	—	—
Sugar Loaf Island	47	13	46	—	—	—
Cable Island	47	12	55	167	26	30
South Cape	47	17	25	167	18	30
South-west Cape	47	16	37	167	14	30
South Trap Rock	47	29	43	167	36	30
North Trap	47	23	7	167	42	30
Snares Islands anchorage	48	3	48	166	20	15

	Latitude, S.			Longitude, E.		
Anchor Island	0	0	0	166	15	0
Solander's Island, or Codfish..	46	31	0	192	49	0
West Cape	45	54	0	193	17	0
Chatham Islands	45	54	0	176	13	0 E.
Norfolk Island	29	2	30	168	18	0

FOREST TIMBER TREES.

We had purposed to omit a detailed description of the timber-trees of New Zealand, but a knowledge of this subject is all important to the colonist, whether he contemplates the erecting of his house, forming of his furniture, laying down a vessel, or only a boat; and determining the value of the natural produce of his territory, whether for domestic use, or inland and outward export. In furnishing this list, we have alluded to the most serviceable only out of an abundant catalogue we had formerly collected, and our remarks are solely the results of practical experience, derived from purchasing the trees (from the Chiefs), as they stood erect on their native soil; a further payment on their being felled, conveyed to the water, and floated to our settlement, previously to being cut up into plank, quartering or scantling, boat and ship planks, house timber, furniture, etc.

Many of the trees we have enumerated, were allowed to take root, grow to maturity, and fall to decay, without being converted to any manner of use by the natives; and the irastonishment has exceeded all bounds, on our producing a handsome polished chimney-piece, and table, from the beautifully grained Pohuto-

kawa, that rivalled the most handsome woods of Europe.

1. The tree which has hitherto attracted most attention, has been the *Kauri* or *yellow pine (Pinus Australis)*, g. coniferæ; which will challenge comparison for beauty and tapering height, with any forest-tree at present known. Its bark is very smooth, with leaves small and narrow, giving with its well-clothed head, an umbrageous shade below, causing a continual twilight of gloomy grandeur. This tree exudes a large quantity of gum. The trunk grows to the height of from fifty to nearly one hundred feet without a branch protruding.

The western coast produces the best timber and largest of the tribe, from the effect of stormy winds, which have a serviceable effect in stopping its hasty growth.

This timber has much diminished in quantity, in almost every district, and for many years past, large ships have loaded with spars of this staple article.

The growth of the Kauri is confined, on the east coast, to the forests of Mercury Bay (Witianga,) and to Port Manukou on the opposite side of the island.

In every forest worthy of the name, to the north of the above places, this tree is found. The natives have hitherto only made use of those that have bordered the edges of rivers, for the forming of their canoes, having no mechanical knowledge, to remove such solid weights of timber to the water. Thus the innumerable forests of these trees inland, would not be made use of by natives in their present state, for

twenty generations to come. These forests many miles from the sea-coast have been well trodden, but never touched for useful purposes by the hands of man.

The attention of the British Government was first called to the value of the timber of the country by Cook; but an attempt to procure a cargo, was not made until 1820, when the store-ships "Dromedary and Coromandel," were sent expressly for this purpose from England, and a small vessel the "Prince Regent" from Sydney. Few of the Kauri pine spars were procured by these vessels, their lading principally consisting of the inferior white pine, called Kahikátéa; this injured the name of the yellow pine, which has since been found, on long trial, to equal in flexibility the best northern firs, and has been made use of as main and top masts in some of our largest frigates in the navy. It is very buoyant in the water, tough, stringy, and often twisted; it has a handsome close grain, lightly tinged yellow, and a strong odour, peculiar to itself; it has been much used for sawing purposes by the English residents located for the last thirty years in the country. As such it is admirably adapted for boards, plank-scantlings, either for house-building or planking a ship's sides, decks, &c.

A house built of this wood, with proper attention, will remain in order for fifty years; for treenails, bulwarks, wedges, it is also serviceable. It planes smooth, but for oars it has not the flexibility of our ash. It would be much superior to the best Riga spars, but for its being somewhat brittle. The young Kouri's have an ungraceful appearance, but few trees

equal it in outward beauty when grown to maturity. The bark requires to be knocked off the trunk, soon after the tree is felled, when it easily peels off by being beat with a stick; otherwise it hardens, and becomes very tenacious. Many of these trees have been seen forty feet in circumference. The sap inclines to that side of the tree which is most shaded from the rays of the sun, and is found from three to seven inches thick. When the tree is felled, this matter soon rots, and is early reduced to powder by a small worm that feeds on it. The gum, called by the natives *Kápia*, is not soluble in water; it has a strong taste of turpentine, it may be serviceable as a varnish, but hitherto it has resisted every method made use of to destroy its brittleness.

The spars of this timber contracted to be furnished by respectable traders in Hokianga and the river Thames, or Mercury bay, to the British Government, are required to be in length, from seventy-four to eighty-four feet long, from twenty-one to twenty-four inches in diameter, perfectly straight, without the knots caused by branches interfering, and ready squared for stowage on board.

2. *The Kahíkátéa* (*Treniperus Novæ Zelandicæ*) g. coniferæ, is very similar in outward appearance to the Kouri, for which it has been often mistaken by strangers, and the superficial observer will find some practice necessary, to discriminate between the difference of these trees. The name by which it is distinguished, is that of white pine; it is found in forests, but principally in alluvial or swampy soils. It has a majestic

appearance when surrounded by the smaller, and less aspiring trees of the forest. The leaves are sharp, similar to the yew, and a berry, which, when ripe, has a red hue, are held in much esteem, as a fruit by the natives. The timber is very light in colour and weight, and exceedingly sappy, and the weather produces on the plank of this tree a barometrical effect, for after it has been worked up as inside lining for rooms, for which it is most calculated, it shrinks and gives with every change of weather, even after the lapse of years.

From the scarcity of the Kouri in the sawing districts, Kahikátéa is much used. The jovial fraternity of sawyers, who, when they commence, which is whenever they have the opportunity afforded them, "drink deep ere they depart" admire this wood, from its softness, and the ease with which they can cut it up. The following occurrence will best illustrate the want of tenacity in this wood, on a change in the season. One of the bedrooms in our residence at Parramatta, in the Bay of Islands, was lined with the Kahikátéa that had been left to season some time in the wind and rain, after being sawn from the log, and previously to its being planed, as a lining for the room, it had been nailed or half lapped, as it is termed, when a groove is made in planks to join together.

Mr. Richard Cunningham, a gentleman of profound botanical knowledge, who had quitted Sydney, where he enjoyed the place of Colonial botanist, to pursue for a few weeks similar avocations in New Zealand, had favoured us with a visit, and took up his quarters for the night; in the evening, after arranging his hair, he

placed (fancifully enough) the comb between the lining and the wall, the crevice being caused by the dryness of the weather, but during the night, a quantity of rain having fallen, the planks had compressed to such a degree, that the comb could not be dislodged for some days, until renewed dry weather again unloosed the unexpected embrace.

3. *Tanikáhá* (*pinus asplenifolius*) g. coniferæ, is a very valuable species of pine, and extremely serviceable to the shipwright and general builder. This wood is hard and tough. Unlike the preceding tree, it is less affected by change of season, than any other pine in the country; it seldom is seen beyond the height of fifty feet, with a circumference of twelve feet. It is remarkably durable, but suffers much from worms, when exposed to mud or water, and though we have seen it perforated like unto a honeycomb, yet it retained its pristine hardness.

The bark is curiously ringed by natural distinct projections, about the distance of six inches from each other. The leaves are similar to those of the Tamarind tree, of the East and West Indies. It is in much request for quarterings, staunchions and exposed flooring, such as for ships' decks, verandas, threshing floors, &c. It exudes less gum than others of its tribe, has less sap, and of a darker hue.

5. *Totárá* (*Taxus australis*) g. coniferæ, is similar in colour to the former wood, and is known as the red pine. It grows to the height of sixty feet, with a circumference often above twenty feet. The timber is brittle, snapping short, and consequently splits well

into shingles, and is very serviceable to the builder. This tree is a great favourite among the natives, especially to the southward of the River Thames, who make their canoes principally of the Totárá. It flourishes best on the west coast, where it often grows thirty feet in circumference. It is found on the banks of rivers of a size so immense, as to give a name to the locality in which perhaps a single tree only is to be found.

The Totara is very hardy, the roots spread themselves in all directions, very much elevated from the adjacent soil which the rains wash away. The trunk has a smooth surface, and the sun splits the outer bark in appearance, as if chopped by an axe. This tree has but little sap, and works well, though the grain often runs uneven; it is very heavy, and not much affected by change of weather after being seasoned.

A forest in New Zealand, is often a penible path to the pedestrian, from the nature of the tree-roots growing above the soil, and causing deep holes that lodge the rain, and retain the moisture that gathers on the trees from mists and humidity. This cause renders some forests a marsh during one half the year.

The *Rátá* (*Calistemon Zelandicæ*,) is an invaluable wood to the shipwright. The branches of this tree are twisted in a natural manner, that form, when dressed, excellent timbers and knees for the largest ships. It grows to the height of sixty feet, and the head and branches extend very far; the wood is close grained and stringy, and when polished, of a deep mahogany red: the grain is remarkably handsome, and well fitted for furniture.

The girth of this timber is often full twenty feet, growing at the base remarkably large, with straggling tough roots, that run above ground. The leaves only appear at the extremities of the branches, which give an umbrageous shade. It is a very hardy tree, and will prove invaluable to the colonist; they grow very numerously in the forests.

6. The *Pohutokawa or Potikawa* (*Metrosideros excelsa*,) is of the same genus as the preceding, solely differing from the exposed situation of the latter. This is the hardiest of timber-trees, and is found jutting out in immense crooked limbs from every nook however craggy, or exposed rocky headlands on the sea-side, and often surprises the traveller, that so many cubical feet of heavy timber can be attached to its station, with the extremely scanty proportion of soil around its stem. It is well adapted for ship timbers, is crooked, close grained, brittle, tough, and of a deep brown colour. It is difficult to work up by the joiner, for its extreme hardness, but when polished, forms a beautiful and durable article for furniture.

Early in the summer the polypetalous branches are clothed with large flowers, of a lake or crimson hue, of the polyandria species, with a quantity of stamens, covered on the extremities with a light yellow dust; the limbs often equal the trunk in diameter. Its appearance in flower is splendid.

7. The *Puriri* (*Quercus Australis*,) is a wood whose durability equals any of the timbers in the country; it is very tough and close grained, and has been termed the Oak of the Pacific; but the Teak would be

more appropriate, as its properties more resemble the latter wood; as similar to that eastern production, it does not lessen in value by lying exposed in salt water, it is equally hard, and of a pale olive colour. This wood has been taken by us out of a river, where it had been used as a stake to fasten canoes, for perhaps upwards of twenty years, and we found it to be in no degree affected by the immersion or by the worms.

This timber has but little sap, being of an oleaginous nature. The trunk grows often to the height of thirty feet without a branch protruding, which are crooked, and of large size in diameter, and extend far distant from the parent stem, it is usually faulty at heart; but except causing it to be cut as plank to disadvantage, it does not injure the wood; it is well adapted as blocks under houses, sleepers for wharfs, ground sills, timbers for the largest shipping, and any work in which durability and strength are required. As blocks for shipping and beams, this wood is unsurpassed; it is very heavy, and has an odour peculiar to itself when cut green.

The Puriri, similar to the Totárá, is often found by itself on the banks of rivers, giving, from its immense size and profusion of umbrageous leaves, an appellation to the district in its vicinity. The latter are frontated, and it flowers in spring. In colour it resembles lignum vitæ.

8. The *Rimu*, (*Cupressinum*,) is one of the most graceful trees of the country. The wood is tough and brittle; the grain very beautiful when polished, and will be much admired by future connoisseurs in orna-

mental woods. Its appearance inclines most to the cypress; the branches are similarly pensile to that symbol of sacred sorrow. The tree grows to the height of sixty and seventy feet, with a circumference of about twelve feet. It has minute asperifolious leaves, and thrives best in alluvial soil. Its bark is rough, and the trunk geniculated; but the nodules do not project much. This tree is common in the land; it exudes a hard gum, strongly impregnated with turpentine.

9. The *Kaikátoá*, (*Philadelphus Australis*,) a polyanthus, also called the tea-plant from its leaves possessing the same myrtiform character. This petalous shrub grows in clayey soils on the most barren plains, and is invariably found covering jutting headlands, exposed to the fury of the heavy gales that blow from every quarter. In such places it grows from three to six feet; but in well-sheltered forests, it attains the height of thirty feet. It is denuded of branch-leaves below; but towards the top it is well covered; in addition to innumerable buds, which flower throughout the year, bearing white and pink blossoms. This flosculous appearance embellishes the plains, and emits an odour that renders fragrant the country in its vicinity. The leaves also possess a strong aroma, and are used by resident Europeans. An infusion of this herb is regarded as peculiarly serviceable to persons in a reduced state, whose previous moralities will not admit of the strictest investigation. It is very astringent.

This wood, called by the southern tribes, Mánuka, is remarkable hard and durable, and throughout the

country is an especial favourite with the natives, who make their spears, paddles, fishing-rods, &c., of this useful timber. It has an oleaginous moisture, scarcely any sap, and similar in colour to our oak. The small shrub is used in abundance as broom-stuff by residents and shipping, and when green, burns, perhaps, with a greater rapidity than when dry.

The Kaikátoá, in the Island of Victoria, grows often to the height of fifty feet, the temperature being more agreeable to this hardy tree. A very similar wood exists to the southward, called *Rohito*, of which carved boxes, for holding small trinkets and feathers, are made by the people.

10. The *Hinou* is a handsome tree. Its plank is very frangible on exposure to the sun or air. It is in much request by the native tribes, who make use of the bark for dyeing jet black the threads of the muka or dressed flax, of which they either wholly make, or interweave with, their superior garments. The bark, which is easily pulverised, is kept some time immersed in water, and this infusion forms the dye. The leaves terminate in a point, and in colour are of a deep green.

11. *Towá, or Taua,* (*a laurus,*) is a useful timber for boarding the interior of houses; and though entirely differing in genus or outward appearance from the graceful Kahikátea, is of similar short-lived service to that wood. It attains a large size; its branches are irregular; leaves pointed, and the colour of chrysolite; it cuts easily.

12. *The Towai,* (*a podocarpus,*) is but a small tree compared with those preceding. Its wood is very

serviceable, being tough and close grained. It has a handsome deep red colour when polished. It grows to the height of twenty-five feet, and then is richly furnished with dark green leaves. The wood is heavy, and but little used hitherto.

13. *The Rewá rewá*, (*a pine*, *g. conif.*,) is a handsome grained wood, very serviceable to the builder, and yet more so to the joiner. Until well seasoned it is much given to shrinking. It is of a white (or slightly tinged with yellow) cast, and admits of being used as an inside lining to rooms, to which it adds a handsome appearance. It works freely, and planes smooth. The grain is very variegated, and when polished resembles the maple. It flowers in spring, with serrated leaves somewhat frontated. It grows to the height of sixty feet; but from its small diameter compared to other timber in its vicinity, it has hitherto been seldom made use of.

14. *Tarairi*, (*a laurel*,) is among the least valuable of the timber trees. It bears a dark purple berry, on which the wild pigeon feeds heartily. The taste is particularly acrid. The leaves are frontated, with the polished surface and size of the handsomest laurel.

15. *The Kowai*, (*Edwardsia microphylla*,) is met with principally on the banks of rivers: it is a serviceable wood, growing to the height of fifty feet, and five feet in circumference. In the season of spring this tree makes a beautiful appearance, being entirely covered with bright chrome or golden-coloured flowers, which hang corymbiated, and succeeded by long pendulated pods, the especial food of the Tui and

other birds. Its beauty is not dimmed by the reflection in the adjacent stream. It has but little sap, with straggling branches. It flowers in September. The timber is hard and durable; and is used for paddles, &c.

16. *Mairi or maidi*, (*a native cedar*,) is the closest grained and toughest of woods in the country. It is found to grow largest on the west coast, where it attains the height of sixty feet. It is extremely durable, and so very hard as to turn the edge of the tools applied to it.

In ship-building it is very servicable, but very brittle. It has a pointed leaf, and its limbs branch out very irregularly. The grain is not unlike the European beech. It has little or no sap, is very heavy, and not affected by the climate, as the trees of the pine tribe are.

17. The *Káwáka* grows to the height of thirty feet. It is a handsome dark-coloured wood when polished; serviceable to the joiner; and from its small diameter, about two feet at most, it has not been hitherto much sought after; as the most useful and not ornamental has been hitherto required.

18. The *Kahika* is a useful wood, but little known from a similar cause with the above.

19. The *Ti* is a useful close-grained wood, well adapted for handspikes and similar articles, that require toughness and durability. It grows to the height of forty feet with crooked branches.

20. The *Akki* a species of *lignum vitæ*, when young is much used for boat-timbers, and when cut

fresh from the bush, it can easily, with the aid of the spoke-shave, be put into any shape; and when it dries in a few hours, it will adhere to the form it may be placed in. The tree grows crooked, with a diameter of nine inches. It admits of a polish, and has a beautiful deep red grain. Few woods are better fitted for cabinet work. It has little sap, and works easily when green; but from its many nodules, which render it very brittle when dry, it is found of difficult workmanship.

21. The *Kohikohi* another of the many laurel-trees of the soil, grows to the height of fifty feet. This tree may be regarded as one of the ornamental woods that has yet to come into use. The leaves are similar in shape and polish to our laurel, and of this tribe, is remarkable for spreading its roots to a great distance. The wood is of deep red colour, and works well. For paling it splits free.

22. *Manawa and Tuputupu*, two varieties of the well-known mangrove, cover the mud-banks of the rivers and creeks of the country in which they flourish most. These trees sometimes grow to the height of twenty-six feet before they branch, eight feet of which is often submerged in salt water during the flood-tides, which, retreating at the ebb, leave the trees and roots uncovered. Often the branches, leaves, and seed, are under water several hours twice per diem. When these trees commence to grow they are often entirely under salt water for years. Oysters and other shell-fish, muscles especially, feed in these banks, and fasten in the branches of the Manawa at flood-tide,

and on the ebb, are left pendent from them in clusters, exposed in the air, so that shell-fish may be said to grow from these trees. The same acridity of the leaves, impart an unpleasant taste to the fish, who also feed on the pericarpium of the seed which the latter deciduously casts off on arriving at maturity.

The Mánáwá is serviceable for many things, its ashes are not the least valuable as an alkali in the preparation of soap.

23. The *Máhoi* is an elegant tree, growing to the height of fifty feet; its wood is light in substance, of a reddish hue, admitting, when polished, of being converted into furniture.

24. The *Mátia* is a durable wood growing often to the height of sixty-feet; it has similar properties to the red pine or Totárá, but grows less bulky.

25. The *Tipau* is a similar wood to the Towai.

26. The *Pongo* and *Wou*, (*achroma pentandria Zelandica*) are varieties of the cork-tree; when cut down an adhesive juice exudes in some quantity, and are of much service to the natives in their fishing-nets. The fronds are five feet long, virent, with a circumference of trunk of one-and-a-half foot, covered with chaffy scales.

27. *Káráká máori*, a laurel, grows to the height of forty-feet, with handsome frontated polished leaves. The wood is close grained, but from its ornamental appearance and usefulness as a fruit tree, it has never been brought into use.

Káráká is the generic name for fruit. *Káráká-*

pakaha signifying European fruit, to distinguish it from *Káráká máori*, or that indigenous to the country.

The fruit of this tree grows in clusters about the size and form of the Spanish olive, of a light yellow when ripe. Of pulp there is but little, the seed and pericarpium occupying two-thirds of the fruit. The flavour is feeble, but pleasant when fully ripe ; the perfection arising from the locality and soil in which it flourishes.

The taste in its favour is only acquired by time. The seed in its crude state is reported as being of a poisonous quality, but is a favourite among the natives after being steamed in the oven. The stones are consequently preserved for this purpose, baskets of which (in a cooked state) are interchanged as esteemed presents.

28. *Horoeka*, (*aralia Zelandica*), is generally found on elevated lands, grows to the height of thirty feet, leaves dark green, in tufts ternated in short stalks growing from the trunk, which is wanting in branches ; it is found in shaded situations.

29. *Paté* (*Aralia polygama*), trunk slender, and pithy, grows to twenty feet, leaves virent, digitated and épinated at the edges ; this wood is made use of for procuring fire by friction.

The forests in New Zealand are particularly distinguished by the numerous parasitical plants, that spread themselves on the limbs and trunks of trees, that add much to the beautiful appearance of such portions of the scene, as would otherwise be denuded of leaves.

The origin of these curious productions probably arises from seeds being deposited in the excrement of birds, that find sufficient soil either in the decay of the branches of trees, or from the dust moistened by rain and lodged in the angular crevices.

Several wild fruits have thus obtained a local habitation, such as the Tawara, Korai, Koutuhutu, Miro, and Putuhutu, that were formerly in much repute among the natives.

GUMS AND RESINS IN NEW ZEALAND.

Gums and bituminous resins exude in large quantities from the indigenous vegetation of the forest, and in some trees to such an extent, that the former is found to ooze forth, not only from the lowest stem to the uppermost twigs and branches; but, (as in the Kouri,) from the tips of the most extreme leaves.

The natives have but one generic name for gums and resins, but separate appellations are given to bituminous substances discovered in the earth. *Te Kápia no te Kouri*, or Kouri-gum, is the only article of its kind made use of by the New Zealanders, as a masticatory, not for any medicinal properties which doubtless it possesses, or for its fragrance, which is tinctured too much of turpentine to be gratifying to the palate. But early habit has inured them to its pungent flavour, and a company was rarely assembled in by-gone times, without a lump being handed round, the delectable treat of chewing it, was partaken of by each person in rotation.

For this purpose it was taken from the tree after

its recent exudation, and in this semi-liquid state, after being dentally operated on, acquired the consistence and appearance of India-rubber (caoutchouc).

The resin of the Kouri flows from the trunk of the stately tree, on any incision being made. When placed in fire, it burns quickly and brilliantly; but on a piece being held up, ignited, no residue drops from it; it emits a thick smoke, as from pitch or Stockholm tar, with a strong resinous odour.

In its native state it is found covering the long extended roots of the tree, flowing from the trunk until it congeals into the form it is arrested in, often of stalactites. The colour is varied; when exuding, it is of a light straw colour, approaching to amber, and free from stain as gum-copal. Other portions, that have been exposed some days to the air, are tinged deep yellow and red, it is found incrusting flies, ants, pieces of wood, and leaves, which, in flowing, it has overwhelmed. When pulverized it is perfectly white.

Unlike gums it will not dissolve in water, but is found to do so in æther and fat oils, and partly in alcohol. From its extreme brittleness, when unmixed with any other kindred substance, its uses are limited; but, though friable at every stage, it can be obtained in large blocks of several hundred weight to the size of a marble.

It is transparent, but principally so, when just exuded.

In a variety of ways it will be found serviceable to the colonists. It has often been tried as a sheathing for small craft and boats, to protect their bottoms

from marine animalculæ, but from want of experience in mixing other substances with it, the brittleness of its nature rendered the application useless.

As a varnish it will equal that of mastic, from the lightness of its colour, the cheapness at which it can be furnished, and the dissolving in alcohol. From its inflammatory properties it can be convertible into sealing-wax; but manufacturers of this article will require experimental knowledge of the quantities of lac and resin to obviate its want of freely dropping in its crude state. The articles required for this purpose are, say of Kouri, lac, and common resin, and vermilion, an ounce each; the three first require to be well pounded and mixed; afterwards, the vermilion should be added, which should be gently melted in half an ounce of oil of turpentine in a pipkin. For this purpose, it is immaterial what colour or state the Kapia may be, but for a varnish, that most recently obtained from the tree is to be preferred.

From the brilliant flame it emits, it would doubtless make a splendid gas; but when it is considered, that in ten years a vast quantity of forest-lands will be cleared away, as civilization and agriculture progress, and that its growth is confined to the latitude of the north side of the Bay of Plenty, (though it may now be obtained in abundance,) yet a few years we affirm will make so decreasing a difference, that the expense would be fonnd too considerable; otherwise its especial service as a gas is undeniable, and the only drawback, that might materially effect its disuse, would be caused by the volumes of black smoke that would in all probability ascend from it.

Around bright flames of the Kouri resin, we oft-times held an evening conversazione with the natives in front of our mansion when residing on the banks of the flowing tributaries of the Hokianga. At these nocturnal meetings, the chiefs either lying on the ground which was covered with their outstretched mats of the flax-plant, with their youngest children ensconced between their knees, or in upright sitting postures, leaning against the walls of the house, and railing of the verandah enclosure, would wile away the time in relating tales of by-gone feuds, the ferocious daring and constitutional recklessness of warriors that in their time had carried rapine and destruction into the villages of their enemies and covered themselves with victorious laurels and deathless renown, not oblivious as to feasting right heartily on the vanquished people.

Tales of surprise and terror evinced by the simple natives on first beholding white men, and subsequent quarrels between the two races, or among the former for precedence in trade, would occupy the volubility of others. Ever and anon, the clamorous risibility of the females, who accompanying their husbands, form a party apart by themselves, would break in on the thread of a narrative as oft told and worn out as the venerable reciter himself. Others would be gossiping over the events of the day, or the occurrences at past festivities, present employment, or future plans. Among other subjects that elicited applause, was probably, the stoical indifference exhibited by an old dictator of the village, at the return of his son after an absence of several years passed on board whaling ships that had circumnavigated the globe.

The detailed manner how he deported himself, not a muscle in the face being moved, until the ban over the natural feelings of the father, as established by native ton and etiquette, were removed; when the stoic was lost in the overpowering adoration of the parent.

The traditionary fascination formerly exercised by some nondescript diavolo with a "local habitation," but nameless, would also be related for the thousandth time, but from privileged departure from the original germ of the tale, would be as good as new, and the intent auditors would occupy a portion of the time at these "at homes," and if the narrator possessed any tact at doling forth recitations of the wild and wonderful, he would easily paralyze his greedy listeners, while the more intent devourers of the legendary theme would be shaken into fits, that approaches our ideas of the supposed powers of the cockatrice, and modern suppositions of the cobra di capello and rattlesnake in fascinating animate objects, who, spell-bound in terror, are deprived of exercising the means of self-defence or flight.

Other tales, of successful fraud or fascination of another kind, would then occupy the attention of the tremor-struck audience. A fowler would narrate how by means of local imitation he would with well-practised subtilty entice the winged tribes of the forest into his net, or decoy with a well-trained bird, its simple species into the power of its master.

This subject would lead to anecdotes of the fishery, the hunting of the bush-pig, the docility, affection,

and instinctive sagacity of the dogs, etc. One anecdote of successful cowardice, we remember as having met with the most approving applauses. The narrator had been hunting the *cochon maron* or bush-pig, but in the ardour of the chase he found he had entered close to a forest-encampment of the enemy to his tribe. With great caution he peered about, but found, to his great delight, that the place was left in the possession of an old woman, literally of that genus, who was employed scraping flax. After carefully concealing himself in an adjoining thicket, and carefully priming his piece, he hoisted a small mat which he wore, on a stick that casually lay on the ground, which he placed upright on the soil; he then gently imitated the whining of a dog when in a state of *physical embarrassment.*

At this uncommon sound breaking on the lone stillness of the place, the aged sibyl raised her head in great trepidation, and the dogs of the place, without whom society in New Zealand would not be select, began to raise their war-whoop, but the adventurous imitator had gone too far to retreat, he therefore repeated the uneasy whine, when the old woman, turning in that direction, espied the mat. Unconscious that an enemy could lurk in the vicinity of the forest, and curiosity being excited, she approached to the object, but probably from some mental misgiving, turned suddenly about; however, with much caution she again approached the suspicious object, and when stooping in the act to lift it up, the villain concealed, pulled the trigger of his piece, and she fell a mutilated corpse.

He was about to dismember a part of the body to carry it away as a trophy of his successful daring, but suddenly recollecting that the report of his weapon might have alarmed some stragglers of the encampment, and that his track would be betrayed by the blood of the murdered woman, he turned away, in greater haste than he had approached the place, and launching a bundle of dried bulrushes in the adjacent river, that divided the enemies' territory from that of his own tribe, succeeded in reaching the opposite shore in safety.

The surprise of the friends of the poor murdered creature, on discovering her body weltering in blood, did not long subsist, as the perpetrator boasted of the valour of his misdeed, and as such an act of cowardice is termed consummate bravery *on a prudent basis*, and is admitted on all sides during war-time, he escaped unpunished. The woman being a slave, the enemy were less implacable, but had she been of the rank of chieftainship, the glory of the murderer would have been greater, as the vengeance of the enemy had been more settled and determined.

The appearance presented around by the bright flickering flames was romantic in the extreme. The narrator of the tale was the only animated person in the circle. When action or the passions were described, especially when the egotistical speaker was also the hero of his subject, he would start on his feet, dart forth his arms, the better to render his audience alive to actual facts related, and shouldering his *hani* or hand-spear, "to show how fields are won," crying

aloud in strains rivalling a Stentor, the indomitable bravery that had actuated his past prowess.[68] The audience sat in attentive silence, with their eyes alone visible, scanning the ground, or the action of the animated speaker, the nether portion of their faces being covered with their mats or blankets, a favourite attitude among those people, when the tobacco pipe, or meals are laid aside.

A profusion of red paint, with blue and black stains of pigment round the eyes, their bodies habited in fantastic dresses, added to the effect of the wild nature of the surrounding scenery, enshrouded by the sombre hue of night, or the fleecy fogs and mists that rise from the mud-banks that line either shore of the river, and which are exposed on the ebb-tide.

On the bank, below the house, was a series of saw-pits, placed thus conveniently at the water-side, to parbuckle or raise by capstan bars and ropes, logs of timber, for cutting up by the sawyers, to the right of which a portion of the mud-bank was enclosed in with stakes, let deep into the oozy matter, as a dock for containing the timber, cut down by the natives and floated with the tide up or down the river (accord-

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[68] All nations in a state of incivilization enunciate in strains as clamorous as if the auricular organs of their auditors were impeded by the roaring of an adjacent cataract. This accounts for the cracked tones and inharmonious throats of the elderly females, who screech forth their opinions and desires in similar strains from earliest infancy. A discourse between two lovers in a state of barbarism, may be likened to the tones of the distracted Orpheus, clamorous for his Eurydice, and interrupted by the legions of diablerie around him.

ing to the locality from whence they were obtained,) and sold to the European traders.

On the opposite side of the river the hills rise to some height, with varying undulations, covered with inferior timber and young pines; the most valuable of those trees growing in perfection in the forest-lands, through which flow various creeks.

In the dock, during the flood-tide, the rails were two-thirds under water, in which the logs and spars of the Kouri, Kahikátea, Rewa-rewa, and similar light pines, floated on the surface, some spars of these trees were thus buoyant, though in length some exceeded seventy feet, ready squared for export; but the Totára, Tanikaha, Pohutokaua, Rata, and similar heavy woods of the pine tribe remained below half buried in the oozy mud. At the ebb-tide, the dock was laid bare, adding to the humidity of the atmosphere, until the returning flood covered the place, and lifted on its tranquil bosom the lightest trees.

The night-scenes at our homestead on the Hokianga, which we have attempted to depict, were much relished by the natives of the neighbouring villages, as a soirée at which they could not only unburden their own views, but obtain the most recent news, as the spot on which we were located was regarded as the half-way-house between the lower and upper villages on the banks of the river.

Canoes on their progress to and fro, would put in here for the night, and their owners would join the party assembled on the height above; news was thus interchanged, and mutual civilities exchanged. The

tastes of these people sometimes led them to exercise the vocal art, which was always followed by a chorus in a nasal key, in which they particularly delight.

This was the routine of these evening parties, by the light of the Kouri gum, unless some native traveller who had visited foreign lands had lately arrived, by way of the Bay of Islands, on which he became tacitly elected "lion of the party." That "travellers see strange things," was vouched by the new-comer to the life, and what with the relation of new scenes as striking a mind unused to civilization, aided with the magical dressing of a *discursive* imagination, rendered the individual an important addition to the monotonous society of the village.

In justice to the mental abilities of his audience, it must be observed that all flaming accounts and "accidents by flood and field," were not regarded true as proofs of holy writ, as on any flourishing reminiscence being narrated, the old sages with covered mouths, winked with an arch significance at each other, pregnant with meaning, in addition to which, faces painted as arranged for a pantomime, gave to them an air so indescribably comical, as rendered it impossible for the European to refrain from laughter.

In addition to the timber-trees, whose value, such as we have enumerated, will be apparent to the colonist, a large catalogue of palm cabbage and bacciferous or berry-bearing trees and shrubs are indigenous to New Zealand, growing with a luxuriance that would excite to ecstasies the fanciful tastes of the landscape gardener.

But what is of more especial value to the colonists are the barks of several trees that will be found of especial service to the tanner and dyer.

EDIBLE PLANTS, &c.

The only edible, traditionally stated as growing in New Zealand, coeval with its earliest inhabitants, is the Kumárá or indigenous sweet potato.

Of this vegetable a great variety exist, caused by the united influence of climate, soil, attention paid to its culture, exposure, &c. In taste and size they equally differ, some being the size and shape of the finger on a human body, and extremely farinaceous and nutritious, while other varieties, especially the *Kai pakéha* or white man's food, is as large as a yam, weighing several pounds, and containing more saccharine than farinaceous properties. It is planted in small mounds after the land has been well broken up with the hoe, and after a few days' exposure to the sun and air, the clods are well beaten, and the seed, to which the natives attach many superstitious notions, from its having been the food of the gods, alias their earliest progenitors, is planted, and the earth around hollowed.

On this vegetable arriving at perfection, a *hakari* or feast of harvest-home is given, when the priests, in their devoted anxiety to officiate as servants to the gods, swallow a large portion of this much-esteemed vegetable with a religious determination, until satiety wholly vanquishes the unsubdued inclination.

The potato of South America and Europe is too well known to admit of our giving any advice for its culture; suffice it, that when allowed to attain their full growth, in flavour and size they yield to no vegetable of its kind grown in any part of the globe, but the natives hitherto, in their anxious and infantile avidity to obtain a payment or possession of some valued article, dig the root often previously to its having flowered, green and stunted in growth; the taste in consequence must be acrid and unwholesome.

This antiscorbutic has preserved the lives and rapid declining health of numberless seamen who have been fortunate to make New Zealand in the season. There are several varieties cultivated.

The summer potato, or the *Kapana* is as farinaceous as the *Urhi*, or winter species is the contrary.

The colonists residing north of the river Thames and Manukau may produce new potatoes every month in the year.

Wheat and barley grow to great perfection; even on the cold and hard clay soil of the hills exposed to strong winds, the ears attain to a large size and full.

Indian corn (Holcus indicus) is cultivated by the natives, to whom it is specially accounted a grateful article of food. Several varieties are grown, and is planted in hills, two or three seeds being put in the ground. It grows to a large size, the seeds are extremely farinaceous and plump, and a more nutritious food is scarcely known. The colonists of Australia import and grow large quantities of maize, another name by which it is known, and in all our slave colonies it is held in especial repute.

The New Zealanders have a filthy method of eating the corn, by steeping it some days in water, when it acquires so nauseous an odour, that a traveller, having any respect for his nasal organs, will feel gratefully relieved by keeping to windward. Pumpkins, gourds, calabashes, cucumbers, vegetable marrow, squashes, and the whole family of this serviceable tribe in culinary vegetation, grow abundantly, and attain a large size; so much does the first-named of these edibles progress, that a person rejoicing in an obese temperament, is often surnamed *Pupu paukina*, or pumpkin stomach.

Among other esteemed vegetables that grow as if indigenous to the soil, though importations from Australia and India, are turnips, that grow wild in such abundance, that in the deserted districts about the north of the Bay of Plenty, the bright yellow and fragrant flowers of the *Keha* or turnip, may be seen for miles, waving on its slight stalks as the breeze floats over the silent wastes.

Shalots, onions, some of which weigh upwards of two lbs., garlic, beet-root, endive, celery, growing wild throughout the country, as also leeks, parsley, purslain, radishes, New Zealand spinach, Spanish and European radishes, cabbages, greens, cauliflowers, broccoli, artichokes, nasturtiums, chili peppers, capsicums, mustard, cresses, and such vegetables as arrive at healthy perfection in Devonshire, and sheltered places in the South of England, flourish to excess in the above locality.

FRUITS.

The soil and variety in climate of New Zealand is especially adapted for the healthy perfection of fruits now indigenous to Great Britain. To the northward of the River Thames and Kaipára, grapes have been cultivated for some years past, and in our garden at Parramatta, a sketch of which precedes the title page of this volume, olives, pomegranates, nectarine-plants, brought from the botanical garden in Sydney, by the late Mr. Cunningham, and presented to us, grew to great advantage. Figs and peaches, both of large size, are common to the latitudes north of the Bay of Plenty, and apples, quinces, pears, gooseberries, currants, Cape gooseberries, raspberries, strawberries, mulberries, &c., thrive well, and return an abundance. At Parramatta, we have two peach-trees that were planted several years since, that annually give an immense quantity of fruit, almost unequalled in size and flavour. This is stated, simply to show the progression to perfection of fruit in the northern parts of the country, when the said trees, for a series of years, had been left in all the wildness of nature, with no pruning hand to attend to their growth.

Peach-trees are found among the native villages especially up the Rivers Káwakawa Waikéré and Waitangi, and around the Waimate settlement growing spontaneously from seeds, that had carelessly been thrown to the right and left of a road, without having been planted or subsequently cultured.

A variety of exotics will flourish to the north of the River Thames, that will not flower in Van Diemen's Land; the fruits of South Africa, a portion of those indigenous to central South America. Chinese and Cape bulbs, including fencing-roots such as the prickly Cactus Indicus in its strange varieties, will also bear the climate of the north, and to be brief, the horticulturalist, market gardener, and practical farmer, are alone required to assist the valuable capabilities united of the climates and soils in New Zealand.

To the experimental colonist, the myrtiform-leaved Kaikatoa, will enable him to assert its properties with the newly-introduced tea of Assam, while indigo, the hop-plant, mimosa-barks, and other vegetable articles for dyes, will pay well for their careful culture.

In 1835, we introduced the first foreign manufacture in New Zealand; viz., a brewery, as a preventive to the then rapid spread of deleterious spirits that were consumed, less probably from taste, than the want of an invigorating substitute. A house was erected for this purpose (the first building in centre of the sketch of Parramatta in the frontispiece) and we were indebted to Sydney for the hops required for the article.

The natives after some little practice in quaffing, soon became to relish it, and baskets of potatoes, packages of fish, etc., soon found conveyance to Parramatta, in exchange for pierian draughts of New Zealand beer.

There are two streams on the settlement, of clear pellucid water, that run throughout the year, each capable of affording sufficient water for all the shipping that anchor in the harbour. It was found excellently well adapted for the purpose it was now applied to. An

able brewer from Hobart Town, superintended the little establishment, and had we continued to reside without intermission in the country, it must have eventually proved extremely profitable.

Though our occupation in the Bay of Islands, was for the supplying of shipping with stores, generally termed ship-chandlery, disposing of what is termed by nautical men, from a needle to an anchor, yet the possession of a brewery was not incompatible with the said occupation.

To distinguish what are termed grog-shops and ship-stores, we may as well observe, that the former is a small place where spirits reduced below proof are sold by the glass, whereas, in the latter, spirits are never sold less than one-fifth of a gallon, old measure.

In all colonial stores throughout the Canadas, etc., spirits are thus sold whosesale and retail, and in the United States, it is common to see captains of either service, majors, colonels, etc., personally retailing spirits in their stores. The domestic system of trade in our new colonies, is conducted wholly different from the systematic customs in England. Thus a gentleman uniting in his own person, the distinguished offices of a member of the Colonial legislative council, Bank-director, and President of various societies, will be found in his stores, personally disposing, invoices of cordage and ribands, sail-cloth and sheetings, shovels and spoons, knives and forks, scythes and pitchforks, head-combs and curry-combs, highly-scented perfumery, and pitch, tar, resin, etc., ladies' millinery, tarpaulins and Flushing shirts, *la Rose véritable pour les Dames*, with paints of colours ready mixed, Row-

land's Kalydor, with sperm, black, and linseed-oils, log-books and albums, ladies' cordials, and spirits in bond, whiting and blacking, kid-gloves and pump-leather, sugars and saur-kraut, hot chillies and cold-drawn castor-oil, tarred twine and sewing threads, stay-ropes and stay-laces, ratline of various threads, and rat-traps of various sizes, medicines, arsenics, antidotes, etc.

ORNITHOLOGY, ETC.

For a more detailed account of mosses, lichens, fungi, ferns, creeping plants, barks, palms, marine vegetation, and of the extensive marsh lands, &c., we must refer the reader to our former narrative.

As also that of the feathered tribes of whom we can only now observe as being numerous, but the generality of small size. In vocal sweetness, tone, and ability, many of them equal the British woodland songsters. They generally commence their concert before the dawn of day, which is swelled in sound by fresh choristers as they shake off the repose of night, continuing the chant until sunrise, when they separate, each to pursue his winged labours for the day, in providing sustenance for themselves and their young.

As the industrious colonist who pursues the same lesson of nature, in providing like the birds *for their bills*, it can give but very little interest, whether the feathered tribes are clothed in red, like military Britons, or blue, similar to the French, yellow, as the Austrians, black, like the Brunswickers, green, conformable to the Turks, or white, as the Chinese, or whether in fashion they rejoice in the swallow-tail cut, or breadth *à*

posteriori of quakerism, such details we leave to historians of more soaring temperaments than we possess, and give a list of the birds that are now habitants of the country, with the remark, that many tribes even of those animals are extinct, who have easily become prey to the earlier natives from natural causes, and physical slowness in their movements.

We may place the *Kukupa*, or wood-pigeon at the head of the list, as affording a delectable treat to the connoisseur. When in good condition a mass of fat is found near the tail which the native ladies apply to the hair. Those veritable dealers in the fat of the affectionate Bruin, whose unwieldy embrace represents *love at the Poles*, would hide their diminished heads in comparing the two adipous matters together. From January to May, the native pigeon forms a delicious nutriment. Parrots, also worthy the attentive consideration of a Mrs. Glasse, or the auto-biographical Kitchener, are also very plentiful. From letters we have seen from South Australia, the writers deliver their opinions on the merits of parrot and parroquet pies, with expressions of rapturous ecstasy, that throw the fragmental thoughts of Heliogabalus, Apicius, Lucullus, and a host of similar worthies in the shade. A visible decrease of the birds is fast taking place, or we might expect to hear that the fate of Hardicanute had overtaken some of these colonists in their career.

The *Tui* bird so termed from its silvery note resembling that sound, is the mocking-bird of the country, even these little fellows, who are very blue, very restless, and very shortlived, find mausoleums in the stomachs of the more rational bipeds.

Nightingales, cuckoos, who, according to the authority of Shakspeare, "mock married men," kingfishers, and wood-peckers, that live in the holes and decayed trunks of trees, the titmouse, swallows, wagtails, cockrobins, thrushes, wattle-birds, larks, hawks, sparrow-hawks, crows, are as numerous as varied in their species.

Colonists will find the hawks a destructive neighbour to the poultry-yard, being, like the native dogs, a source of much annoyance, but the happy conceit of employing scarecrows is yet to be tried.

A great number of small birds whose insignificant size (about the dimensions of a walnut) has proved their saving clause, are found hopping with unceasing movements from twig to spray, abound among the bushes, and from these birds issue the melodious notes that enliven so delightfully the native woodlands and stream-coursing glades.

Many of these little fellows evince particular care of themselves, keeping their "at home," nestled in the bushes during the prevalence of the chilling winds that blow in heavy gusts from the south.

Owls, with or without spectacles, are very numerous, their beaks are about as enormous, and their eyes, and not less in shape to their brethren in Europe. The gallinaceous or poultry-yard order of birds have been long acclimated to New Zealand. Of the palmipede or web-footed genus, the duck or *pareira*, formerly frequented the bosom of the silent rivers in vast numbers, so numerous that we have often chased them with paddles.

On the sea coasts, the most common to be met

with are shags, gulls, blue petrels, red sea-pies, black divers, white herons, green gannets, yellow sand-plover, brown noddies, cream-coloured albatrosses, speckled sand-larks, striped cormorants, tall pelicans, short auks, variegated rails, varied oyster-catchers, fat water-hens, and the scaly penguin that partakes both of piscivorous and ornithological properties.

We have already enumerated the finny tribes that the emigrant will find in the salt waters laving the shores of the country.

In bygone years seals were extremely numerous in all the southern bays around the country. Some gentlemen resident in Sydney, procured by means of sealing parties, (a race of hardy fearnought kind of fellows,) the furry jackets of 100,000 of those amphibious animals in one year. Mr. Simeon Lord, an old colonist, and a gentleman highly respected, obtained, it is said, an annual tribute of this description and amount. But as is generally the case where success is unbounded, the reckless sealers cut up, without prudence or mercy, both the young cubs that were useless to them, as well as the old whigs, (not political ones,) and their destruction has been complete. These animals are disappearing fast from creation, the only place known where they yet congregate in large flocks is at the New South Shetlands, and the *Ultima Thule* of the terrestrial globe.

Among the reptiles, a few harmless lizards frequenting the sun-lit meadows exist in the Northern Island, but guanas', a gigantic species of this frigid animal, exist in recesses of the forest and mountain gorges of the heights of the Island of Victoria.

From the entomology, (*narára*,) of New Zealand, the

colonist will receive but little annoyance as is experienced by the habitants of more tropical climes. The spiders are the most numerous, weaving meshes of great extent among the bushes of *Kaikákoa* and *tu pakihi*, or elderberries. They form a conical nest round various other shrubs of the plain, and the *wiwi* and *raupo* of the marshes.[69] Within those filmy substances, the little spiders abound in great numbers, and with the instinctive feelings of nature, put themselves in motion the instant they are liberated.

Snails, grubs, earthworms of great length, and caterpillars, various as numerous, require the prudence and experience of the farmer to extirpate from his produce. The roots of the vegetation, is often covered at morn-

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[69] The raupo or bulrush will be found extremely useful as covering for barns, roofs of outhouses, &c. It grows to the height of from six to twelve feet in the marshes—and should be cut within a few inches of the roots at the close of spring—and left to dry—packed in bundles—during the summer. The long sheaves are extremely pithy and form a thick covering.

The *wiwi* is a wiry kind of grass that is pulled up in tufts, it also is the produce of the marsh, and is placed *over* the raupo—both of which are kept down by long stakes or small poles fastened with a creeping liand called *torotoro*, that is found plentifully running up the giant trunks of the forest-trees.

This covering is perfectly weather-tight, and we have found it to resist a storm of rain of many days' duration—and in more than one instance after weather boarding our outhouses with planks put on in various ways—half-lapping, dovetailing, horizontally and longitudinally with three-inch laths to cover the seams—and strips of cloth or *tápa* soaked in a solution of pitch and tar, beneath, and a thick coating of tar and ashes, or sand over all, we found our experiments fail, and were obliged to cover our mechanical mishaps with a clothing of raupo and wiwi—at which the natives not unfrequently laughed at our failures—boast-

ing with the intrusive vermin. There are several kind of birds that feast on them, and serve to decrease their numbers.

A bird called the martin, originally brought from India to the Mauritius, might be introduced into New Zealand, as of important service in aiding towards their destruction.

Scorpions, centipedes, and millepedes, we have discovered ensconced within the excoriated bark of the forest-trees, but their powers are as feeble as the bodies are insignificant, their forms are the same as those we have seen in Africa.

Among other articles of domestic consumption and lucrative export, will be found the salting, pickling, and drying of fish, which, as we have stated, abounds in the seas and salt-water rivers. Pearl shell may be obtained from the *pawa* or mutton-fish, and several other varieties in conchology that cling to the rocks.

Sponges also abound on the coast, but small in size.

All the numerous mud and sand banks that line the rivers, creeks, &c., abound in shell-fish, such as we have enumerated. To the naturalist an unfailing source of amusement in untrodden paths lies open before him, and as we felt scientifically communicative in our previous labours, he will excuse our repetition in the present instance. He will not only discover shells on the rocks, and under water, but deeply embedded in the highest mountains.

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ing of the superiority of the native materials indigenous to a country that could only produce canoes and dark men, over the *na kainga no Uropi* or the settlements of Europe—that sent forth to the world, great ships, iron implements, and witless white men.

GEOLOGY, ETC.

To the geologist we appeal in like manner, simply observing that volcanic evidences of the primeval origin of the country will arrest his attention in every portion of the territory.

Some of those terrestrial phenomena are yet in active ignition. Such as Wakari, an island thirty miles N.N.W. of Te Káká, or Cape Runaway, the Southern extremity of the Bay of Plenty.

In 1835, we were becalmed six days in a small vessel we had chartered, opposite to this solitary isle, and during the night strong lurid flames were without intermission ejected from the central crater, and during the day thick black smoke rose in perpendicular clouds, high in the boundless space, that pointed to us the locality long after its loom had disappeared to our vision in the clear horizon. The lava (*punga rea*) is found on the shores of this coast far distant from the spot from whence they are ejected, and is made use of by the natives for polishing the steel barrel and locks, as also the brass-work of their ammunition. Active volcanoes also exist in the interior parts of the North Islands, causing a numerous quantity of boiling springs possessing properties as serviceable to future colonists, as various in their nature. From this natural agency, sulphur may be obtained in large quantities, as brilliant in colour as that article is found to be in Europe.

It will prove profitable as an export to India, after it has undergone fusion and refinement, one third of the

substance being dross or impure matter.[70] As a soil, the mouldering lava and similar debris, will be found an excellent compost for unproductive districts. The form of many detached masses of lava, arrested on the subtile liquid suddenly cooling, may be classed among the most prominent curiosities in nature, as also we may mention the numerous caverns and submarine hollows, imbricated by the sea, in its lashing fury during a tropical storm.

A variety of *marbles* in immense blocks will be found of productive value to the colonists. They are found throughout the country, but the green talc is confined to the South-east extremity of the island of Victoria.

The *cornelians* hitherto discovered in the sand-hills, though numerous, have possessed but little worth. *Coal* is embedded in various parts of the country, and if geologists do not err as to its primitive formation, it must be abundantly situated in every district.

The bases of the hills are of *whinstone*, surmounted by hard indurated clay, in which large pieces of white

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[70] The article Sulphur, of which vast quantities may be obtained in New Zealand, will probably appear to the reader as an unimportant item in the exports of the colonists; but Lord Lyndhurst, in a discussion on the subject in the House of Lords (March 2, 1840), observed, in the course of the debate which arose on the monopoly of this article by Sicilian royalty, contrary to existing treaties on the subject, that the imports from Sicily alone, into Great Britain, amounted to 4000 tons in 1826, and from that period to the year 1837, no less a quantity than 44,000 tons of sulphur had been imported, and that British merchants were suffering, in consequence, *a loss of* £1000 *per diem*.

The pugnacity of the Indian and Persian princes, aided by Russian strategy, will render India the most productive mart for New Zealand Sulphur.

chert are found. We have often discovered small blocks of *obsidian* or volcanic glass, on some garden ground being turned up, or trench dug for a row of stakes or water-course, but doubtless they had originally been brought from the southward by former natives, the sharp angular particles being used in the absence of steel chisels and similar implements, and lost in time, or buried for safety by the suspicious owners previously to leaving the place on an excursion—martial or otherwise—when relentless death prevented their return. Among other geological and mineral resources will be found sandstone, marcasite, bismuth, quartz, granite, enclosing pieces of cyanite, freestone, basalt rocks, jaspers, and pigments of various colours, manganese, metallic limations, silica, and ochreous earths, iron stone, and iron pyrites of sizes, chalks, marls, corals, fossils, and singular formations in fossil substances, ambergris, petrifactions, ostracites, resins, &c.

In reviewing the preceding productions indigenous to New Zealand, the timber must be accounted the most valuable of the exports. From the forests can also be obtained barilla, pot-ashes, alkali's, rattans, and beautifully grained woods, for veneering, and the general purposes of furniture and domestic use, including barks for tanning, &c.

The flax plant follows, the most to be regarded, as next in value. Fish can be procured in large quantities, for pickling and salting, which would meet with ready sale in the Australian colonies as rations in part for the assigned servants of the government and farmers located in the interior. In the Mauritius, it would meet with ready sale as the principal sustenance

to the coloured class (after rice) is the *poisson salé*, and might be forwarded in barter for sugar. Sharks' fins and tails, a fishery for which in the season, might be profitably carried on by small craft in the Frith of Thames, would meet with an immediate sale among the Chinese at the rate of from four to six shillings per lb. and might be bartered in exchange for the commodities of that celestial market.

Seal-skins cannot be had in sufficient quantity to be serviceable, but for some few years, the sperm and black whale species that abound on the coasts, will ensure a profitable result as a commercial speculation, but the time is approaching when these leviathans of the deep, will be unknown in the vicinity, from the ruthless extermination that is carrying on against them.

Mother of pearl will sell in China, but the shell from Ceylon and other parts of India, and the Brazilian coast in South America, are infinitely superior.

A valuable trade is yet to be opened in the marine animal called the *trepang*, *béche de la mer*, and *sea snail* or *slug*. This article abounds on the reefs of the coasts of New South Wales, and the Archipelagoes to the eastward. The expenses of this speculation would be trifling compared with the profits that attend it, the superior black species selling at upwards of one hundred pounds the ton among the Chinese, who drench themselves (when able to afford the luxurious treat) in glutinous soups composed of the *trepang*—shark tails, fins, and the nest of a swallow bird that is built amid solitary precipices and marine caverns, as fearful an occupation as that of the gatherer of samphire, touchingly described by our immortal poet.

FLAX PLANT.

That our account of the indigenous productions of the country may not be incomplete, we append that of the celebrated Flax, or Korari plant, many tons of which we have purchased from the native manufacturers.

It is singular that among the many inventions for the cleaning of flax, made by European machinists, none has been found to answer the purpose equal to the slow method of scraping it by muscle-shells as used by the natives.

The future inventor of mechanism that will only equal the latter primitive mode, tending to save manual labour and time, deserves a free patent, as a reward for the national importance of his discovery.

New Zealand Flax, or PHORMIUM TENAX, in allusion to the leaves of this plant, being converted, among other uses, into that of baskets, flourishes in great abundance throughout the country, of which it is indigenous. It is found most plenteously in the vicinity of swamps, which abound throughout the interior, and does not perish by the salt-water tide washing its roots.

There are a variety of the species; principally caused by climate and soil; some flax-plants, to the northward, scarcely attaining the height of six feet; others, we have observed, to the southward, attained the height of sixteen feet. Portions of flax are to be seen adjoining almost every village; it is of incalculable service to the natives. In its natural state it is called *korari* or *korali*; when scraped or dressed, the common or inferior is called *mooka*; the superior sort,

hunga hunga; the latter term is but rarely made use of. The natives make all their valuable apparel of the leaves of this plant; they also manufacture their fishing lines and every kind of cordage, and by splitting the leaves into strips, the fishing nets and seines are made, simply, by tying these strips together; some of the latter are of an enormous size.

Sir Joseph Banks was the first discoverer of this staple, and says, "A plant, which, with such advantages, might be applied to so many useful and important purposes, would certainly be a great acquisition to England, where it would probably thrive with very little trouble, as it seems to be hardy, and to affect no particular soil, being found equally in hill and valley, in the driest mould and the deepest bogs."

It has been growing in France for the last forty years, and has withstood the severity of a Parisian winter, and in the South of France, as might be expected, it has flourished with great success. In the west also, near to Cherbourg, it has perfectly succeeded and yielded ripe fruit. It readily increases by dividing the roots.

M. Faujas de St. Fond prepared the fibre in the following manner: he dissolved three pounds of soap in a sufficient quantity of water, together with twenty-five pounds of the split leaves of the flax, tied up in bundles. All were then boiled during the space of five hours, until the leaves were deprived of the tenacious gluten at the lateral end of the leaf, but which is not removed by the ordinary process employed in the preparation of hemp; after which, they were carefully washed in running water.

Flax-plants have flourished in various gardens throughout England, and at Inverness in Scotland, without any shelter against the inclemency of a northern winter. The South of Ireland would be peculiarly adapted for this plant. The Phormium tenax is now an inhabitant of various parts of the Continent. It is also indigenous to Norfolk Island, where it is seen along the cliffs within the influence of the salt-water spray, rising from the heavy surfs which beat against the rocky coast of that beautiful garden of the Pacific. It is also a native of the Chatham Islands, and is of similar service to the people of that valuable little group.

From the experiments of M. Labillardière, the strength of the fibre of this plant, as compared with that of the Agave Americana, flax, hemp, and silk, is as follows:

The fibre of the Agave breaks under a weight of 7

,,	Flax	,,	,,	11½
,,	Phormium	,,	,,	23 7-11
,,	Silk	,,	,,	24

Thus it appears of all *vegetable* fibres, the phormium is the strongest. It possesses this advantage over the hemp and flax, that it is of a brilliant whiteness, which gives it a satiny appearance; so that the clothes made of it do not need to be bleached by a tedious process, or through those other means by which flax is injured. Flax is prepared in New Zealand by the females and slaves. The separating of the silky fibre from the flag-like leaf is thus performed: the apex is held between the toes; a transverse section is then made

through the succulent matter at that end with a common muscle-shell, which is inserted between that substance and the fibre, which readily effects its separation by drawing the shell through the whole of the leaf. It has been attempted in Sydney to withdraw the filaments from the leaves by maceration ; but the large proportion of succulent matter rendered it impossible to effect the separation by decomposition in water, without *materially injuring the strength* of the fibre.

Leaves of this plant are generally scraped as early as cut, as the thick gum is enclosed at the lower part of the leaf, rising from either side in a pyramidal form, and adheres strongly when drying. The late celebrated botanist, Peter Cunningham, Esq., observes : " Simple as appears this mode of separating the flax from the leaf by a shell in the hands of those savages, still the European has not succeeded in his endeavours to prepare the fibre for himself, either by *that*, or any other means that have been tried ; nor has any instrument or piece of machinery yet been invented to enable him to strip off and prepare this valuable filament for the English market. The Port Jackson traders must still be dependent on the native women and their shells for the cargoes they obtain."

The flax thus obtained by the merchants of Sydney undergoes no heckling, cleaning, or other preparation, previously to its being shipped for the English market; but is merely made into bales, by being put into a press and screwed down. It is subsequently manufactured into every species of cordage, excepting cables, and its superiority of strength to the hemp of

the Baltic has been attested both by experiments made at Sydney and in the King's yards at Deptford.

The phormium has been in use for many years past, made up into tacks, sheets, braces, stays, &c., and its superiority in bearing a great strain over hemp has been well attested. It is very elastic and strong.

Mr. Cunningham made a professional trip with Captain P. P. King, in an exploring expedition on the coast of New Holland, in the colonial cutter, "Mermaid;" he says: "We bent a *new main sheet* at Port Jackson, which, in a cutter, is a rope on which there is ever much stress, and after nine months, returned from the north-west coast, and the rope was still good and serviceable, whereas of Baltic hemp, a main sheet by friction and strain would have been *so worn* at the close of our surveys on that coast, that it would have become indispensable to bend another to carry us back from that shore to Port Jackson, the voyage being seven or eight weeks."

Some attempts have been made to fabricate cloth of the phormium; but it has hitherto failed in every instance. Equally unfavourable have been the results on boiling the phormium with potash, the substance becomes too much reduced in strength, so as scarce to bear even weaving. The strength of the phormium doubtless is mainly assisted by the gum which bathes every fibre.

The root of the phormium is fleshy; a tuberiform root-stock, creeping beneath the surface of the soil, sending up many tufts of luxuriously growing *leaves*, from four to twelve feet long, and from two to three

inches in diameter. They are (to describe them botanically) distichous, vertical, coriaceous, and deep green, finely striated, ensiform; the margin and nerve, somewhat orange-red; at the base, the inner edge has a deep furrow, which sheathes the leaf immediately within it; and upon various parts of the surface a gummy substance flakes off in whitish spots; from the centre of these tufts arises a *scape*, often eighteen feet in height, bearing several branches, containing a number of beautiful crimson flowers, which contain a saccharine juice much esteemed by the natives. It is a handsome and vigorous plant.

According to the statistical returns of New South Wales for 1828, the flax of the country, to the extent of sixty tons, was exported from Sydney to England, valued at £2600; in 1830, eight hundred and forty-one tons were exported; and in 1831, one thousand and sixty-two tons. Since which period, it has decreased every year.

Its superiority over the Baltic hemp is established among rope-manufacturers, and there is only required the invention of machinery, obviating the present most expensive mode of its manufacture; to obtain for it a remunerating price and universal demand.

The flax-houses are covered with rushes and wire-grass to prevent the intrusion of rain or damp, as the flax turns black when saturated. At present it takes tar very indifferently, that substance coming off on the hand when the ropes are hauled over, this is a palpable defect in running rigging, but experience may produce a method to obviate it.

ISLANDS IN THE VICINITY OF NEW ZEALAND.

In addition to our geographical table, we have condensed a description of the following Islands in the vicinity of New Zealand, as subsequent marts, worthy the attention of such emigrants who may be desirous of trading by means of small vessels in seal-skins, fish, oil, and agricultural produce. They are more or less inhabited by Europeans. We commence with the most southerly group, for the sake of geographical perspicuity. It was first discovered accidentally in 1831, by a Sealing Master, who procured a cargo of eighty thousand skins of that amphibious animal, and were named MACQUARIE ISLANDS, after the governor of the colony of New South Wales. The principal island is about nineteen miles long, and six miles in breadth, containing two open anchorages. Notwithstanding the high latitude in which the group is situated, Macquarie Island is covered with vegetation, but the land is uneven, indented by bights and ravines. At a little distance to the northward lie two rocky islets named the JUDGE and CLERK, two similar sterile islets lie to the south, that figure under the ecclesiastical appellation of the BISHOP and CLERK, the middle of the group is situated in 54° 39′ South latitude, 156° 21′ East longitude.

CAMPBELL'S ISLAND was discovered in 1810 by the master of the ship "Perseverance." The land is high, about thirty miles in circumference; the coast is of a very rocky character, the interior is elevated land,

from which emerge peaks of a very considerable height; the principal has a conical shape rising in a straight line from the surrounding mountains, various parts are covered with verdure, but producing only stunted trees. It is situated in 52° 43′ South latitude, 167° 2′ East longitude.

The Auckland Group was first visited by Captain Bristow in the whale-ship "Ocean." They are well covered with vegetation, from which several forests of trees of a large growth, and variety of species, flourish to a large size. These Isles were formerly a favourite resort of sealing gangs, and are at present much frequented by whalers. The spars that are produced in the forests, are serviceable for ships' masts, and a quantity of other timber of the pine tribe fitted for the shipwright is abundant; much of the indigenons shrubbery is similar to the productions in New Zealand. The only quadrupeds are rats; birds of beautiful plumage are very plentiful, whose melody resounds through the woods, which contain pigeons, parrots, parroquets, cuckoos, hawks, flycatchers, and a variety of the palmipede genus. Fish are plentiful around the shores, and among the shell-fish a muscle is particularly noticed as being fifteen inches in length. The climate is temperate and salubrious; the clothing of the forest perennial; good anchorage is also found. The principal island is twenty miles from north to south, in breadth eight miles. The western coast is the most elevated; one mountain that rises to some height on this side, is visible fifty miles distant at sea in clear weather; the smaller islands are called Enderby, Dis-

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appointment, Adam's Islands; geographical position in centre of the group, 50° 40′ South latitude, 164° East longitude.

Antipodes Island was discovered by Captain Pendleton of the sealing vessel "Union" in 1800, and received this appellative from being nearly antipodal of London. The land is of middling height, situated in 45° 40′ South latitude, 177° 20′ East longitude.

The Bounty Grouf was discovered by Bligh in 1788, on his passage to Tahiti; it has since been visited by sealing gangs, and whalemen. The group comprises thirteen islets, within a space of three and a half miles from north to south, 47° 44′ South latitude, 176° 47′ East longitude.

All the above groups were originally deserted, and until within a few years, the favourite resort of sealers, who in former years were very successful. A far more interesting archipelago than any of the preceding is furnished for our contemplation in the Chatham Islands, discovered on the 23rd of November 1791, by Lieut. Broughton, who accompanied Vancouver in his survey of the north-west coast of the American Continent, and named the country after the vessel that first conveyed Europeans in sight of its shores. Broughton anchored in the bay on the north side of the principal island. The natives assembled in numbers on the beach, though from the absence of any houses in the vicinity, the people were supposed to have been on a fishing excursion. The presents given by the Englishmen met with no returns in exchange, and though pressingly invited to land by the islanders, their visitors

hesitated, but thought proper after some time to do so, and took possession of the island by the fancied *right* of discovery in the name of his Majesty George the Third. The natives were armed with clubs and lances; between thirty and forty of them surrounded the Lieutenant, and began to show unequivocal signs of hostility, when that officer was obliged to discharge his piece in self-defence: upon the report of the musket, they were greatly astonished and alarmed; but as early as their fears abated they recommenced their menacing positions, when Broughton ordered the boat in shore, and prepared to embark. An officer named Johnson had his piece taken out of his hand, but he hastily recovered it, and on the natives hemming him in a circle with threatening gestures, to avoid being struck by a savage who aimed a blow at him, he fired, the Englishmen were pushed into the water, and on getting into the boat, a shower of lances and stones were hurled at them, but two persons only were hurt. One of the savages was killed. Broughton, to make evident his peaceable intentions, left in a canoe the various trifles he had brought with him on shore to conciliate the islanders.

The natives of the Chatham Islands are at present better known; they are descended from the New Zealanders, but have degenerated much from that people. Their manners, habits, laws and customs, are much the same; chieftainship is equally venerated; the priesthood have similar sway, and the signs of joy grief, anger, salutation, &c. bear an equal resemblance. Tattooing is not used. The stature of the people is

smaller than that of the New Zealanders, with similar features and complexion; the dress is formed of seal-skins, the hairy side being worn outwards. The hair is worn in similar fashions to their progenitors, and they delight in ornamentiug themselves with feathers; they are vigorous and well made. Shells and teeth are accounted the ne plus ultra of ornaments, as bracelets, ear-rings, collars, &c. They are a lively, but timid people; the language is much the same as the dialect in New Zealand, either people understanding each other. The inhabitants were numerous; the account of the misfortunes that have been entailed on them by the reckless rapacity of an English trading master, we formerly detailed, and unless some friendly government put a stop to the plan of extermination by cannibalism, now pursued by the New Zealanders located among them, not a single aborigine of the country will exist within a very few years.

The forests are well wooded, containing many large trees, and penetrable to the traveller. The phormium is also abundant, and is made use of for fishing lines, dresses, etc. The villages contain many houses similar to those of the inferior class, put together of bulrushes, in New Zealand. The canoes are also similar, and carving designs on wood is practised. Lances form the weapons of war, some of them are seven feet in length; stones (without slings) and heavy clubs with knobs carved at the end. The cookery is by heated stones; the fern-root, which grows to a large size, is also made use of as an article of food, as is the kumárá. Birds, which are very numerous, were formerly seen to hover around the natives without

fear. Fish is their principal sustenance, and hogs, fowls, goats, dogs, rats, etc., are common in the country; ducks, pigeons, parrots, hawks, and a variety of the palmipede tribe, are common to the shores of their islands. The largest of the group is about thirty-six miles long from east to west; the others are less considerable: viz., the Two Sisters, Pyramid and Cornwallis Islands; this little archipel extends one hundred and twenty miles from S. E. to N. E., and is situated from 43° 38′ to 44° 40′ South lat., 179 to 177 West long. These Islands will doubtless be declared as dependencies to the colony of New South Wales.

A smaller group, bearing north of New Zealand, comprises the Islands of Curtis and Macauley, discovered by Captain Watts in the "Penrhyn" in 1788, and Raoul and Espérance, first seen by d'Entrecasteaux in 1793, called Sunday and Hope Islands in the English charts. These lands are moderately high; that of Sunday is the most elevated; it is about three leagues in circuit, and well wooded; it has two small beaches on either side, and this group is the resort of the whale-ships in the season; no less than thirty sail of shipping has been seen from one islet, called the French Rock, employed in the sperm-whale fishery. A few sailors reside on the islands which are situated in the space of from 29° 20′ to 31° 28′ South latitude, from 178° 43′ to 179° 36′ East longitude, about three hundred miles due east of Banks' Peninsula, in the Island of Victoria.

Norfolk Island, which lies within three days' sail of New Zealand, is both beautiful and romantic, and has not been inaptly termed the garden of the Pacific.

The only quadrupeds are the cats and rats which were introduced.[71]

The military establishment is situated on the south side of the island. Landing is extremely difficult in the attainment, in consequence of a heavy surf continually lashing these rocky shores. Ships have been sailing on and off the island for several weeks together, unable to land the passengers or freight; the want of even a roadstead must ever prove a sensible drawback to the prosperity of these islands. This quarter of the globe is subjected to the infliction of hurricanes that blow with a fury that is scarcely to be conceived; the heaviest proceed from the southward, that often tear up large trees by the roots. This Island, similar to Port Phillip and New Zealand is a territory apportioned to the government of New South Wales.

The small group of Howe's Islands closes the account of the minor archipelagoes in the vicinity of New Zealand, and included together with Australia under the title of Mélanésie by modern French geographers.

It is composed of two small islands, discovered by Captain Ball in 1788. The land is very high, the space they occupy is six miles from N. N. W. to S. S. E. At the distance of nine miles a very remarkable conical-shaped rock rises directly from the ocean; the shore is steep, it is known as Ball's Pyramid. The principal land is inhabited by some seamen; good anchorage is afforded, it is situated in 31° 31′ South latitude, 156° 50′ East longitude. The natives inhabiting this group, are descended from the Polynesian islanders. Their treachery was fearfully proved last year (1839), by

[71] Our former work gives a fuller detail of this Island

their cutting off the crew of the "Harmony" whaleship of Sydney, and butchering the commander and his crew. They had also treated the people of the "John Bull," Captain Bartens, also a whaler of the same port, in the same manner, and destroyed the ship, after plundering the most valued of its stores, oil, etc. Another ship similarly destroyed, and its people barbarously murdered, are charged with absolute certainty to their atrocious account, and having tasted of success in their infamous treachery, for it was by this means they accomplished their ends, they had determined to persist in plundering and subsequently burning every ship that touched at the isles for water and provisions, and murder the crews that none should survive to betray them. These facts were made known by one or two of the Harmony's crew escaping to an American ship, that luckily appeared in the offing, and thus saved them from a similar fate. The government at Sydney intended to adopt coercive measures.

Middleton Island was discovered by Lieutenant Shortland, in 1788. It is elevated land; a remarkable peak rises from the interior that is visible in clear weather at sea to the distance of twenty miles. Its position is S.S.E. to N.N.W. in 20° 10′ South latitude, 157° 30′ East longitude. Between the above islands are situated the dangerous reefs of Middleton and Seringapatam.

THE END.

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